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The Southern
PRESBYTERIAN Journal

VOL. XVII NO. 1 MAY 7, 1958 $3.00 A YEAR

Conference On Reformed Theological Thought
Sponsored by
The Southern Presbyterian Journal
Weaverville, N. C. - Wednesday August 20, 1958

SUBJECTS TO BE PRESENTED

The Reformed Doctrine of Christ's Work in Glory
By Dr. J. G. S. S. Thomson

The Reformed Doctrine of The Holy Spirit
By Dr. Wm. E. Hill, Jr.

The Reformed Doctrine of Imputation
By Dr. Floyd Hamilton

The Reformed Attitude on Tolerance and Intolerance
By Dr. Wm. C. Robinson

A Fresh Look at The Hypothesis of Evolution
By Dr. Gordon H. Clark

From some Ministers in our Church there have recently come suggestions for "A Radical Revision of the Confession of Faith." This gives added emphasis to the Importance of our Conference on Reformed Theological Thought.

THE SOUTHERN PRESBYTERIAN JOURNAL

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Rev. Wade C. Smith, Associate Editor ..... Weaverville, N. C.

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EDITORIAL

On the Brink

We believe America to be in the gravest danger in her history and this danger centers in our *increasing* indifference to the plans of world Communism, plans which envision the ultimate infiltration, softening-up and domination of the world. We fail to differentiate between the innate kindness and good will of the Russian people, but few of whom are actual Communists, and the relentless scheming of dedicated Communist leaders who, regardless of national lines, are committed to a world in which they rule supreme.

By the process of gradual moral and spiritual attrition we are finding ourselves under increasing pressures for a summit conference and other dealings with a government which has connived in every form of international banditry, intrigue and bloodshed. Because of the first fatal step — extending diplomatic recognition to Soviet Russia — we are increasingly caught in a web of futility.

Never more than now have we needed a clear and bold policy in international relationships, one based on moral and spiritual principles rather than political expediency. That the pressures for compromise are so strong from within our own nation is but further evidence of the softening up process which is taking place.

The first Psalm describes the man who is "blessed" and we find his way just the opposite of that which we have taken in dealing with Communistic Russia: *"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."* We have "walked" with them. We have "stood in the way" with them. And now we are "sitting" with them at the council tables of the world.

By a strange twist of perspective it is no longer popular to warn against these dangers. By a similar strange perversion of outlook we find many loyal Americans playing directly into the hands of the enemies of our nation by pressuring for measures which mean inflation, national weakness and, worst of all, lowered moral and spiritual values.

We are deeply disturbed by the breakdown in attitudes to law and order. Juvenile hooliganism has reached the stage of a major social problem in most of our large cities. Even the Church, frantic over these symptoms of moral and spiritual decay, seems more often than not concerned with treating symptoms rather than the disease itself — sin in the human heart.

We do not say the situation is hopeless, but we do insist that unless there is a mighty outpouring of God's Holy Spirit upon us as a nation the future is exceedingly dark.

Christians should pray for a nation-wide revival. We should organize *daily* cottage prayer-meetings in every city and village. We should cry out to God to forgive us for our sins and send the life-giving power of the Spirit in the hearts of people everywhere. If we should do this there is no question but that God will hear and answer. It will require more than concern for it demands action, a turning to God for forgiveness and healing.

J. Edgar Hoover in his newest book, *"Masters of Deceit,"* exposes the methods of Communism and the way many foolish dupes play into their hands.

It is at such a time that Christians should assume a leadership which is so greatly needed. We do not believe this centers in patriotic movements, as worthy as they may be. Rather there are needed hundreds of small prayer cells, men and women who covenant to pray for a spiritual awakening in our land.

It is in that direction alone that help is to be found.

—L.N.B.

Change Not the Gospel

Is salvation a matter of human adjustment to divine love or is it contingent on the atoning work of Christ? Going to the very root of the Gospel, its content and its implications, are two philosophies which are antithetical and these are widespread in the Church today.

The historic evangelical concept, based squarely on Scriptural affirmations, looks on man as a fallen and sinning creature, separated from God by his sin and doomed to eternal separation but for God's intervention. This concept accepts the words of our Lord that God loved us so much He gave His only Son so that everyone who believes on Him will have eternal life rather than be lost.

The new concept, increasingly taught and preached, is that while man is a sinner there still resides in him the innate power to turn from sin to God. This impulse is triggered by being confronted with the love of God and from there on man grows in goodness.

The historic Christian position is a full acceptance of our Lord's statement that man *must* be born again and that the new birth is an act of God's Holy Spirit operating in the heart of man whereby he accepts Christ as the Son of God and trusts in Him as his Savior from sin.

The new philosophy plays down the personality of Satan, often denying his existence as a malignant personality. It also rules out hell, asserting that a place of eternal punishment is inconsistent with the love of God. For this reason the term "evangelism" takes on connotations never included in its original meaning and "conversion" likewise has little in common with its Biblical connections.

This perversion of Scriptural truth is well described by Paul in I Corinthians 1:17 where, in speaking of his preaching of the Gospel he says: *". . . not with wisdom of words, lest the cross of Christ should be made of none effect."*

The Gospel of Jesus Christ is a mighty aggregate of spiritual truth and it is composed of doctrines so clearly affirmed in the Scriptures that one must do violence to the meaning of words, or frankly deny their implications, if they are rejected. The Westminster Confession of faith is a human document, but it is based squarely on biblical truth, and, of all people, Presbyterians should not only know the *content* of the Christian faith but also the *reasons for* that faith.

That this new philosophy is increasingly prevalent, and that it is rarely challenged, gives cause for genuine forebodings. Minor differences or doctrines are not the issue, rather it is a question of whether man out of Christ is a lost sinner and whether Christ died for his sins, or merely to set him a good example and to demonstrate His love. Nothing is more calculated to make the meaning of the Cross of "none effect" than is this rejection of a volume of Scriptural teaching so great in scope and meaning as to truly constitute the very heart of the Gospel message.

Are there not many in the theological realm who will raise their voices in protest, on the one hand, and in clear reaffirmations of the divine revelation on the other? That which is taking place is truly a matter of life and death . . . *eternal* life and death.

—L.N.B.

Who Will Lose If You Withhold?

Our Lord had a twofold purpose in instructing His children on this earth to bring into His storehouse their tithes and offerings.

First, He knew that the advancement of His Kingdom on earth would require money and service and the more of these things that were available then the faster and more thoroughly could the job of Christianizing the world be done.

Secondly, He knew that when a man gave freely of his money and his services that he was giving of HIMSELF. In other words, He knew that the heart goes along with the gift, especially if the gift costs the giver a sacrifice.

Reverse this, then, and it is patent that if the gift is withheld, then the heart is also withheld, and it is the heart that God wants because the heart is the man.

A dollar is only a symbol. It means nothing until it is translated into something. Translated into your life, into your daily expenditures, it means some little necessity, some little desire

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of your own satisfied. Translated into your church's life, it means the gospel carried to another God-hungry soul either here at home or in a foreign land. It may mean the difference between life everlasting or death to that soul. Your dollar, just think of it, may mean THAT. Multiplied by a hundred, the results may also be hundredfold.

Christ, with a few loaves and fishes, fed five thousand people, and He, with your heart-gift, can and will do wonders BECAUSE with the gift goes your heart, in proportion as it is generous and sacrificial.

If this be true, then, who will lose if you withhold? Both you and God, but especially YOU.

R. LeC.

The 98th General Assembly

By Rev. John R. Richardson, D.D.

For several years the Annual meetings of the General Assembly have been preceded by "The Pre-Assembly Conference on Evangelism". This practice has a wholesome influence on the Commissioners. It serves to focus the attention of the Assembly on the paramount vocation of the Church.

This year the Conference convened in the First Presbyterian Church of Charlotte, N. C., Wednesday afternoon, April 24th. Four hundred and seventeen registered for this program training. Dr. J. Davison Philips, Pastor of the Decatur Presbyterian Church of Decatur, Georgia, conducted the opening meeting. He spoke on "The Supreme Motive in Evangelism" based on II Cor. 5:13. The speaker underscored the truth that the Atoning Sacrifice of Christ still stands as the Christian's highest motivation in evangelistic activity. "Without the right incentives" he told the Commissioners "there will be no evangelism".

Four seminars were conducted on vital aspects of evangelism. "Preaching for Decisions" was led by Dr. B. Frank Hall of Wilmington, N. C. Mr. Theodore E. Jones of Dallas, Texas, discussed "The Witnessing Elder." Dr. J. Calvin Rose of Miami, Florida, spoke on "The Care of New Members." Dr. Gerald K. Knoff used as his theme "The Church School Witness."

Dr. Paul Tudor Jones, Pastor of the Idlewild Presbyterian Church of Memphis, Tenn., was invited to give one of the major addresses. The assigned subject was "The Holy Spirit and Evangelism." His principal emphasis set forth this thought, "The Task of the Church in the evangelization of the world is not left to the wisdom of men, the wind of the preachers, the mass emotional appeal of the high pressure gospellers, the shoe leather and salesmanship of the visitation evangelists. Oh, No! The Eternal God is at work in His World! His Holy Spirit is wooing, pleading, pulsing through His universe to bring home His own."

Rev. Albert E. Dimmock, the Secretary of the Division of Evangelism gave a report on some prospects for the future at the popular meeting Wednesday evening. He informed the Commissioners that during the past year we lost four out of five of the new members received into the church.

The closing speaker for the first day was Dr. Elmer G. Homrighausen, Dean of Princeton Theological Seminary. He delivered an impassioned message on "The Dynamics of Evangelism — By What Authority?" With enthusiasm, he declared "Evangelism proceeds from the dynamic Person of Jesus Christ. The Great Commission rests upon His Authority . . . And what an authority He was and is on the things of God, of man, of history, of redemption, of final things! In the light of what Jesus said, and was, and did, His disciples have no alternative but to obey such a Lord of life and death. A Lord of such stature must be either obeyed, betrayed or denied. There is no middle ground."

Concluding this address, Dr. Homrighausen with fine insight affirmed, "Evangelism is one of the finest 'means of Grace' ". Our experience has proven many times this to be true.

Another moving address given by Dr. Homrighausen was on the subject "The Way of Evangelism — Besought by Us." This message endeavored to answer the question, "How can we proclaim or present the Gospel today so that men will actually hear it, heed it and accept it?"

The necessity of Witnessing through Words was vigorously stressed by Dr. Homrighausen. Directing this thought to preachers he said, "Many a preacher had better inquire about his intention in preaching and not worry so much about his sermon themes! All preaching of the Word should lead to worship, to the great decision to either believe the Gospel, or to turn away from it. Let there be no moratorium on real Gospel preaching; but let the preacher remember that he is preaching the Gospel in and for the Church".

THE OPENING NIGHT

The Covenant Presbyterian Church was the location of the opening session of the Assembly. Following a period of worship, Dr. Wm. M.

Recommend The Journal To Friends

Elliott, retiring Moderator, preached the sermon for the occasion on "A Glorious Church" based on Eph. 5:25,27.

Dr. Elliott defined "A Glorious Church" as one which provides an inclusive, warm-hearted fellowship, confronts men and women with God, keeps its members dissatisfied, has an ecumenical spirit and is filled with a missionary passion."

ELECTION OF MODERATOR

Two Commissioners were placed in nomination for the office of Moderator. Dr. John N. Thomas of Richmond placed the name of Ruling Elder Philip F. Howerton of Charlotte, N. C., in nomination. He said, "In Mr. Howerton we have an unique combination. He has the insights of both the layman and minister. He has demonstrated gifts and proven devotion." This nomination was seconded by Dr. Thomas W. Currie, Jr., urging the election of Mr. Howerton. Dr. Currie declared "this layman will lead our church into a new day of usefulness."

Rev. Marvin K. Compher of Hanover Presbytery nominated Dr. James L. Fowle, beloved pastor of the First Presbyterian Church of Chattanooga, Tenn. The Assembly was asked to elect Dr. Fowle on account of his large contributions in the fields of Christian Education, World Missions and Church Extension. Rev. Dewey R. Greenhoe seconded Dr. Fowle's nomination. He asked support of Dr. Fowle "who is a big man who does big things for the Lord and His Church."

Ruling Elder Howerton was elected with a sizeable margin, the vote being 298 to 184. The new Moderator is general agent for Connecticut Mutual Life Insurance Company. He is a member of The Million-dollar Round Table of Life Underwriters. He is the ninth Ruling Elder to be chosen Moderator in the 98-year history of our Communion.

(To be continued in the next issue)

Apollos -- A New Face Seen

By Rev. Cothran G. Smith, D.D.
Acts 18:24 - 19:12

Few can tell how or when a new leader comes to the church. Apollos was from Africa, vs 24. God is pleased to make sudden additions to the strength of His church. Sometimes he will surprise us with sudden growth of a local man. The obscure man steps out into the light of useful work. The feeble man becomes mighty. Men are much alike up to a certain point and then assume distinctive characters and are sent on their independent missions. The bases of mountains are much alike. The last few hundred feet lift them above their fellows.

APOLLOS WAS AN ELOQUENT MAN, vs. 24. Therefore his temptations were great. A man who speaks easily and much should have much to speak of. Long limbs and rich foliage require deep roots. Therefore his value to the Kingdom was vast. He spoke boldly vs. 26 and effectively vs. 28. "For he mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was Christ." Men and women who can talk may be of great service to Christ. Why should we be ashamed of our own voices in prayer or in sincere testimony. Never forget to speak a good word for Christ.

APOLLOS WAS MIGHTY IN THE SCRIPTURES vs. 24. Never discount the Bible as a source of power. The new recruit had early learned to rely on the "sword of the Spirit, which is the word of God." Ephesians 6:17 How sharp its edge! Valuable to Christ is the child early instructed in the Bible, the Christian who studies the Bible and frequents Church, Sunday School, Prayermeeting, where the reading and interpretation of the Bible is constantly heard. To be mighty in the scriptures requires sympathy, interest, hunger for the things that the scriptures principally teach.

APOLLOS WAS INSTRUCTED IN THE WAY OF THE LORD vs. 25. The wisest man will be the first to receive instruction. The most advanced scholar has most incentive to be a humble learner. What a place there is for teachableness. The moment a man puts on a priestly robe and resents instruction (or correction) (or constructive criticism) he becomes a trespasser in the holy temple of God. The "way of the Lord" is in deep waters and in secret places, and leads by the hill of Calvary to the glory of the life everlasting. Who is so infallible that he cannot be further "instructed in the way of the Lord?"

APOLLOS WAS FERVENT IN SPIRIT vs. 25. Fire is at home in the Bible. Fervent Apollos blazed as he read the burning words of the prophets. Deep calleth unto deep at the noise of thy water spouts. The fervent man touches everything with his fervor. When he repeats the alphabet, it is as if he were laying the foundation of literature and law and elo-

quence. He knew "only the baptism of John." vs. 25. If he can be so fervent about water, what will he be when he comes to speak of blood! When he comes to the garden, and the crown of thorns, and the cross and the empty tomb!

APOLLOS WILL LEARN OF PAUL 19:1-6. Paul found Apollos and his Bible Class (a class in the Old Testament.) They were earnest men but not notably happy. Paul spoke plain language. "Have ye received the Holy Ghost?" They lacked something and Paul knew it. If they had the Spirit of Christ they would be radiant. Is there not a lesson for us here. If Paul came to us and found happiness and music, he would say: "This is none other than the house of God and this is the gate of Heaven," and these people are born of the Spirit. It matters not that there are only twelve men. vs. 7. We are threadbare on the subject of a poor or weak church. Enough of this whining. The church redeemed, instructed, mighty in the scriptures, purified inspired by the Holy Ghost can never be poor, although the number be "about twelve men." The fervor of Apollos and the Spirit of Paul will light and warm the world to its farthest coast.



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On Mother's Day

Who can, a virtuous woman, find?———
Her price is far above modern time!
The heart of her husband in her trusts,
Her treasures will never be stolen, nor rust.
She does him good all of their lives,
With her hands she willingly toils, and strives;
She riseth up early for her house to provide,
Her arms, the strength of her Lord doth hide;
Night does not find her candle gone out;
Her hand is stretched forth to the poor, without;
She fears not the snow for her own household,
In honor and humility she is fully clothed;
Rejoicing she'll know in time to come,
For her mouth is opened with real wisdom;
The law of kindness her tongue does possess,
She knows no idleness, but joyfully rests—
Assured that her children will call her blest,
For the praise of her husband is always the best.
Many daughters have heard an honorable call,
But the virtuous woman excells them all;
No deceitful favor, nor beauty vain,
The fear of the Lord is her eternal gain;
Her own works praise her, and her fruit,
(Now, any virtuous woman is due this tribute)
But now is the season when we all like to pay,
Such a tribute to mother, on her special day;
Most often read when she's gone away,
But will do for my mother while she's passing this way.

(Prov. 31) —Mrs. W. T. Kelley

THE PROTESTANT RADIO HOUR

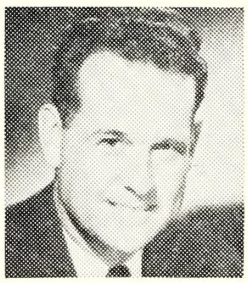
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LESSON FOR MAY 25

By THE REV. J. KENTON PARKER

Living By God's Laws

Background Scripture: Deuteronomy 6 and 11
Devotional Reading: Deuteronomy 30:15-20

In the book of Deuteronomy — "the Second Law, or the Law Repeated" — Moses is trying to impress deeply upon the Israelites their solemn obligation to obey the Law which had been given them on Mount Sinai. These orations of Moses in the plain of Moab, are among the world's greatest. He not only reviews their history and urges them to obedience, but he writes a beautiful song for them. People remember songs longer than speeches.

In our Devotional Reading he sums up the whole matter in these memorable words: "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in His ways, and to keep His commandments and His statutes and His judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it . . . I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live."

Man has been given the power to choose, and both as individuals and as nations we make our decision. Our first parents, being left to the freedom of their wills, fell from their holy estate. God still presents before us good and evil, life and death. Jesus said, Behold, I stand at the door and knock; if any man will hear my voice, and open the door I will come in to him and will sup with him and he with me. He said to Jews, "Ye will not come unto me that ye may have life." We are urged to come, but we do the choosing.

God gave Israel a Perfect Law at Mt. Sinai. It was not a law to be written only on tables of stone. They were to use the Law as a rule for living each day. The Law calls for obedience. It was to be used to guide them in their daily living. It was to be used to teach their children how to live throughout their generations: "thou and thy son, and thy son's son, all the days of thy life."

I would like to stress two thoughts: (1) what we are to do with God's Law and (2) What it will do for us.

I. *What we are to do with God's Law*: Chapter 6

We are to put God's Law in our hearts. We are to love the Lord our God with all our heart, and with all our soul, and with all our might. The Lord is to be enthroned in the center of our being. If He is thus enthroned, then His Law will be our delight, and we can say, Oh, how I love thy Law; it is my meditation day and night. We will put His Law where it belongs; in our hearts. We are to write them upon the table of our heart. The heart is the center of love and of life. As a man thinketh in his heart, so is he. The only way we can really keep God's Law is to hide it in our hearts.

Do we love our Bibles? It is not enough to have copies in our Homes; even beautiful and costly copies. His Word must find its way into the hidden man of the heart. In this way only will it control our lives.

Thou shalt teach them diligently unto thy children. I go into a great many homes where there are children. Sometimes I am amazed at the things they are being taught. I see story books of all kinds. How refreshing it is to see some parents teaching the Word of God! Children love these Bible stories. What a wonderful opportunity for parents to teach these things diligently unto their children! Most of us grandparents feel that if we could live our lives over again we would spend more time doing what Moses commands here.

And shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. How ashamed I feel when I read these words! Why is it so easy to talk about the weather, and the news, or some incident which has recently taken place, and so hard to talk about God's Word? Some people can turn the conversation in this direction. I have a very dear friend who does it, and what a blessing it is to have him in the home!

We are told that the early Christians "went everywhere talking the Word." (The word "preaching" is literally, "talking") Suppose all of us would do this! If we heard some piece of good news we would tell everybody. The Gospel is the best news in the world, even better than the Law. If Moses commanded his people to talk about the Law, how much more should we talk about the glorious gospel of Jesus Christ!

When thou liest down and when thou risest up. Let me emphasize these two. The best way to prepare for a good night's rest is to get a verse or two of God's Word in our thoughts. The best way to begin a busy day is to stop and get His Word in our minds. We would have more restful nights and better days if we did this.

And thou shalt bind them for a sign upon thine hand. We work with our hands; we help people with our hands; we sometimes have to fight with our hands, and the sword of the Spirit which is the Word of God, is our best defensive and offensive weapon. Do we wish to do some worthwhile work? When we must be guided by His Word. Our hands will be kind, helpful hands if we have God's Word as a sign upon them.

And they shall be as frontlets between thine eyes. There are lots of blind people in the world whose spiritual eyes need to be opened. There are a great many nearsighted people who have never seen the King in His glory, or their fellowmen in their need. God's Word will enable us to see the things worthwhile. It will guide our footsteps in the way of Peace and Joy and Life; for His Word is a lamp to our feet and a light to our path.

And thou shalt write them upon the posts of thy house. Jesus closed the Sermon on the Mount by saying, Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock . . . and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. Are we among the wise or the foolish? Suppose every American home was built upon a rock? Would not our country be safe? Suppose every American home had these words engraved upon the posts: Husbands, love your wives; wives, reverence your husbands; children, obey your parents; ye fathers, provoke not your children to wrath but train them in the nurture and admonition of the Lord. Do you think we would have many broken homes?

And on thy gates. A gate was very necessary and important in the East, where there were walls around many houses. A gate is to keep some things in, and some things out; to keep the children in, and to keep the wild beasts out. The Word of God is a splendid gate. It warns us against our enemies; it makes our children love their homes. Is the Word of God a gate to your home?

Moses warns them not to forget the Lord. They were not to go after other gods. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us.

II. *A Blessing or a Curse*: Chapter 11.

Chapter eleven is very similar to chapter six. Therefore thou shalt love the Lord thy God, and keep his charges, and his statutes; and his judgments and his commandments, *alway*. Moses reminds them of all that God had done for them: But your eyes have seen all the great acts of the Lord which He did. Therefore shall ye keep all the commandments which I command you this day. They had seen with their own eyes, and were under special obligation to obey the Lord.

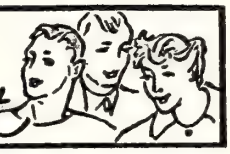
If they would obey, then they would prosper in the land and prolong their days. He would give them fruitful seasons and bless them in every way. The land which they were to possess was far different from the land of Egypt. It was a land of hills and valleys: a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year. There was just the *one condition*: they were to diligently hearken to His commandments and serve the Lord with all their heart and all their soul.

If, however, they turned aside from His Law and served other gods, then a curse would be upon them. They would perish off this good land which God was giving to them. We know from their later history, how they forsook the Lord and served Baal and Ashteroth and were carried away into captivity. Moses clearly saw this danger and repeatedly warned them in the most solemn way.

He repeats part of what he had told them in chapter six. He urges them to lay up these words in their hearts and souls and teach them to their children. Only by obedience would the blessing come. Behold, I set before you this day a blessing and a curse: a blessing, if you obey . . . and a curse, if ye will not obey. No one could say that Moses had not made the issue clear and plain.

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YOUNG PEOPLES Department



YOUTH PROGRAM FOR MAY 25

By THE REV. B. HOYT EVANS

How To Know Your Calling

Scripture: Ephesians 4:1-7, 11-13

Suggested Hymns:
"Just As I Am, Thine Own To Be"
"Jesus Calls Us: O'er The Tumult"
"Where He Leads Me, I Will Follow"

Program Leader's Introduction:

We are beginning a unit of three programs on the subject of Christian vocations. Just what do we mean by vocation? The word itself is derived from the Latin word *vocare* which means "to call". A vocation then, is a calling. We believe the Bible is clear in its teaching that God has a plan for the life of every person. When God makes His plan known to us, that is our calling or vocation. When we answer His call and yield to His plan, it becomes our calling, our vocation.

Sometimes people are inclined to shy away from the term calling, because they interpret it as having to do only with religious work. This is the official interpretation of the Roman Catholic Church. As Bible-believing Protestants we cannot accept this view. We do not believe that a person is free to do as he pleases with his life, if only he can escape being called into the service of the church. We cannot believe that our God is unconcerned with those whom He does not call to serve Him in the church. It is the duty and blessed privilege of every Christian to seek and follow the calling of the Lord with respect to his life work. In the discussions that follow we shall try to indicate how we may know our calling.

First Speaker:

God reveals His will for our lives through the Scriptures. This is not to say that in a certain verse of a certain chapter of a certain book God will give the specific command that you are to be a chemical engineer. The Bible is not a book of magic, but it is the message of God to us. Through it God reveals His plan for our salvation. Through it He makes known the principles of Christian living. Through the Bible God indicates the ideals and qualifications of Christian life and service. In the Bible we learn how God has worked in the lives of other people to lead them into His will. The first avenue to knowing the plan of God for your life is to be acquainted with what He says to you through the Scriptures.

Second Speaker:

God makes us to know our calling in answer to faithful prayer. He has made it possible for us to approach Him in prayer, and surely He wants us to ask His guidance in the matter of what we are to do with our lives. He promises to hear us and to answer us. "Ask, and ye shall receive, seek, and ye shall find, knock, and it shall be opened unto you." We must remember, though, that God does not promise to answer us immediately. As we pray for knowledge of His will, we must wait before Him in faith and in patience. If we pray in this way, He is sure to honor our requests for guidance.

Third Speaker:

The Lord has led many persons to recognize their callings through an understanding of their abilities. Our special abilities come from God just as surely as the calling comes from Him. He equips us to do the things He has planned for us. As we take a look at our God-given talents, we can often come to valuable conclusions about the particular work He has planned for us. He can speak to us through the abilities He has given us. Recognizing this truth, our church maintains a number of vocational guidance centers on various church college campuses to help analyze our aptitudes and abilities. We must bear in mind, however, that this is not the only way that God makes His will known.

Fourth Speaker:

There are many times when God uses circumstances to reveal His will. It was by closing the doors into Asia that God opened the doors for Paul to enter Europe with the Gospel. Very often God causes us to make drastic changes in our plans. Sometimes we are tempted to be rebellious about such experiences. If we are really yielded to the Lord and to His will, we shall look to those disrupted plans and altered circumstances to see what God has to say to us through them. God can use experiences which seem like great calamities to make known His will more perfectly and to open opportunities for richer and more joyous service.

(Continued on Page 16)

CHILDRENS Page



Mother's Day

"And he said .... Carry him to his mother" 2K. 4:19

Who fed me from her gentle breast
And hushed me in her arms to rest,
And on my cheeks sweet kisses prest?
my mother.



When pain and sickness made me cry,
Who gazed upon my heavy eye
And wept for fear that I should die?
my mother.



Who ran to help me when I fell,
Who kissed the place to make it well
And would some pretty story tell?
my mother.



Who taught my infant lips to pray,
To love God's Holy Word and Day
And walk in wisdom's pleasant way?
My Mother.



When thou art feeble, old and gray,
My healthy arm shall be thy stay,
And I will soothe thy pains away-
My mother E.



(By Anne Taylor)

NEWS of CHURCHES around the World

PASSING OF REV. BERNARD A. SYKES

Birmingham — Rev. Bernard A. Sykes died here April 7 after an illness of several months. He was pastor of the Second Presbyterian Church, since 1944, after serving First Presbyterian Church of Glasgow, Ky., for 17 years. He was past-Moderator of Birmingham Presbytery and has been a commissioner to the General Assembly. Mr. Sykes was the founder of "The Birmingham Experiment" which had to do with the placing of new churches on a home mission basis for a five year period. He was the author of several hymns and numerous Christmas poems. He is survived by his wife, the former Josephine V. Raney. Funeral services were held Sunday afternoon, April 20, at the Second Presbyterian church, Dr. E. V. Ramage officiating, and burial in the Elmwood cemetery.

HIGHWAY TO LIFE

By Lowell Saunders
Moody Bible Institute, Chicago

The pilot's dream of a highway in the sky is about to come true.

The Navy has unveiled what it calls "a major breakthrough in air safety"—a new electronic device that displays a sharply outlined highway on a transparent television screen, set in a plane's windshield

Rear Adm. Rawson Bennett, chief of naval research, says that for the first time since the beginning of flight a pilot will be able to guide his plane from takeoff to landing "even more safely and surely than when he is driving his car along a superhighway."

Flight data is fed in advance into a computer, and the information is presented electronically on the screen. This tells the pilot where he should be going, warns him when he is too high or low or veering from his path, and indicates his altitude and speed. The highway looks like a real road and even has a black center line.

More important than a highway in the sky is the highway to the sky. In the Sermon on the Mount, Jesus spoke of two paths men may follow. The first has a wide gate "and broad is the way that leadeth to destruction, and many there be which go in thereat" (Matthew 7:13). The other has a straight gate "and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:14).

And what is the way that leads to everlasting life? Jesus Christ Himself. He said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14:6).

Two highways stretch out before you. Which one are you traveling?

LOUISVILLE SEMINARY

1958 Fellowships

Six graduating seniors of Louisville Presbyterian Theological Seminary have been awarded fellowships for further graduate study. Dr. Frank H. Caldwell, president of the Seminary, made the announcement.

James Michael Efird has been awarded the Mr. and Mrs. Olof Anderson, Sr., Fellowship in the amount of $750 given on recommendation of faculty members in practical theology on the basis of general excellence of scholarship, personality, and promise of usefulness in the ministry. Mr. Efird is the son of Mr. and Mrs. J. R. Efird of Kannapolis, North Carolina. He graduated from J. W. Cannon High School in 1950, and received the Bachelor of Arts Degree from Davidson College in 1954. During his seminary training he served as student supply in various churches in Kentucky and Indiana. Mr. Efird is applying for admission to the Graduate School of Duke University.

Franc McKamey Guthrie has been awarded the Fellowship in Christian Education offered by the Board of Christian Education, Presbyterian Church in the United States, in the amount of $1,000, awarded this year for the first time. Mr. Guthrie is the son of Mrs. McKamey P. Guthrie and is a native of McCredie, Missouri. He graduated from Fulton High School of Fulton, Missouri, in 1951, and received the Bachelor of Arts Degree from Westminster College of Fulton, Missouri, in 1955. After a year of study at St. Andrews University in Scotland as a Fulbright Scholar Mr. Guthrie came to Louisville Seminary in 1956. During his seminary training he served as student supply at Miller's Chapel near Charlestown, Indiana. After graduation he plans to serve as pastor of the First Presbyterian Church, Palmyra, Missouri; and of the Big Creek Presbyterian Church, Hannibal, Missouri.

Harry Sharp Hassall has been awarded the Andrew Patterson Memorial Fellowship in Biblical Theology in the amount of $600. Mr. Hassall is the son of Mr. and Mrs. Samuel H. Hassall of Nashville, Tennessee. He graduated from Isaac Litton High School in 1951 and received the Bachelor of Arts Degree from Maryville College, Maryville, Tennessee, in 1955. During the first year of his seminary training he served as student supply at New Hope and Bethesda Presbyterian Churches near Franklin, Tennessee. Since the Fall of 1956 he has served Hopewell Presbyterian Church near Jeffersontown, Kentucky, as student supply. He has also served Bethlehem Presbyterian Church of Fisherville, Kentucky.

William Angus Heimach has been awarded a fellowship in the amount of $1,000 provided by an anonymous donor. Mr. Heimach is the son of Mr. and Mrs. William L. Heimach of Philadelphia. He graduated from Frankford High School in Philadelphia in 1948, and received the Bachelor of Arts Degree from Bloomfield College in 1955. During his seminary training he served as student supply at the Concord and Vevay Presbyterian Churches in Indiana, and as Assistant to the Di-

rector of the John Little Presbyterian Centers in Louisville.

Lewis Marshall Johnson has been awarded the Fielding Lewis Walker Fellowship in Doctrinal Theology in the amount of $1,000. Mr. Johnson is the son of Mr. and Mrs. Lewis Y. Johnson of Jeffersontown, Kentucky. He graduated from Louisville Male High School in 1941. He received the Bachelor of Arts Degree from Haverford College, Haverford, Pennsylvania, in 1947 and the Bachelor of Laws Degree from the University of Louisville in 1949. During his seminary training he served as student supply at Smyrna-Monroe Presbyterian Church in Indiana. In the first semester of his senior year he accompanied Dr. A. B. Rhodes of the Seminary on his Sabbatic leave, traveling through Europe and the Middle East. After graduation he plans to stay at Smyrna-Monroe as pastor.

Robert David Kaylor has been awarded the Bradford Noyes Fellowship in the amount of $750. Mr. Kaylor is the son of the Rev. and Mrs. L. J. Kaylor of Decatur, Alabama. He graduated from Equality High School of Equality, Illinois, in 1951, and received the Bachelor of Arts Degree from Southwestern at Memphis in 1955. During the first year of his seminary training he served as student supply at Weir Memorial Methodist Church in Salem, Indiana. In the summer of 1956 he was student assistant at the First Presbyterian Church in Monroe, Louisiana. Since the Fall of 1956 he has served as student supply at Otisco Presbyterian Church, Otisco, Indiana.

Jack Austin Worthington, alumnus of Louisville Seminary, has been awarded the Fellowship in Pastoral Counseling ($1500-2500) for a third year. Mr. Worthington is a native of Memphis, Tennessee, and a graduate of Southwestern at Memphis. He was the first recipient of this Fellowship when it was provided in 1956 by an anonymous donor. Mr. Worthington will continue his postgraduate study at the University of Chicago.

LOUISIANA

Zachary — The Presbytery of Louisiana met in Stated Session in the Church in Jennings on April 15, at 9:30 A. M. Rev. H. P. L'heureux, retiring moderator, preached the sermon from Mark 12:15-17, "Christ Comments on the Church." The Lord's Supper was administered by Rev. J. H. Jackson and J. W. Melton.

Mr. F. M. Beatty of Abbeville was elected Moderator, and Rev. C. D. Wardlaw selected as moderator-in-nomination. Rev. W. B. Venable was elected Temporary Clerk. Twenty ministers and twenty-three ruling elders were present.

Reports from the Commission on the Minister and His Work, the Ad Interim Committee on Sessional Records, the Committee on Church Extension, the Committee on Christian Education, and the Presbytery's Council were received.

Presbytery granted $1,000 to the DeRidder Church, $5,000.00 to the Palmer Memorial Church, and $1,000.00 to the Abbeville Church, all grants being made for building and improvement of property.

The net Sunday School enrollment gain for 1957 in the Presbytery was approximately 156. Presbytery took action urging each Session to select literature conforming to the doctrines and standards of our church for the educational program, and to give first choice to the literature recommended by the Board of Christian Education.

Presbytery adjourned to meet in Opelousas on July 8 at 10:00. The next stated meeting will be in the Plains Church on September 16 at 9:30 A. M.

William S. Smith

LOUISIANA

New Orleans — Groundbreaking ceremonies for an educational building at the Presbyterian Church of the Covenant were held in late March. The Rev. Walter D. Langtry is pastor there.

Morgan L. Shaw, chairman of the building committee, led the congregation in the groundbreaking ceremonies. Other participants included H. H. Blakeslee, Adair Lyon, George S. Dinwiddie, and Julies H. Laine.

The building will cost approximately $250,000, and is expected to be completed within nine months.

New Orleans — A new Presbyterian congregation is being established in the Aurora Gardens section of Algiers, near here, following several months of a Sunday School program conducted by George Moate, chairman of the Presbytery's education committee of the Presbyterian church. In addition to the Sunday School, worship services have been started by the Rev. Fred L. Reeves of the Presbytery Church Extension Committee. A student at Austin Seminary will serve the congregation during the summer.

JACKSON (LA.) PRESBYTERIAN CHURCH CELEBRATES 130TH ANNIVERSARY

The 130th Birthday of the Jackson Presbyterian Church was celebrated April 7 - 9 at Jackson, La., the home of the East Louisiana State Hospital. Its present building was erected in 1852, with an annex added in 1911. The newspaper account states that "men and women sat in their separate sections, and highly glazed crockery spittoons were ornamental as well as utilitarian. The latter were removed at a later date."

The three-day celebration was featured by special services led by Rev. J. C. Neville, of Alexandria. The present pastor is Rev. Wm. S. Smith, who also supplies the Presbyterian Church at Zachary, La.

CHRISTIAN EDUCATION PROGRAM ENRICHED

In the fall of 1958 Mr. and Mrs. Dick Kinser will inaugurate an enlarged program for A. C. students who wish to major in Christian Education. This expansion is a part of the Assembly-wide effort to train more young people for full-time Christian service as lay workers in the Church. The Synod of Arkansas is matching a $5,000 challenge offer by the Board of Christian Education to expand the undergraduate training in this field.

Mr. and Mrs. Kinser will both receive their Masters Degree in Religious Education in May from the Assembly's Training School in Richmond. They are also both graduates of Louisiana State University. Mr. Kinser has been a flying officer in the Marine Corps since World War II and now is a major in the Reserves. Mrs. Kinser

has taught in the public schools of Louisiana and North Carolina.

While members of the First Presbyterian Church in Baton Rouge, their activity in youth work and other phases of church life prompted them to enter full-time service. Their field work at A.T.S. has been in summer camping and leadership training.

Students majoring in Christian Education will have the opportunity to do field work in the Batesville Larger Parish. The college's association in this group is an unusual feature not found in any other larger parish in the Southern Presbyterian Church. Students of other denominations will have opportunity to do some of their field work with a local church.

NORTH CAROLINA

Mecklenburg Presbytery met in its stated spring meeting, Tuesday, April 15, at 9:00 o'clock in the Philadelphia Presbyterian Church. Rev. W. B. McSwain, Pastor of the Clanton Memorial Presbyterian Church, preached the sermon. The Sacrament of the Lord's Supper was administered by the Rev. Russell Kerr, Pastor of the Philadelphia Presbyterian Church, and Dr. J. Cecil Lawrence, Executive Secretary of the Presbytery.

Dr. W. M. Walsh prepared and read a memorial to the late Dr. Charles M. Boyd. Dr. R. A. Young prepared and read to Presbytery a memorial to the Rev. George Powell. These memorials are to be admitted to records.

Mrs. J. M. Black, a member of the host Church, read a history of the Church. Three visiting ministers were recognized and invited to sit as brethren: Rev. Luther McDuffie, Rev. C. L. Pancoast, and Dr. Jaius Slosser. Presbytery appointed a Committee to make a report concerning the properties owned by Mecklenburg Presbytery. W. E. Price was named Chairman of the Committee and Rufus Grier was named to serve with Mr. Price and others whom they may wish to add to their Committee.

Rev. James R. Crook, Pastor of the Mulberry Presbyterian Church, was elected Moderator.

The following young men were received as candidates for the Gospel Ministry under the care of Mecklenburg Presbytery: David Boyce, a member of the First Presbyterian Church, Charlotte; Joseph Lee Pickard and James Larry Williams, members of the Seigle Avenue Presbyterian Church, Charlotte; Samuel Austin, a member of the Watson Heights Presbyterian Church, Rockingham; and James Roger Marrow, a member of the Cook's Memorial Presbyterian Church.

Dr. Warner Hall spoke concerning the Consolidated College and also brought a message concerning Higher Christian Education over the Synod.

One of the most important items Presbytery considered was the new manual which was read to Presbytery. Rev. Robert Turner is Chairman of this Committee and Presbytery commended him for his splendid work.

Presbytery received Dr. Robert S. Woodson, who has been called as Associate Minister of the Trinity Presbyterian Church, and Rev. Edward Craig, who has been called to the Paw Creek Presbyterian Church. Commissions were appointed to install these two men. Dr. Watson will be installed at the Trinity Church on Sunday, May 4, at 11:00 A. M. The Rev. J. Edward Craig will be installed at Paw Creek on Sunday, April 20, at 7:30 P. M. Rev. Robert Turner, Regional Director for the Synod of North Carolina, was nominated as Moderator of the summer meeting of Presbytery which will be held in the Central Steele Creek Presbyterian Church on July 22.

J. Cecil Lawrence

Davidson — A $400,000 challenge gift from the Charles A. Dana Foundation to Davidson College has set the pace in Davidson's $11,500,000 ten year program of development, according to an announcement yesterday from Acting President C. J. Pietenpol and Treasurer D. Grier Martin.

The ten year program, announced by the Davidson Trustees last year, calls for additional plant and endowment to enable the college to improve instruction and to relate its liberal arts program to current developments and research in all academic fields.

The $400,000 challenge grant has been made to Davidson College by Mr. Charles A. Dana, president of the Charles A. Dana Foundation and chairman of the Dana Corporation, manufacturers of automotive parts. The gift is conditioned on the provision by the college of the additional funds required to construct a science building and dormitory which with existing facilities will be adequate for a student body of 1,000 students.

This gift, which is the largest ever received by the college from a living person, was announced following a second visit to the campus by Mr. Dana and several trustees of his Foundation.

Davidson — Vernon Broyles III of Atlanta, Ga., has been elected president of Davidson College's Y. M. C. A. for the 1958-59 school year.

Elected to the office of vice-president was Thomas E. Smith of Laurinburg, N. C.; Tom Colvin of Winston-Salem, N. C., was elected Y. M. C. A. secretary; and Robert Linvingston, Sebring, Fla., was re-elected treasurer.

Laurinburg — The effort of four trustees to prevent the consolidation of Flora Macdonald College into the Consolidated Presbyterian College has failed. Judge Clawson L. Williams has denied their application for a restraining order.

In a statement released on Monday, April 21, in Lumberton, Mr. Hector McLean, chairman of the board of trustees of the Consolidated Presbyterian College said:

"The order of Judge Williams dismissing the temporary injunction against the Trustees of Flora Macdonald College is certainly clear and conclusive. It would appear to remove the last stumbling block toward making the Consolidated Presbyterian College a reality under the express mandate of the Synod of North Carolina. We hope that this decision will not be appealed but rather that all Presbyterians will now join together in a spirit of Christian cooperation and good will to make the Consolidated College a truly great institution dedicated to the promulgation and practice of Christian ideals in all areas of life. I believe that the Lord will bless this endeavor to the end that all those who may honestly differ with this program may find that their objections will be met and settled in some satisfactory manner.

"Judge Williams' findings that the consolidation agreement executed by Peace College on

December 17, 1957, complies with the resolution and direction of the Synod and the controlling presbyteries as well as the applicable statutes of North Carolina is most significant. This should completely annul the misunderstanding unfortunately held by some that Peace was given special consideration. Peace is a vital and important part of the consolidation, and we are gratified that this fact has now been passed on by the Court. Those who had false fears that Peace was being left out and that the will of Synod was not being precisely followed can now rest assured that there will be a consolidation in every sense of the word.

"The Consolidated College is making good progress. The outstanding architectural firm of A. G. Odell and Associates is going forward rapidly with plans for the new campus. The assets of the college are steadily increasing. We are working to bring to full and early fruition the dream of an educational program in the Presbyterian Church in North Carolina of which we can all be justly proud. We are dedicated to provide facilities where every boy and girl with an inquiring mind can secure a quality education in a college completely permeated with Christian influence and atmosphere."

The exact wordings of Judge Clawson L. Williams findings were:

(1) That Flora Macdonald College is a non-stock educational corporation organized and existing under the laws of North Carolina.

(2) That the Presbyteries of Orange, Fayetteville, and Wilmington are the sole beneficial owners of Flora Macdonald College and through their elective Board of thirty-eight (38) Trustees control said corporation and are in possession of all its property and assets.

(3) That the plaintiffs, a minority of four (4) Trustees, do not possess any ownership right or interest in Flora Macdonald College.

(4) That, acting pursuant to the Resolution and direction of Synod, the Presbyteries of Orange, Fayetteville, and Wilmington, have authorized and directed the Trustees of defendant corporation to execute a Consolidation Agreement to accomplish the consolidation of Flora Macdonald College, Peace College, Inc. and Presbyterian Junior College for Men, Inc. into a new corporation.

(5) That Peace College, Inc. duly executed the Consolidation Agreement on December 17, 1957.

Conclusions of Law

1. That the plaintiffs do not have any legal or ownership rights in defendant corporation which can be asserted against the Presbyteries of Orange, Fayetteville and Wilmington.

2. That the wisdom or desirability of consolidating Peace College, Inc., Presbyterian Junior College for Men, Inc., and Flora Macdonald College into a single corporation is a policy matter for determination by the proper tribunals of the Presbyterian Church and not for determination by the Court.

3. That the Consolidation Agreement executed by Peace College, Inc. complies with the Resolution and direction of Synod and of the Presbyteries of Orange, Fayetteville, and Wilmington and with the applicable statutes of North Carolina.

4. That it is lawful and proper for the defendant corporation, acting by and through its officers and trustees, to execute the Consolidation Agreement.

5. That said Consolidation Agreement does not prevent the corporation resulting from such consolidation from continuing to operate Peace College, Flora Macdonald College or Presbyterian Junior College at their present locations; and that said Consolidation Agreement expressly requires that the consolidated corporation shall continue to operate these three colleges at their present locations until such time as the Consolidated Presbyterian College at Laurinburg, N. C., is constructed and open to students.

6. That the complaint of the plaintiffs has not stated facts sufficient to invoke the equity jurisdiction of this Court or to justify the continuation of a restraining order or the issuance of a temporary injunction against the defendant.

It is therefore CONSIDERED and DECREED that plaintiff's application for a continued restraining order or the issuance of a temporary injunction against the defendant be and the same is hereby denied.

It is further considered, ordered and adjudged, it appearing to the Courts that this action is brought for the purpose of obtaining a perpetual injunction, that under the findings of facts and conclusion of law, admissions in pleadings and documents filed in evidence at the hearing herein, that plaintiffs are not entitled thereto, that same is denied and this action is dismissed at the costs of plaintiffs and surety on the prosecution bond, to be taxed by the Clerk of this Court.

Maxton — The Presbytery of Fayetteville held its 38th stated meeting in the auditorium of Presbyterian Junior College on Tuesday, April 22nd. A highlight of the gathering was an address by Dr. Marshall C. Dendy, Executive Secretary of the Board of Christian Education of the Presbyterian Church, U.S., Richmond, Va. One young man was received as a candidate and four candidates preached trial sermons and were examined, licensed, and their ordination and installation as pastors of churches in the Presbytery were ordered. Reports were approved from the Committee on Christian Education, the Commission on the Minister and His Work, the Committee on Church Extension, Presbytery's Council, the Nominating Committee, Standing Committees, and the Committee on Higher Education. The Committee on Higher Education gave a resume of the campaign for providing a ministry to students in our state institutions of higher education and on the progress in the Consolidated Presbyterian Junior College to be built in Laurinburg.

The retiring moderator was Dr. D. A. Huffines, Lillington, and the new moderator is the Rev. William T. DuBose, Laurel Hill. Mr. Charles W. Coats, a member of Plainview Presbyterian Church, Angier, was received as a candidate. Malcolm P. Anderson, Jr., is to be installed pastor of Manly Church. Meigs A. Newkirk is to become pastor of Bethel and Shiloh Churches; Charles M. Murry of Galatia Church, and William Shaw Howell, Jr., pastor of Barbecue and Olivia Churches.

The communion service was conducted by the Rev. Joseph W. Walker, pastor of First Presbyterian Church, Maxton, assisted by Dr. E. A. Walker, member of the Department of Bible, Presbyterian Junior College.

Greenville — The following men have been received into Albemarle Presbytery:

Joseph W. Amory, from Fayetteville Presbytery to become pastor of the North Wilson Church, Wilson.

John Snyder, senior at Union Seminary, to become pastor of the Rivermont Church, Kinston.

Charles Fitzpatrick, Pastor of Berea and Westminster Churches, has been dismissed to Orange Presbytery to become Pastor of the Dogwood Acres Church of Asheboro.

Pastoral relations were dissolved between Henry F. Chesnutt and the Bethlehem and Morton Churches to permit him to enter a year of clinical study at Duke Hospital, Durham.

SOUTH CAROLINA

Clinton — Baccalaureate services at Presbyterian College's 77th commencement exercises this year will be preached by the Rev. Lynn Temple Jones, pastor of the Eastminster Presbyterian Church of Columbia.

President Marshall W. Brown, in making the announcement today, said Jones will deliver his sermon on June 1. Dr. Brown earlier had announced that the commencement address the next day will be delivered by General Robert L. Eichelberger, distinguished retired World War II Army commander.

In addition to appearing as baccalaureate speaker, Jones will receive an honorary doctor of divinity degree at those commencement exercises. Two other PC alumni to be so honored at this time are: the Rev. Ernest Arnold of Atlanta, president of the Protestant Radio and Television Center; and the Rev. Allen Jacobs of Talladega, Ala., president of the Alabama Home for Children.

Clinton — William Turner of Winnsboro will serve as editor of the 1959 Presbyterian College student yearbook, according to the verdict of a campus-wide election announced today.

A rising senior with an experienced background in publications, Turner will succeed Blair Baldwin of Blair in directing next year's PaC SaC. The annual is produced once each year in the late spring.

Bob Mathews, also a rising senior from Decatur, Ga., was named PaC SaC business manager in the same election. He replaces Bob Hill of Mayesville.

VIRGINIA

Roanoke — Sunday afternoon, April 20, was Spring Rally time for the Presbyterian Men of Montgomery Presbytery in Virginia. The First Presbyterian Church of Roanoke, Virginia, was host to the rally. Dr. S. J. 'Jap" Patterson, Jr., Secretary of the Division of Men's Work, Presbyterian Church, U.S., brought an inspiring address on the theme "Believers Together in Christ." A new constitution was adopted at the rally, and the presbytery was divided into four districts, each headed by a vice-president, for the purpose of administering men's work. Attendance at the rally was 135.

Mr. Arthur J. Lee of Roanoke was Chairman of the Arrangements Committee for the rally. Mr. Charles E. Flynn of the Fairlawn Church, Radford, Virginia, is President of the Presbyterian Men of Montgomery Presbytery for 1958, and Dr. Walker Healy, Pastor of Roanoke First Church, is Minister Adviser.

DOGWOOD FESTIVAL

The 1958 Dogwood Festival at King College, Bristol, Tenn., was celebrated on May third and fourth.

A major event of the King College calendar, the Festival opened with the traditional Dogwood pageant Saturday afternoon, May 3, at four o'clock. This year's production "The House in the Woods," was based upon the colorful fairy tale "Hansel and Gretel," and was presented in its forest setting before the Dogwood court, headed by Miss Helen Boyer of Lexington, Va., the Dogwood Queen, and by Mr. Frank Hull of Hampton, Va., the Dogwood King. Miss Boyer is the daughter of the Rev. and Mrs. E. T. Boyer, missionaries in Soonchun, Korea.

Saturday night the King Players presented the novel courtroom drama "The Night of January Sixteenth."

Also beginning on Saturday and continuing through Sunday, Artist Lois Bartlett Tracy of Wise, Va., exhibited her paintings in the King College Library. An outstanding regional painter, Mrs. Tracy has had national exhibitions of her oils and watercolors.

Sunday afternoon, May 4, at four o'clock there was a recital by the well known baritone, Mr. Thomas Pyle of New York, soloist with the Robert Shaw Chorale.

To climax the week-end festivities, there was a special vesper service Sunday night at eight o'clock, conducted by the Rev. W. Kirk Allen, Jr., pastor of the First Presbyterian Church of Kingsport, Tenn.

Covington—Montgomery Presbytery met in its 248th Stated Meeting in the First Presbyterian Church of Covington, Virginia, on Tuesday, April 22, 1958, at 10 a.m. There were present forty-two Ministers and fifty-one Ruling Elders. Rev. R. E. Huey of the Mallow and Altamont Churches was elected Moderator. Rev. C. W. Browning, Jr., of the Fairlawn Church was nominated to be the Moderator of the next Stated Meeting, the 249th, which is to be held in the Buffalo Mountain Presbyterian Church of Willis, Virginia, on Tuesday, July 29, 1958, at 10:00 A. M. Rev. E. W. Smith was elected Stated Clerk for another term of three years.

Rev. Thomas O. Hall of the Indian Valley Church was dismissed to Lexington Presbytery that he may become the pastor at Goshen, Virginia. Candidate Robert E. Pollock was dismissed to Granville Presbytery that he may become a pastor there. Candidate W. Graham Wood, Jr., was dismissed to Greenbrier Presbytery that he may become the pastor of the Presbyterian Churches at Valley Bend, W. Va., and at Beverley, West Virginia.

Mr. Joseph Preston Griffitts was received under the care of the Presbytery as a Candidate for the Ministry of the Gospel.

E. W. Smith

VIRGINIA

Richmond — Patrick Dwight Miller, Jr., of Atlanta, Ga., has been elected president of the student body at Union Theological Seminary here.

Mr. Miller is the son of Dr. P. D. Miller, Executive Secretary of the Board of Church Extension in Atlanta, and Mrs. Miller.

He is a graduate of Bass High School and Davidson College.



BOOKS

NOTES ON THE EPISTLES OF ST. PAUL — I and II Thessalonians, I Corinthians, Romans 1 - 7, and Ephesians 1:1-14. Joe B. Lightfoot. Zondervan. $4.50.

For many years, Bishop Lightfoot's works have been known for their remarkable scholarship. Coupled with the author's erudition is his delightful style. This volume consists of lectures delivered at Cambridge by Dr. Lightfoot upon those Pauline epistles which he did not live to edit in the form of complete commentaries. The minister who appreciates high class exegesis will find this work extremely valuable.

Young People's Department

(Continued from Page 9)

Fifth Speaker:

God also speaks through other persons to make us more sure of our calling. He uses the witness of others to show us the needs for certain types of work. He uses them to encourage us in times of despair and defeat. He uses the example of others to inspire admiration and to create the desire to follow them in service. He uses their example to show how He supplies grace to overcome difficulties. He counsels and advises us through their words to show us His will more perfectly. As we seek to learn what God would have us to do with our lives, let us not forget to consult other mature Christians.

Sixth Speaker:

God has graciously provided all these means to make known His will for our lives. It seems that He never works according to the same pattern twice as He makes us to know our calling. We should appreciate the fact that God gives us individual attention and treatment. As we consider all these avenues of revelation, we should remind ourselves that God is not likely to speak to us of His will until we are ready to follow it. We cannot offer our lives to the Lord with reservations. Perhaps some of us are not sure what the Lord would have us do with our lives because we are not sure we would be willing to do it if we knew. We must make up our minds that God is worthy of our trust. He gave His Son for us. Surely we can give our lives to Him. If we sincerely seek His will, and if we are willing to do it whatever it may be, then we can be sure that He will make our calling clear in due itme.

Program Leader:

We hear and read a great deal about successful living. It is a goal that is constantly held before us. Some ideas of success are very shallow, but the essence of real success is Christian vocation .. . to know and to follow the call of the Lord.

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The Southern
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God's Eternal Decree

All men alike are "by nature the children of wrath," and justly obnoxious to the penalty of the law antecedently to the gift of Christ to be their Saviour. It is because they are in this condition that vicarious satisfaction of divine justice was absolutely necessary in order to the salvation of any, otherwise, the Apostle says, "Christ is dead in vain." Hence if any are to be saved, justice itself demands that their salvation shall be recognized as not their right, but a sovereign concession on the part of God. None has a natural right to salvation. And the salvation of one cannot give a right to salvation to another.

Salvation is declared to be in its very essence a matter of grace, and if of grace, the selection of its subjects is inalienably a matter of divine discretion. Lam. 3:22; Rom. 4:4; 9:6; Eph. 1:6,7.

A. A. Hodge

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EDITORIAL

His Bow Abides in Strength

Readers of the *Journal,* especially the Sunday School teachers who have profited by the illuminating Sunday school lesson comments of Rev. J. Kenton Parker since December 1944 will regret to learn of his serious illness the past six weeks. At one time his life was despaired of. However, he has rallied somewhat, though still bedridden. Nevertheless, even in his confinement he has kept well ahead of schedule with his lesson treatments, and continues to render bedside service (in reverse) to his three congregations, Center, Shearer and Sherill's Ford. Through friends we have learned that Dr. Parker, while propped in a hospital bed, has received four people into the church on confession and by baptism, has performed a marriage ceremony and baptized an infant. General MacArthur, soon after the Korean War gave utterance to a saying that echoed around the world: "Old soldiers do not die; they just fade away." Our lesson commentator refuses to "fade away" though bedridden at 75, and we trust that the Lord will spare him to us for many active years yet.

We are wishing him, in advance a "Happy Birthday" on August 7!

W.C.S.

Billy Graham in San Francisco

The writer has attended a number of Crusade meetings in various cities here in America and abroad. Each has its own significance and faces some problems unique in that area.

San Francisco is probably the most pagan city in the United States. It is hard for Christians in the East or South to realize the insignificant place which Christianity has in an area where history has more to do with gold than with God and where the flesh is far more dominant than the Spirit. There are only some 40,000 Protestants in San Francisco and it is said that not more than 4% of the population attend church services on Sunday. In four and one half days in that city we saw more drunkenness on the streets than we have seen in the rest of the United States combined in the past seventeen years.

This need has caused over 1,100 churches in San Francisco and the Bay area to join in a united effort to make an impact for Christ where it is so greatly needed. As this goes to press these pastors and churches are being rewarded by the impact and eventual results of the greatest Christian witness in the history of that area. The attendance and the response for the first week have surpassed that of any previous Crusade.

We spent nearly five days in San Francisco and during that time we attended one early morning prayer meeting conducted by and for laymen. The prayers of these business and professional men were an inspiration to hear and the deep earnestness they exhibited for making Christ known to their associates in the secular world will certainly be blessed.

Then we attended a press conference in which all of the area papers were represented and where there appeared to be a genuine desire to know the objectives of the Crusade and to present them fairly to the public. Coming out of this press conference has developed the best local newspaper coverage for any of the Crusades to date. In fact the San Francisco and Bay area papers seem to be vying one with the other to let the reading public know what is going on.

Saturday evening at 6:30 Mr. Graham and the team conducted a dedication service at the Cow Palace, not only of the building and facilities but of those to share in the work of the meetings during the coming weeks — counsellors, ushers, choir members, etc. A total of about 6,000 attended and it was in itself a true worship service.

The opening meeting was on Sunday afternoon and the auditorium was packed to capacity with 18,000 people while 5,000 stood outside and heard Mr. Graham for a few minutes as he went out to speak to them and then listened to the regular service over the amplifying equipment. In addition the Highway Patrol announced that cars and busses were backed up for six miles, none of the occupants of these vehicles being able to get near the auditorium.

It was an impressive service with words of welcome from local and state officials and with large representation from the national and international news services and newspapers.

At the conclusion of the sermon something over 400 people walked forward in response to the invitation.

Monday morning 700 ministers met for prayer and to hear some words of counsel from Mr. Graham. He impressed on these men their responsibility to follow through on those who make decisions and cited the dismal failure of many New York pastors to do this. A recent survey has revealed that 90% of those who made decisions in New York are standing firm in their faith but 86% say they have never been visited by a pastor although their names, addresses and type of decision made were supplied to the pastors. Mr. Graham made it very plain that this responsibility rests squarely on the shoulders of those to whom it is given.

During this pastor's meeting one Presbyterian minister spoke and said he was rarely moved to tears but that the afternoon before he had wept in the counselling room, not at the glorious sight of seeing men and women come to make a decision for Christ but because he had seen a number of his own church members who had received the seven week's counselling training and who were now actively explaining the way of salvation to those who had come forward; this, he said, had given him the greatest thrill he had ever experienced because he knew that for many this was a new experience and because of the blessing they would receive in this work.

Another minister, a Lutheran, said that the night before a young couple had been led to the Lord at a group meeting in his church, the direct result of the meeting that afternoon.

Monday and Tuesday nights we saw a continuation of God's blessing on the meetings. There were a number of impressive incidents, many of them human interest stories — the local play-boy who went for curiosity and a lark and then went forward to accept Christ; the human derelicts and the socially prominent; men and women from many national and racial backgrounds; the large number of young men between 20 and 30 years of age; numerous men from the armed services; these all combined to show the leveling power of the Gospel and also to show that because of the prayers of God's people around the world and because His Word is faithfully preached in the power of the Holy Spirit *things are happening* for His glory and for the eternal salvation of thousands.

The writer was deeply impressed with the ministers he met. It is our feeling that the appalling need of the area has driven many of them to a deep personal experience with the Lord. True, there has been opposition. Some extreme liberals have circulated an adverse opinion regarding the worth of the meetings. The writer was intrigued by a quotation from one minister who spoke of the "confusion" which results in the minds of those making decisions. Having read two books by this particular individual we are convinced that he himself is one of the most confused men, theologically speaking, in America today.

Also, some of the extreme fundamentalists have worked themselves into a frenzy because of Mr. Graham's "unscriptural" attitude in welcoming the support and cooperation of theological liberals. What they fail to mention is that it is the *message* which is the determinative issue, not the sponsorship. Paul preached under the sponsorship of pagans — Epicureans and Stoics — on Mars Hill, but God blessed his message. Our Lord even had a known thief and traitor on His "Committee" but he left him there. All of the major evangelists of the last century have followed the policy Mr. Graham follows and God has blessed them. They all take the position that they will preach anywhere to anyone under any auspices provided there is no restriction on the message itself.

On the first Thursday night Mr. Graham spoke particularly to young people and again there was an overflow audience. When the invitation was given, 989, the majority of them young people, walked forward. An idle gesture? An emotional binge? Do you know a

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better thing for young people today? In San Francisco we met two boys in their late teens. Both had accepted the Lord at Madison Square Garden. They had worked hard, saved their money and came to California at their own expense to help as office boys in the Crusade office.

Saturday night the first telecast from the Cow Palace was seen across America, broadcast by 140 stations at a staggering cost but contracted for by Mr. Graham with faith to believe that God will provide the necessary funds from week to week. (Interested readers should look in local newspapers for the station and time each Saturday evening. It may be late but *it is worth staying up for.*)

What of the lasting effects of these Crusades? We have just seen some amazing letters from some pastors in New York, from men of almost every major denomination. At a later date we hope to print excerpts from some of these letters. One thing stands out clearly: those ministers and churches which put much into the Crusade received great blessings from it.

Nine years ago, in Los Angeles, *Life* magazine photographed four men who had made decisions for Christ in Billy Graham's Crusade in that city. The photographer rather cynically remarked: "I wonder where these guys will be ten years from now?" Ten days ago, just prior to going to San Francisco, Mr. Graham spoke to a large gathering in Los Angeles. Three of the four men photographed by *Life* nine years ago were present. One is an ordained minister of the Gospel, one is working full time as a Christian counsellor for boys, a third continues a Christian testimony which is known across America, while the fourth is living in retirement in the country, also a Christian. Such a percentage is unusual but our Lord Himself said only part of those who hear the Gospel message continue and grow in the faith.

God has given great encouragements so far. During the first week the attendance in San Francisco was 20,000 greater than for the comparable period in New York, while 3,766 made public decisions for Christ.

Mr. Graham is earnestly soliciting the prayers of God's people for San Francisco. Only as the Holy Spirit is poured out in mighty power can there be lasting blessing. To that end let us pray.

L.N.B.



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The Evil of the Sharp Tongue

Paul, in Titus 3:2, advises us "to speak evil of no man" and he strikes there at a common and often unconscious sin which is prevalent among many Christians.

Doesn't it do your heart good to hear a man constantly speaking well of others? The fact is that that man is generally accredited by the world as being a good man himself, whereas he who criticizes others behind their backs and impugns their motives is, by the world, believed to do so because he himself is deceitful and untrustworthy.

You observe Paul said "of no man" and not "to no man". There is a place to criticize a man and question his motives too, if you can honestly do so, and that is to his face. That might do him some good but few people have the courage to do it.

Paul's "of no man" includes also of "ourselves", and the attitude of the world on this point bears this out. If a man speaks well of himself the world disbelieves him but if he speaks disparagingly of himself then the world generally agrees with him. This proves that we should speak of ourselves not at all and of others only the good, unless to their faces. It is a sin to do otherwise.

One of the few faults of which women are perhaps more guilty than men is this mean little habit of gossip. The tongue can be sharper than an adder's bite and also more destructive and the spoken word may be repented but cannot be recalled.

The reborn Christian is too big for gossip, too fine for innuendo, too Christ-like for backbiting and too God-fearing to pass judgment on one of God's children.

R. LeC.

A National Church—Amen

Twice, articles have appeared from the pen of our esteemed friend Dr. Aiken Taylor on our possibly becoming a National Church. Several things are quite amazing about this whole idea: First, that we are *not* a National Church. Second, that we are the *only* major denomination in the U. S. that is not national. Third, - equally and more surprising, is the fact that anyone, anywhere, would object to our seeking to become so.

A word about this third surprising fact, as to why anyone, anywhere would object. Our splendid friends in the Presbyterian U. S. A. Church have already very kindly invaded the Southland with their organizations and programs. They are to be found nearly everywhere. It was the writer's pleasure for several years to live side by side with them in closest cooperation and delightful harmony in Tennessee. On one occasion, in one of their churches,

we were invited to introduce one of the moderators of their General Assembly. On another occasion, in one of their colleges, we were asked to appear on a platform with another moderator of their assembly, plus our own moderator. There was nothing unusual about any of these occasions and we are not seeking any notoriety thereby. The really significant fact was that these things all happened in the land of Dixie where they have been at work for many years. Does anyone resent their presence, or object to the fact of their proclaiming the glorious Gospel South of the Mason and Dixon line? Only where there is a possible unnecessary overlapping of programs in a very small community should this ever be the case. Grace and common sense have already overcome a number of such situations in our border states. These have resulted in several local congregations either changing their denominational ties or being happily affiliated with both.

As to our invading the North with the gospel, let us not think of such an endeavor as being arrogant or presumptious in any way. While the Presbyterian Church U. S. has always been cooperative and sympathetic in its attitude towards other denominations, this is no reason to feel that we do not have a distinctive vital message that should be heard throughout the United States. Surely we do not have a Divine mandate that should confine us to sixteen particular states.

In the program of World Missions we are constantly strengthening and expanding, entering new areas of witness as opportunities present themselves. Who is it that resents the fact that in recent years we have pushed outwards and onwards into Taiwan, Ecuador, Portugal and Iraq? Other churches were there before we were but there is enough work for all to do.

Finally, we would like to kindly challenge all comers, to advance several solid reasons why we should remain confined to the sixteen or more states of Dixie and not assist in evangelizing our whole nation for Christ and His Kingdom?

—R.W.C.

Neither Prayer Nor Feeling Make Wrong To Be Right!

Prayer is the Christian's vital breath and a true apprehension of God in Christ brings a response of gratitude which warms the heart. Yet sundry religions inculcate prayer and meditation to which some add ecstasy and yoga. But even the practice of being alone with God is no guarantee against sin. A revealing incident is given by Dr. Daniel T. Niles in his recently published Yale Lectures, to this effect:

"Certainly, it is an essential part of the preacher's task to train his people in the art of prayer. But here again, there lies a temptation and a very insidious one. Let me give you an extreme example in order to make plain what I mean. During the days that I was preparing these lectures a friend of mine who is a pastor in Colombo (Ceylon) met me and told me about something that happened in his congregation. It was about people I knew. A man had made love to his friend's wife and both the man and the woman had run away to live together outside marriage. This man had told my friend, who was their pastor, that on their first night together both he and the woman had knelt together and prayed. And he had said, "We never felt nearer to God." Prayer and devotion can become completely divorced from the stern realities of discipleship.

Ask an Eastern or Orthodox Catholic Churchman about the use of icons (pictures) as aids to worship in his Church, and he will reply that it is right because the saints approved of it. Well, neither prayer nor feeling nor sainthood make disobedience to the commandment of God to be right. The law is holy, and the commandment holy and just and good. God writes His laws upon the minds and hearts of those whose sins He forgives in the new covenant.

—W.C.R.

Who Were Our Pioneer Southern Presbyterian Missionaries?

This question is raised by a recent missionary celebration in Norfolk, by an article in the *Presbyterian Survey* of March, and by news releases sent out by the Publicity Department of the General Council. In considering the matter, our first Secretary of Foreign Missions, J. Leighton Wilson, may well be heard. At the semi-centennial of Columbia Theological Seminary Dr. Wilson said:

"The history of what may be called the Foreign Missionary work of the Southern Presbyterian Church antedated, by a good many years, the separate and independent existence of the Church itself. At one time our churches, as did most of the Presbyterian churches in the country at large, cooperated with the American Board of Commissioners of Foreign Missions in promoting the evangelization of the heathen nations of the earth. They were especially active in this great work during the years 1833-4-5-6. During those years, they not only contributed largely of their means for its support, but a large number of our young men entered upon the work themselves, among whom may be mentioned Rev. Samuel R. Houston, D.D.,

Rev. George W. Leyburn, and Mr. Venable of the Synod of Virginia: Rev. Daniel Lindley, D.D., Rev. T. P. Johnson, and Rev. Alexander Wilson, M. D., of the North Carolina Synod: Rev. George W. Boggs, Rev. Jno. B. Adger, D.D., Rev. John F. Lanneau, Rev. J. L. Merrick, and Rev. J. Leighton Wilson, D.D., of the Synod of South Carolina. The wives of these brethren, with one or two exceptions, were natives of the South, and rendered important aid in the work."

It would be very appropriate if sundry persons who have information about these several pioneers would contribute brief articles on each. And Wilson's list is not complete; for example, there is the Negro blacksmith who learned Latin, Hebrew and Greek and was freed, ordained and sent to Liberia by Alabama Presbyterians in 1847 - Rev. Harrison Ellis. Certainly, it would be wise to call renewed attention to the pioneers of our work in the Congo: Lapsley and Sheppard.

Additional information about men we know will be highly welcomed. I would like to follow this general statement with a series of editorials dealing with:

1. Rev. and Mrs. George Washington Boggs, S. C. Pioneers to India, 1832. 2. J. B. Pinney and J. L. Wilson, Pioneers to Liberia, 1833. 3. Daniel Lindley and A. E. Wilson, from Rocky River, N. C., to the Transvaal, 1834. 4. John B. Adger, from Charleston to Turkey, 1834. 5. James L. Merrick, Henry Martyn's successor in Persia, 1834. 6. T. R. Sampson and the Leyburns, Missionaries to Greece. 7. Hampden C. DuBose, Missionary to China.

May the list grow and the mission interest with it!

—W.C.R.

The Rebound

Prepared by Department of Bible
Presbyterian Junior College
Maxton, North Carolina

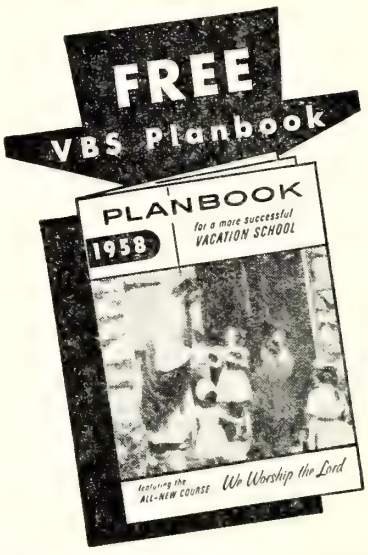
A police officer in Miami, Florida, told the story. He had a sad mission. He called upon a father to report his daughter's death. The car, with another young high school girl and two young lads who were their classmates, had struck a bridge abutment at high speed and all of them were killed. The blood tests showed high alcoholic content on all of them. Evidently they had been drinking and lost control of the car.

The father said to the officer: "We have a law against selling liquor to minors. We have a law against selling liquor on Sunday. If I could find the man who sold those teen-agers whisky this afternoon I'd kill him."

The father was so upset that before the officer left he said he needed a drink to settle his nerves. When he opened the cabinet where he kept his own supply of whiskey, he found a note from his daughter which said: "Dear Daddy, we couldn't buy anything to drink today so we borrowed a bottle from you. We'll put it back next week. Knew you wouldn't mind."

"And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child, and ye would not hear?" (Genesis 42:22)

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7)



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The 98th General Assembly

By Rev. John R. Richardson, D. D.

Continued from last week's issue of The Journal

Ad Interim Committee Reports

One of the major reports of an ad interim committee was that on the revision of the Book of Church Order. Dr. Vernon S. Broyles, Jr., chairman of this committee, presented the report. Only one point produced debate of any length. This was a proposal to retain the Presbytery commissions on the Minister and His Work instead of transforming these into less powerful committees advocated by the Ad Interim Committee. The Assembly upheld the proposal of the Ad Interim Committee and sent this action down to the presbyteries for action.

A change of some importance to the Assembly itself was the adoption of a revision of the base of representation in the Assembly as a part of the Form of Government. The Assembly accepted the proposed amendment which will put the presbytery representation on the basis of an elder and minister commissioner for each 5,000 communicants instead of each 4,000. This will reduce the size of future assemblies by approximately one-fifth.

The approval of the Form of Government section by the Assembly sends it down to the presbyteries for advice and consent. Each presbytery is to vote on each paragraph with the changes, reporting those passed and setting up recommendations on those not passed. A simple majority of presbyteries will enact these changes.

Two hours of formal debate took place on the Ad Interim Committee on "Marriage, Divorce and Remarriage." Dr. William H. Kadel of Orlando, Florida, presented the report. It recommended that the Confession of Faith and Book of Church Order be amended to permit remarriage after divorce with the blessing of the church when the minister has satisfied himself that the new marriage is in full understanding of the meaning of Christian marriage, and when the parties involved manifest penitence for sin and failure in the past and a firm purpose to make the new marriage truly Christian. The Confession of Faith at the present time allows remarriage after divorce only for the innocent party in cases of adultery and in wilful desertion. The approved changes must now go to 83 presbyteries for vote. Three-fourths of the presbyteries must vote for these changes if it is to become a part of the standards of the church.

The Assembly amended the report of the Ad Interim Committee to state that such committees composed of pastor and elders "may" be set up instead of "shall" be set up.

The next Ad Interim report to come before the Assembly was that on "Mass Communications." Dr. Arthur V. Gibson of Atlanta read the report citing the great need for the Presbyterian Church, U. S., to expand its ministry through radio, television, and the use of audio-visual materials. The report was approved unanimously. It creates a new committee on "Radio, Television and Audio-Visuals" to be supported through the General Fund. The action also dissolves the present Division of Radio and Television at whatever date the new committee's organization permits and places the $97,000 in the 1959 budget for the operation of this division at the disposal of the new committee. In addition, the report asked for another $50,000 to be added to the budget for the new committee, giving it approximately $147,000 to begin operation in 1958. The action also asked the General Council to attempt to provide $300,000 in the budget for 1960.

The Committee on Television, Radio and Audio-Visuals will be made up of 15 members. Nine will come from the church at large on nomination by the Permanent Nominating Committee. Six will be nominated by the major boards and the General Council.

The report of the Ad Interim committee to study the Biblical teaching and proper use of the Lord's Day was presented by Dr. Andrew Bird of Huntington, West Virginia. The committee report was approved including the recommendation that the report be printed and sent to every pastor of the church. The committee was continued for another year to make an additional statement on the church's position for the benefit of those outside the church concerning observation of the Lord's Day on the first day of the week.

Dr. Massey Mott Heltzel of Richmond, Virginia, presented the progress report on the Ad Interim committee on Montreat. Dr. F. L. Jackson, acting president of Montreat, expressed the view that no ad interim committee was needed. Montreat's only real problem, he said, was segregation and back-breaking debt. The debt includes $190,000 outstanding on a long-term enlargement program and $38,000 in unpaid bills. The Assembly voted to continue the committee.

Approval was also given to the report of the Ad Interim committee on "United" or "Federated" Churches except that it did not give formal approval to the statement prepared by the committee but sent it first to presbyteries for study. The action also set up a sinking fund to cover possible property exchanges with other Presbyterian branches. Dr. Olaf Anderson who was chairman, presented the report.

The Ad Interim committee on the Centennial of 1961 made a report defining the goals of the Centennial celebration and setting in motion preparation of material and Centennial plans. After hearing Dr. Wallace M. Alston, chairman, present the report, the Assembly adopted it.

Board of World Missions

The annual report of the Board of World Missions for the year ending December 31, 1957, was one of encouragement. It said, "Our foreign mission work has been fruitful beyond the fondest hopes of our early pioneers . . . Where Christ was absolutely unknown, there now stand strong national churches with their sessions, presbyteries, synods, and general assemblies. The outstanding result of our effort in practically every land has been the establishment of an indigenous church, numbering thousands of members no longer dependent upon missionary funds, fully self-supporting, self-governing, and self-propagating . . . Ninety-seven years ago evangelical Christianity was practically unknown in the Congo, in Brazil, in China, Japan, Korea and Mexico. Today the Church is a powerful factor in the life of these countries, and wields an influence of which its minority position gives no adequate indication."

The Board of World Missions stated to the Assembly that there is more to be done and the present efforts are not adequate. More missionaries are needed. More money is required. Yet in the face of tension in many parts of the world, and the rising spirit of nationalism, it is encouraging to note that there has been no abatement in the response of the masses to the Gospel wherever it has been faithfully preached. The total number of additions on profession during the year 1957 reached a record figure of 11,866. Today our church has 504 missionaries serving on the fields for which we have responsibility.

In the field by field report it was explained that from a standpoint of our investment in personnel and in money our Congo Mission is the largest of all our missions abroad. The 167 missionaries who make up this membership represent approximately one-third of the entire company of men and women who serve our church in foreign fields. The communicant membership of the church in the Congo is approximately 70,000 and the total Christian constituency more than 123,000. The evangelistic fervor of the Brazilian church continues. The year 1957 has been a year of unlimited opportunity in Taiwan. In Japan the forces of Christ are at work against almost countless competitors, but our 68 missionaries there are faithful in the presentation of the Gospel.

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The Korean Church has steadily grown and developed. Here is an indigenous church governed by its General Assembly and subdivided into presbyteries. Members of the Korean Mission are working entirely within the framework of this organization. The keynote of the Mexico Mission during 1957 was "Advance." Here the National Church is growing and the role of the missionary is becoming increasingly one of partnership.

The Gospel-for-all-of-life approach in Ecuador is beginning to yield dividends. The passive stolidity of the Indian which has thus far seemed all but impervious to every Christian appeal appears to be breaking. In October 1957, the Presbyterian Church in Portugal celebrated its fifth anniversary as an organized, national, autonomous Church. The Presbyterian Theological Seminary in Lisbon records the largest enrollment in its brief history.

The year 1957 marked the first full year of participation on the part of the Board of World Missions and the United Mission in Iraq. Excellent progress is being made in the Protestant Churches in this country. There are strong prospects for the strengthening of evangelical forces in Iraq by the entrance of the Evangelical Alliance Mission, a conservative missionary group which has been officially welcomed by

both the UMI and by the Arabian Mission of the Reformed Church in America.

The Department of Overseas Relief and Inter-Church Aid reported in the year 1957 a total of $251,474.77 was administered by the Department for various projects. Including the evaluation of clothing and food the total giving through this department amounted to $3,442,342.77.

The Sunday Services

The Lord's Day began at the 98th General Assembly with an early communion service at the First Presbyterian Church. This was followed at 11:00 A. M. by the regular worship service. Dr. Wallace M. Alston, President of Agnes Scott College, Decatur, Georgia, was the preacher for the Assembly's worship service. He used as his subject "The Sin Against the Future."

Dr. Alston indicated that "The Sin Against the Future" is to "cramp it, or bankrupt it or rob it — either through ignorance of God's intention for it or through deliberate disdain for His purposes." He warned that man may sin against the future by thinking of it and planning for it on too small a scale or by thinking of it and planning for it without adequate design. This sin, he continued, also may be committed by planning without a vital faith in God's active Presence. He concluded with the thought that man or church cannot succeed unless God's will for the future is sought and heeded.

At the Sunday evening service, commissioners heard Bishop Arthur J. Moore of Atlanta, Georgia, the bishop of Southeastern Jurisdiction of the Methodist Church. The theme of his address was "The Redemptive Mission of the Church."

Bishop Moore cited first "the magnificent courage and confidence" of the early church. "It saw the worst and believed the best. Its history is a rebuke to all faithlessness and fear." Secondly, "The church has kept alive the sense of the supernatural . . . Christianity is fundamentally a life of love for and loyalty to a unique Person in whom and by whom and through whom has come into the world a final revelation of the very heart of reality and of our eternal destiny."

A third contribution of the Christian church to the world, said the Bishop, has been its opposition to despots and tyrants. "The church has gone on fighting for democracy and universal education. It has declared the infinite value of every man's life and his inherent right to liberty and opportunity," Bishop Moore stated.

The fourth contribution is that the church stands "like a Rock of decency and purity amid the 'swirling tides of lust and license'."

Concluding his message, Bishop Moore said that another contribution of Christianity is found in the fact that "when this earthly life is finished and death appears, it is the church with the story of a broken sepulchre and risen Lord that puts a star of hope in the blackest night and sings a song in the morning. . . . It is then that the church, despite the brutal and challenging fact of death, comes with a triumphal declaration of life forever more."

During the afternoon session the commissioners heard greetings from fraternal delegates. Dr. Walter R. Courtney, chairman of the Permanent Committee on Inter-Church Relations presented the guests to the Assembly.

First to speak was Dr. J. Calvin Reid, bringing greetings from the Presbyterian Church, U. S. A. He is pastor of Mt. Lebanon Church of Pittsburgh, Pennsylvania. Dr. Reid spoke on "Love." He said that love provides the solution to all misunderstandings and here is the solution of all racial, marital and denominational problems. He emphasized the thought that "if love is the greatest virtue then not to love is the greatest sin."

The next fraternal delegate presented was Dr. Henry E. Pressly, who brought greetings from the Associate Reformed Presbyterian Church. He called this an hour of gloom and glory and that the answer to the gloom was the glory of redemptive love. Dr. Pressly is pastor of the Tabernacle A. R. P. Church of Charlotte.

Dr. Robert Meneilly of the United Presbyterian Church and pastor of the Village Church of Kansas City saluted the Assembly for achievements in evangelism and missions. He related some of the expectations of the coming merger of his and the U. S. A. church and the formation of a new church.

From the Dutch Reformed Church in America came Dr. Justin Van der Kolk, professor of Church History at New Brunswick Theological Seminary, New Brunswick, New Jersey. He spoke of his church and its motto which means that in pulling together is true strength found. He told the Assembly that he did not come for the purpose of courting but to bring appropriate greetings to another church of the Reformed tradition.

The final speaker was Mr. Charles C. Parlin, vice-president of the National Council of Churches of Christ in America and a lawyer in New York. He praised the contributions of the Presbyterian Church U. S. A. He also told of his visit to Moscow and how that religion still continues in spite of all that Communism has done to try to extirpate it. He further told the Assembly that "the best teacher of religion is a devout mother."

Elders' Breakfast

At 6:30 the Elder Commissioners of the Assembly met for what is now known as "The Elders' Breakfast," sponsored by the Division of Men's Work. Dr. Marshall C. Dendy, Executive Secretary of the Board of Christian Education, was the principal speaker. He spoke on "Elders in the Service of Christ." Dr. Dendy emphasized the thought that ruling elders are called to a life of fellowship with Christ and that this fellowship results in a transforming experience. He further stated that elders are called to a life of learning from Christ and a life of service for Christ. He closed this challenging address by saying, "Today we have the greatest opportunity our church has ever faced. The church can grasp this opportunity if she responds to the call to come into a fellowship with Christ that is full and sincere and if she will truly learn from Him and grow in the knowledge of her faith and work, and if she will unite in fact and spirit, as she has in name, to engage in the work of her Lord."

Bills and Overtures

Dr. John N. Thomas, chairman of the committee on Bills and Overtures, presented the report. The overture from the Presbytery of St. John with reference to the validity of Roman Catholic baptism was answered in these words: "If the candidate is satisfied with his baptism, at the discretion of the Session, his baptism may be deemed valid." This was the action taken by the 1949 Assembly.

The overture from the Presbytery of Hanover in regard to an ad interim committee being appointed to draw and present a brief statement of belief was answered in the affirmative.

The overture from the Presbytery of Brazos in regard to the deletion of Sections 3, 4, and 7 from Chapter 3 of the Confession of Faith was answered in the negative. Some debate took place in regard to this matter before the decision was made.

The overture from the Presbytery of Louisiana in regard to an ad interim committee to study the enlargement of territorial boundaries of the church was answered by referring the matter to the Board of Church Extension for study and report to the next meeting of the General Assembly.

The overture from the Synod of Georgia in regard to the creation of a Presbytery for Negro churches in Georgia was referred to the Board of Church Extension for study and recommendation to the parties concerned.

Standing Committee on Judicial Business

The standing committee on Judicial Business recommended that candidates for the ministry from the Independent Presbyterian Church should be accepted by the Presbytery of Savannah. The Assembly granted this request.

The committee, after consideration of the documents concerning the complaint of Thompson L. Casey vs. Synod of Florida was found to be in order and a judicial commission was appointed to hear the complaint and make disposition of it. The commission, though finding some faults on the part of the Synod of Florida dismissed the complaint.

The complaint of Rev. Thomas B. Hoover, Jr., against the Synod of South Carolina was found in order and a commission was appointed to hear the complaint and make disposition of it. The complaint was dismissed.

Office of General Assembly

Last year, Dr. E. C. Scott announced to the Assembly his plans for retirement. The permanent committee on the office of General Assembly has spent the past year looking for a suitable successor for Dr. Scott. This year Dr. James A. Millard, Jr., of Austin Theological Seminary was nominated to serve as Dr. Scott's successor. He was elected unanimously by the Assembly. It is our hope that Dr. Millard will accept as he is admirably equipped to render a great service to the church in this capacity. Dr. Scott has served our Assembly with marked distinction and we believe that Dr. Millard will make a worthy successor.

Annuities and Relief

The Board of Annuities and Relief reported substantial progress in this field of Christian activity. Under the able leadership of Mr. Charles J. Currie, executive secretary, the Board has been of great assistance in the field of Annuities and Relief and also in insurance and hospitalization. Mr. Currie explained to the Assembly that the first major objective of the Board is to provide for the safety of the funds committed to its trust.

The Assembly was informed that the actuaries of the Board have recommended that no change be made in the Official Plan of the Ministers' Fund from an annuity upon retirement pension system to an automatic age annuity system and the standing committee recommended the adoption of this recommendation. The Assembly approved it.

The Assembly refused to concur in the request from the Presbytery of Holston to make loans to churches for building purposes. It was explained that this would require a considerable enlargement of the staff of the Board and at heavy additional expense and most of all that the funds of the Board must be kept invested in negotiable securities in order to

meet commitments to members and mortgages of the type envisioned would not be readily negotiable.

Interchurch Relations

For a change, the committee on Interchurch Relations precipitated very little discussion. The Assembly concurred in postponing the date of the Third Assembly of the World Council to December 1961 - January, 1962, to allow additional time to study the many facets and issues involved in the merger of the World Council and the International Missionary Council. The permanent committee was instructed to continue the study of this question in conjunction with the Board of World Missions and to report to the Assembly in 1959.

The Assembly voted to provide $15,000 from the office of the stated clerk of the Assembly to send representatives to Brazil for the 18th General Council of the World Presbyterian Alliance for 1958.

The General Council

The General Council in its report presented to the General Assembly affirmed that in the field of Stewardship there is an increasing awareness that Stewardship is a deeply spiritual thing. Thousands of Presbyterians are experiencing a new joy in their realization of this fact as they give to the Lord rather than to a church budget.

The Equalization Fund for 1957 yielded the amount of $290,980.17. By the use of the Equalization Fund the receipts of the participating agencies were brought up to 83.07 per cent of their budgets.

The Assembly approved the Council's recommendations that the Stewardship Emphasis Season begin October 1, 1959, and continue through November 15, 1959, and that November 8 be designated as Stewardship Sunday. The theme of the Canvass to be "God's Love — My Response."

The Assembly affirmed that the stewardship of possessions, the giving of our money, be recognized as a vital part of the Christian experience and not simply a money-raising effort. The tithe was recommended to all churches as a means of developing the spiritual life of its members.

The General Council after a study of the needs of the Boards and Agencies of the Assembly, recommended as a minimum benevolence budget for 1959 a total of $9,009,990.

Presbyterian Survey

The Assembly recommended the church's enthusiastic observance of the Presbyterian Survey Week, November 1-8, 1959 and that for 1960 and years following the General Council study anew the basic purpose of Presbyterian Survey Week with reference to a possible change of calendar date.

The Assembly reiterated its faith in the Every Family Plan by urging the Sessions of all churches not yet members of the Plan to enlist their churches in the Plan.

Christian Education

The Board of Christian Education reminded the Assembly that "the question of education has been before the congregation of God for ages. It is still in the forefront of the concern of the church. The church's concern that education shall provide persons with knowledge of God and wisdom about life and the universe. The first school of instruction is the home. The second school of instruction is the body of the church itself. The third school is the college of the church and the land. It is in these areas that Christian Education is called to teach the gospel of Christ. The church is committed to this task. There is nothing more fundamental in the life of the church than her role in teaching persons the way of life in Christ." The report further indicated many achievements in this field during 1957. The Sunday School enrollment has increased to 717,585. The growth in 1957 was 15,731. Gifts from the church have increased to $442,248.

Commissioners were guests of Davidson College for supper and the evening meeting was held in Davidson church featuring the Board of Christian Education's activities. Over 400 made the trip in chartered buses. Dr. Marshall C. Dendy and Dr. C. E. S. Kraemer both spoke on the improved curriculum. Dr. Dendy gave the background of the two-year study on curriculum. Dr. Kraemer, the chairman of the curriculum study committee, reported on result of the study. Both underscored the fact that the whole life of the church is involved in the church's educational task.

The Assembly commended the Board of Christian Education and its staff for significant achievement in the difficult area of the preparation of teaching and curriculum materials and for their diligence and faithfulness in handling problems inherent in the teaching functions of the church.

Church Extension

The Board of Church Extension presented in its Ninth Annual Report to the Assembly the fact that the total giving from living donors in 1957 was $1,120,000 representing approximately 74% of the Assembly-approved budget for the year. This amount represented an in-

crease of $49,563 over the preceding year. Income from legacies, trust funds and other sources raised the total to $1,354,949.

The past year saw 55 new congregations organized making a 12 year total of 628. The 628 post-war churches now have a total membership of 97,483 with a total Sunday School enrollment of 108,707. Their combined giving has totaled 9,143,683 dollars of which $1,106,870 was for benevolences.

The Division of Home Missions reported that of the 84 Presbyteries which constituted our General Assembly during 1957, appropriations for salary support were authorized for 58. This department assisted 524 workers and 795 projects in the 57 Presbyteries. These facts give eloquent testimony to the Assembly-wide nature of the Department's work.

Concerning Negro Work the report to the Assembly stated the task of reaching new Negro communities is one of the urgent opportunities facing our Presbyterian Church today. These new communities are growing rapidly in the South. Most Negro churches have not yet given attention to organizing in these fast developing areas. Stillman College has erected two beautiful new buildings and another has been modernized. The faculty has been made stronger and additional sums have been added to the endowment.

The Church Architecture Department reported an increase in church and manse building activity across the General Assembly. During the past 11 years our total giving for building purposes amounted to $136,406,027. The Assembly was reminded that there is no let-up in sight for church and manse building needs.

The Sunday School Extension Department in the Board of Church Extension now employs and pays a staff of experienced field workers who give full time to the extension program. The Department assigns these workers to Synods where they serve under the immediate supervision of Church Extension Committees in the Presbyteries. The Department transfers these workers over the Assembly as the occasion may call for it. The Department further appropriates funds to some Synods and Presbyteries to assist them in employing workers on a part-time basis for particular surveys, furnishing free to all who desire them the necessary materials to use in making these area studies.

The Town and Country Church Department report stated that the basic need for country church work continues. This is seen in the continuing high birth rate of our rural areas. The South continues as a population-plus area rearing a surplus of children and young people.

The Urban Church Department has been engaged in surveying every major city in our Assembly and many smaller ones. The purpose of this committee has been to assist urban areas in locating churches so as to best serve the old and the new communities. This department has had a significant part in the broadening of the home base.

The Chaplains and Military Personnel Department maintains the tie between the church and her chaplains in the armed forces and Veterans' Administration. It also assists in aiding the local church in maintaining the tie with their young people who are away from home in military service.

The Division of Radio and Television reported that during the past year it has sought to serve the whole church including Boards. Agencies, Courts, Conventions, Institutions and Local Congregations. The production work is being done at the Protestant Radio and Television Center and the relationship to the Center is exactly the same as that of the other denominations which unite in its ownership and control.

The Division of Evangelism reported that during the past year there were evidences of concern and progress in the church in this field. The Synods and Presbyteries are getting stronger and more vigorous leadership. The report stated that the problem of the non-resident member continues to perplex the Division. One family in five now moves each year. Unless vigorous effort is made within two years many of these members are placed on the inactive roll, "the ecclesiastical morgue" of the church where they are "buried alive." New materials have been prepared including duplex cards for notifying ministers in the community to which they have moved and others to mail to them after they have moved.

Standing Committee on the Minister and His Work

The Standing Committee on the Minister and His Work recommended that a special committee be appointed to prepare a paper on "The Freedom of the Pulpit." This was approved. Three elders and two ministers were appointed to present the paper during the meeting of the Assembly. Dr. Peyton N. Rhodes served as chairman of this special committee.

This report quoted from the Book of Church Order, chapter 9, which describes in detail the qualifications expected of "the minister of the Word." The report reminded the Assembly that the minister in his ordination vows promises to "be zealous and faithful in maintaining the truths of the gospel and the purity and peace of the church." Likewise a congregation assumes the obligation of receiving the word of truth from the minister with meek-

ness and love," and "promises to submit to him in the due exercise of discipline." Further the congregation promises to encourage the minister in his labor "and to assist his endeavors for their instruction and spiritual edification."

Christian Relations

For several years the Division of Christian Relations has created marked tension within the Southern Presbyterian Church. Due to this fact, the whole subject has become a controversial one. Full two hours were consumed in debate on the majority and minority reports presented by the Standing Committee.

The majority report recommended the adoption of Recommendation 17 from the report of the General Council that deals with the location of the Division of Christian Relations with the Board of Christian Education rather than with the Board of Church Extension.

In order to get the exact action of the Assembly before our readers we quote from the General Council's recommendation:

"The General Council makes the following recommendation to the General Assembly:

1. That the present Council of Christian Relations be replaced by a permanent Committee of Christian Relations.

a. That this permanent committee shall consist of twelve members elected by the General Assembly according to its rules.

b. That it present annual recommendations to the General Assembly in the field of Christian relations.

c. That its expenses be paid by the Office of the General Assembly, as is the case with other permanent committees.

2. That the present Division of Christian Relations within the Board of Church Extension be replaced by an office of Christian Action with a director or secretary within the Board of Christian Education.

a. The director or secretary of the office of Christian Action shall be elected by and responsible to the Board of Christian Education through its executive secretary, as are the other employees of the Board.

b. All of the expenses of this office, including the salary of the director or secretary, shall be met by the Board of Christian Education.

c. The Board of Church Extension shall transfer to the Board of Christian Education such funds as are allocated for the expenses of the Division for the remainder of the church year in which the transfer is made. This shall not include the contemplated costs of the meeting of the Council.

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d. The Office of Christian Action in the Board of Christian Education, through its secretary or director, shall aid and assist the various divisions of the Board in the Standards of the Church as interpreted by the General Assembly, into an educational program of the Church, and to serve the Board in other ways as it may determine.

e. That the above changes be made as soon as the necessary details can be worked out by the boards affected."

Due to the high quality of the minority report and the educational value contained in it we shall quote it in its entirety.

MINORITY REPORT

Re: Council on Christian Relations

The numerous overtures and other communications which have come to this Assembly concerning activities of the Council on Christian Relations indicates that there is a widespread and growing dissatisfaction in the church with respect to the Council as now organized and operating.

The following summary is submitted for consideration by the Assembly:

For a number of years, the Council on Christian Relations has concentrated its attention largely upon matters that are essentially secular in nature, and only incidentally related to the function or mission of the church as a religious institution.

In 1954, the chief topics discussed were *Race Relations* and *Communism.* See minutes of Assembly for 1954, pp. 187-198. In 1955, *Race Relations, Alcoholic Beverages, Juvenile Delinquency.* In 1956, *Juvenile Delinquency,* see Minutes, pp. 171-177. In 1957, *Freedom - the Christian Concept.* See minutes, pp. 191-196. In 1958, *Alcoholic Beverages, Labor and Industry, Race Relations, International Relations,* also *The Prophetic Role of the Church.*

On some of the matters discussed in these reports, there would be substantial agreement among us as citizens; on other matters there would be room for honest differences of opinion, and some of the social, political, or economic issues raised are potentially highly controversial. The experience of other Protestant churches in America as well as our own, shows that the introduction of such issues into the governing bodies of the churches tends to provoke violent controversy, and to disturb and disrupt the regular work of the organization.

With many of the propositions set forth in reports prepared by the Council on Christian Relations, even the most conservative of Southern Presbyterians might cordially agree. We do not question the sincerity or impugn the motives of those who have prepared these reports, or direct the activities of the Council, even where serious questions are raised concerning the wisdom and propriety of submitting matters of this kind for the consideration of the Assembly.

We have received the report of the Council of Christian Relations to the 1958 General Assembly. It has two major divisions. The first is an attempt to justify the contention of the advocates of the "Social Gospel" that it is the function and obligation of the church in its corporate capacity to exercise surveillance over every part of life and to make authoritative declarations as the "Prophetic Voice of God" with respect to all such matters. That this is the intent of this section is clearly seen from its title: "Speaking for God — The Prophetic role" of the modern church.

The fallacy of the reasoning will be clearly seen from the following:

1. The ministry of the Old Testament prophets was exercised in a theocracy, in which there was a specially prescribed union of church and state. Since the rejection by the Jews of Jesus as their Messianic King, and the setting up of His Kingdom on a spiritual basis, there has been a clear line of demarcation between the Church as a spiritual regime and the civil magistracy.

2. The Old Testament prophets spoke as individuals, inspired by the Spirit of God to be authoritative spokesmen for Him. They were often raised up, not as a part of the established regime, but outside of it, for the performance of special and extraordinary functions. Being thus under the inspiration of the Holy Spirit, they spoke distinctly as the Voice of God, not as the voice of the church. In accord with this concept of the prophetic office, the Apostle in the New Testament speaks of the special gift of prophecy to individuals of the New Testament Church. It has been and is the position of our Confession that with the completion of the written Word such special revelation of God ceased, and that the offices of special revelation, such as apostles and prophets, has also ceased. (Confession of Faith, Ch. I, sec. 6). This is not to say that the Holy Spirit does not function in the Church today, but it is to distinguish, as does our Confession (Ch. I, secs. 2,3,5), between the inspiration or revealing function of the Spirit, and the illumination of the completed Word by the Spirit. The first of these no longer occurs, whereas the second occurs constantly. The first endowed the prophets of Scripture with Divine authority; the second opens our hearts to the truth of that Scripture and Word already given, but adds no new revelation. (Ch. I, sec. 6).

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It will be seen from the above that the prophetic role of the modern Church is not of the same order as that of the prophets of Scripture. Rather, there is already deposited in the Scripture "the whole counsel of God concerning all things necessary for His own glory, man's salvation, faith, and life . . . unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men." (Ch. I, sec. 6). The Church's prophetic role is the declaration of the Word of God. This function of the church is normally carried on through the ministration of the Word by the individuals of the Church (whether ordained or otherwise).

The task of Synods and councils as set forth in our Standards is not so much the preaching of the Word, but the establishment of order of the Church and the exercise of discipline, in accord with the Word. (Con. Ch. XXXIII, sec. 2; B.C.O. par. 58). Further our Confession explicitly restricts the functions of the Synods and Councils thusly: "Synods and councils are to handle nothing but that which is ecclesiastical; and are not to intermeddle with civil affairs . . . " (Ch. XXXIII, sec. 4). It is abundantly clear that this report has gone beyond these restrictions of our Confession. This may be seen in the fact that having concluded that the corporate Church is to perform an original prophetic mission following the precedent of the Old Testament prophets and of Christ, the second section of the report consists of a series of deliverances on various social issues. While there may be a difference of opinion as to the implications of Scripture in some of the realms covered, it should be obvious to all that a statement such as that found in the 7th prin-

ciple for guidance of Christians is clearly neither explicit nor an implicit teaching of Scripture. The Scripture holds the Christian parent responsible for the education of his child, but it does not imply that this should be under any particular system — private, public, or otherwise.

Your Standing Committee on Christitan Relations has received and considered overtures 39, 40, 21, 32, 43, 44, 45, 46, 47, 48, 49 and 56.

We recommend that overtures 39 and 40, which relate to the removal of the Division of Christian Relations from the Board of Church Extension, be answered in the affirmative. This was agreeable to all the principals involved and was unanimously approved by your standing committee.

We recommend that overture 45, the purpose of which is to have the General Assembly instruct our executive secretaries to use extreme care in selecting speakers for their programs, be answered in the affirmative. This overture takes cognizance of the great and grave peril that threatens the South through race-agitation that is both unnecessary and provocative. This overture, in the light of the present situation and this unfortunate experience, very wisely solicits the General Assembly to instruct its executive secretaries to exercise extreme care and caution in choosing speakers for their program.

We recommend that overtures 47, 48 and 49, which have to do with the use of church properties in case the public schools are closed by the State to circumvent the ruling of the Supreme Court on segregation, be answered as follows: The primary responsibility for the use of church property resides in the Session. It is proper, commendable, and in accord with the spirit of the good Samaritan for the Session, if it so desires, to use its property for educational purposes if and when the public schools are closed by the State.

We recommend that overture 46, which is mainly concerned with the giving of moral support and material assistance to ministers who are subjected to strong pressures because of their ministry of racial reconciliation, be answered in the negative. According to the Book of Church Order and the genius of the Presbyterian form of government, the Presbytery has the original jurisdiction of each Presbytery to exercise care over those subject to its authority (paragraph 189). The Commission on the Minister and His Work in each Presbytery is empowered, in cases of emergency, to act for Presbytery; to visit churches for the purpose of inquiring into difficulties, to counsel with the parties concerned and to act to correct the situation (paragraph 96 (4)).

We have received and considered overtures 41, 42, 43, 44 and 56 (the last mentioned not in the Blue Book.) These your committee grouped together for purposes of discussion. They petition for the discontinuance of the Council on Christian Relations and the Division of Christian Relations. We recommend that these be answered in the affirmative.

This Council and Division have given needless offense to many loyal and intelligent members of the church by asserting, as matters of fact, propositions which are obviously only matters of theory or partisan opinion. We need not hold the opinions of our fathers or the opinions of civil courts; but neither need we accept the opinions of agencies which speak their own insights. The report of the Council in 1957, "Freedom — the Christian Concept," contained numerous human opinions which Presbyterian laymen have insisted are at variance with the very facts. The political and social philosophy expressed or implied in many of the statements of this report has shocked laymen all over the church.

The unhappy circumstance which led to the organization of the Southern Presbyterian church, as we are well aware, was the introduction of the Gardiner Spring Resolution into the General Assembly of the parent church in 1861, which was essentially a political matter. In order to prevent the repetition of such a tragic mistake in the newly formed Southern Church, our farseeing leaders set up additional safeguards, by the insertion in the Form of Government, Ch. XIII, par. 57, of the following statement:

"These assemblies are altogether distinct from the civil magistracy, nor have they any jurisdiction in civil or political affairs."

These principles, the Southern Presbyterian Church has cherished as her distinctive birthright, and she has stood out among all the churches of Christendom in her emphasis upon the spiritual mission of the church, and in the determination to exclude from her courts those secular issues which have involved her sister churches in bitter and distracting controversies.

The General Assembly does and should make statements of Christian doctrine, through an orderly process prescribed in the constitution of our church; but the Assembly should not be asked to decide other questions authoritatively. To attempt to decide in questions which are not primarily moral and spiritual moves in the direction of substituting a new authoritarianism of church courts for the authority of individual conscience instructed by the Word of God. While those who desire to have the Assembly speak out on social and political issues are vocal in denying that these deliverances are intended to bind the consciences of our Pres-

byterian people, it is very clear that those who prepare our programs and literature consider these judgments and recommendations as quasi-authoritative and those areas of private Christian judgment which the Bible carefully preserves are invaded.

The issue is not whether or not a Christian should carry the principles and spirit of Christ into all human relationships. We thoroughly and heartily endorse the necessity of doing that. The Gospel of our Lord has inescapable social implications. The issue is whether or not the Holy Scriptures and the Confession of Faith give church courts — even the General Assembly — the right to give deliverances on matters which our Standards reserve to individual Christian judgment. If the plea is made that persons and churches are asking for guidance in social relationships, then let the Assembly call them back to the illumination of the believer's mind and conscience by the Holy Spirit, through the Scriptures. In the final analysis, each believer's conscience stands to be judged by God alone! This is not rugged, selfish individualism in the Church; it is not congregationalism. It does not overlook God's family in Christ - the covenant community. It is a needed safeguard against a trend which has appeared too frequently in church history — the assumption of authority by the Church over all areas of thought and life.

RECOMMENDATIONS

1. That the Council on Christian Relations and the Division of Christian Relations be dissolved.

2. That the Division of Christian Relations, including the Council on Christian Relations, be removed from the present connection with the Board of Church Extension, and that the functions heretofore assigned to these agencies be assigned to a new agency to be designated as The Permanent Committee of the General Assembly on Christian Relations.

That the Permanent Committee on Christian Relations shall be composed of nine persons, consisting of three classes of three persons each. Each class shall be composed of a minister, one layman, and one woman. The Committee shall be convened by the Stated Clerk of the Assembly and shall elect its own chairman, and other officers as deemed necessary.

It shall be the duty of the Permanent Committee on Christian Relations to make periodic surveys of the conditions existing in homes, in business, industrial and social life, in local communities, in the general area served by the Southern Presbyterian Church and in the world at large, which may adversely affect the moral and spiritual welfare of individuals, congregations and communities, or the peace, purity and progress of the church, and to make annual reports to the Assembly. All such reports shall be received as information by the Assembly, and only the recommendations shall be considered for adoption by the Assembly. Provided, however, that at the discretion of the Assembly such reports may be referred to the constituency or organizations of the church for study.

Respectfully submitted,

Robert Moody Holmes
A. A. Spencer
M. A. Fowlkes
Grady Self
Morton H. Smith
Hughes K. Reveley
John L. Pursley
B. A. Body, Jr.
W. M. Bonner
H. P. Cathey
H. P. Daggett
John Reed Miller
H. P. Musser
S/John Reed Miller, Ch

Judge Leon Hendrick of Jackson, Mississippi spoke for the Minority Report. He said that Southern Presbyterians have a wonderful heritage and it is in danger of being lost by our failure to realize clearly the mission of the church. He affirmed, "Intervention in secular affairs would largely impair the mission of this great church which we all love."

Ruling Elder Milton Thomas of North Alabama Presbytery spoke with deep feeling on behalf of the Minority Report. He said "the agitation on the part of the Division of Christian Relations has aided crafty politicians who are seeking the Negro vote." He also told the Assembly "the ultimate goal of the NAACP is not only integration but to mongrelize the white race." He pleaded "for the sake of Christianity, humanity and our future generations, let's bring this movement to a stop."

Ruling Elder James Finch urged the adoption of the Minority Report. Later he was challenged by Commissioner Stuart Currie for what was called "disparaging remarks" against Bishop G. Bromley Oxnam. Elder Finch stood his ground and Commissioner Currie dropped his charge. Mr. Finch told the Assembly that "in the Southland we have a serious problem. If left alone we who live in the South will solve our problems in peace and harmony."

Ruling Elder Jule Vroon of Everglades Presbytery defended the Minority Report. He said, "From the standpoint of the layman, it is necessary for the church courts to come back to what they were established for and should be concerned with."

Discussing recommendation 7 of the Christian Relations Report, Mr. Vroon illustrated what he had to say by the Council's statement concerning public schools. In an able and moving appeal Mr. Vroon asserted, "We want from the church, guidance in spiritual matters and not in secular matters. I am surprised to see such a tendency in this Assembly for a departure from the Scriptures."

Rev. R. D. Littleton of Hattiesburg, Mississippi spoke for the Minority Report. He said, "We are not asking for the abolition of the committee but of the council. The Council of Christian Relations has prescribed for us a course of action which it calls Christian but to others of us who hold different views, we think differently. If you lived where some of us lived you would come to the same conclusions that we hold."

Rev. John Parks, pastor of the First Presbyterian Church of Reidsville, North Carolina, pleaded for the adoption of the Majority Report. He declared, "The Majority Report has done for us a great service. All social sin is a moral sin. Let us give a strong vote of confidence to the Majority Report."

Rev. William Boris of John Knox Presbytery spoke for the Majority Report, saying, "The church transcends all man-made barriers. In Christ there is no east nor west. The solution can be found only in Christ who can bind men together into the fellowship of His Saints. I urge you to accept the Majority Report."

Rev. Edwin Walthall of Washburn Presbytery speaking for the Majority Report, said, "We have before us the confusion of issues. The Minority Report seems to base its idea on individuals, but as individuals we must surrender our individualities in one great fellowship. This Report has sought to cover up other issues, especially the issue of segregation."

Ruling Elder General Joseph B. Fraser of Savannah Presbytery, speaking for the Majority Report said, "The church must not close its eyes to the needs of the day. We have a great challenge. I do not believe we have come to the time in which we should have integration in our Southland but this is only one phase of the issue before us."

Ruling Elder Charles Dorris of Brazos Presbytery spoke for the Majority Report. He said, "One of the most certain ways to condemn our body to ineffectiveness is to keep silence on issues before us. We must say what we have to contribute to the life of our nation."

Speaking to the Majority Report, Ruling Elder Edward McNair of Atlanta affirmed, "If there is anything I believe in it is that the gospel of Christ is relevant everywhere. If the church is the body of Christ, it is the instrument of Christ and it must see that the gospel of Christ is implemented."

Rev. W. A. Gamble was the next speaker urging the adoption of the Minority Report. He said, "The Minority Report sets forth ideas we have needed in our church for a long time. We are concerned with problems as much as the other group but we are also concerned with the method for solving these problems."

Dr. Albert Kissling of Suwanee Presbytery spoke against the Minority Report. He said, "The Minority Report is philosophically incorrect and is Biblically unsound."

With one minute left for the Minority Report side, Rev. David Hamilton of Florida Presbytery used this time to plead for the adoption of the content of the Minority Report.

Dr. James E. Fogartie of Mecklenberg Presbytery spoke for the Majority Report. He said, "The gospel is not a divided gospel — it has never been. It is a single gospel that must be applied and lived. It is only as we take a stand that we begin to suffer and we must be willing to suffer and live for the gospel."

Closing the debate for the Minority Report, Dr. J. Reed Miller who presented it, declared, "The question is not, Shall we do anything to help others?, rather, it is, How shall we do it? There are limitations found in the Scriptures concerning the function of the church. I want our church to be consistent with the Word of God."

Dr. Fred Stair, chairman of the Assembly's standing committee, closed the debate for the Majority Report and urged the defeat of the Minority Report. He said, "The Minority Report is inconsistent. We should vote down the Minority Report and vote for the Majority Report. The Majority Report says that the Church is in the world to serve and to save. We must let our influence be felt in every phase of life."

The Minority Report lost by a vote of 288 to 124.

Dr. John A. McLean of St. Johns Presbytery asked that the Majority Report be amended to request the Committee on Christian Relations to give due consideration to all viewpoints within the church. This amendment was adopted.

Observations

1. The Assembly had a good start with emphasis on Evangelism. Rev. Al Dimmock is doing a laudable work in the promotion of Evangelism throughout our Church. The Pre-Assembly Conference on Evangelism had its largest attendance this year.

Dr. Elmer Homrighausen of Princeton Seminary was by a wide margin the outstanding

speaker of this conference. His addresses will long be remembered for their high quality of content and the fervor of their delivery.

A number of commissioners were disappointed with several speakers on the program this year. This was felt especially in the area of the theology of evangelism. One of the seminar leaders introduced material alien to the official theology of our Communion. We feel sure this will not be repeated. Writing as a friend of the Division, we would express the hope that one of the assigned topics for next year will be "The Theology of Evangelism."

2. There was a continual emphasis at this Assembly from the opening night until the last session, on "unity." This emphasis is wholesome and necessary. Unfortunately, the character of this unity was never mentioned.

We believe that the basic unity in a Confessional Church must be a theological unity. All who seek to disturb this theological unity have a heavy responsibility resting on them. During the many years in which we have reported the deliberations of the Assembly we do not recall seeing so many violations of this theological unity. At the time when the discussion took place on the overture from Brazos Presbytery which requested certain deletions from the chapter dealing with predestination, voices were heard attacking the official and responsible theology of our Standards. Some even called for "a radical revision of the Confession of Faith." As long as delinquencies of this kind prevail in the Church the prospect for unity is dim. We have never been able to understand how ministers could voluntarily subscribe to definite theological Standards and then have the audacity to stand up and attack them. Here is the spot where we must look for the lack of unity we have within our fellowship of believers.

In the light of these attacks on the Confession it is most regrettable that Commissioner Morton Smith's resolution was ruled out of order. Professor Smith sought to put before the Assembly the following resolution:

"Whereas the Standards of our Church clearly affirm the glorious Biblical doctrine of the absolute Sovereignty of God, and

Whereas there have been on the floor of this Assembly a number of remarks that have been openly critical of our Standards at this point, which, if not answered, may convey to the world at this time of so much uncertainty, the impression that the Presbyterian Church in the United States is not settled regarding this glorious doctrine of the faith, and

Whereas, it is the duty of Church councils to bear witness to the truth and to condemn erroneous opinions and practices,

Be it resolved that this 98th General Assembly of the Presbyterian Church in the United States reaffirms its honest adherence to the Confessional Standards of our Church, namely, the Westminster Confession of Faith, the Larger and Shorter Catechisms."

3. Furthermore, our leaders at this Assembly stressed "the peace" of the Church and it, too, should be stressed. It is the will of God that brethren dwell together in peace. No one should ever minimize this heavenly quality. It is obvious, however, that our Standards unite "purity" with "peace" but "purity" was never mentioned. So far as we can recall it was not mentioned one time. The Scriptures give a high priority to purity. "But the wisdom that is from above is *first pure,* then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy." (James 3:17)

4. The spirit of the 1958 Assembly was excellent. In all that was said during these days very little could be criticized as characterized by a bitter spirit. On the whole the commissioners exercised remarkable restraint and Christian self-control.

5. Mr. Bluford Hestir and his staff continue to do a superb job in the field of publicity. This phase of service facilitates the work of reporters and gets the news out to the church quickly and accurately.

6. The overall picture of the progress of our church is bright. In most every report there were signs of advance in the various departments of our Communion. While there is no room for complacency there is abundant reason for gratitude to God among us. God is working in our midst today.

Women's Work

Mrs. L. M. McCutcheon informed the Assembly that the special Bible study of the Gospel of Luke with the study book "Meet Dr. Luke" by Dr. Addison Leitch, had been most favorably received.. Also she said that the Birthday Gift was the largest on record totaling $215,159. After the cost of promotion had been deducted, $102,904 was made available to medical work in Korea and a like sum to the Student Work in Mexico. 3500 women participated in Synodical Training Schools and Adult Conferences.

Standing Committee on Christianity and Health

The Assembly voted to continue the permanent committee on Christianity and Health and asked that it continue its work in this field. The Assembly authorized the Stated Clerk to print part of the report of the permanent committee for 1958 entitled "Healing From God Through Men" and distribute it to every minister, director of Christian Education and missionary of our church.



LESSON FOR JUNE 1

By THE REV. J. KENTON PARKER

A New Leader Commissioned

Background Scripture: Numbers 27:12-23; Deuteronomy 34:9-12; Joshua 1
Devotional Reading: Psalm 1

It was very natural to select Joshua as the man to take the place of Moses and be the new leader for Israel. He was the son of Nun and Moses changed his name from Oshea to Joshua. He was commander of the Israelites in their battle with the Amalekites whom they defeated. He was with Moses on Sinai. He was one of the twelve spies, representing the tribe of Ephraim. He and Caleb had urged the people to go up at once and possess the land, and they had been rewarded by being allowed to go into the land of Canaan. He was well equipped both in experience and in character.

Psalm 1 describes the blessedness of the man who walks not after the counsel of the ungodly, nor stands in the way of sinners, nor sitteth in the seat of the scornful. He is also a man who delights in the law of God. Joshua was such a man, and he had "good success," for not one good thing which God promised did He fail to perform. Joshua, the leader of Israel, is a type of the Great Captain of our salvation who leads us into a better land than Canaan, even into a rest that remains to the people of God. (See Hebrews 4:8,9)

I. *Joshua Chosen to be the New Leader*: Numbers 27:12-23.

Moses, on account of his sin at Meribah in Kadesh, was not allowed to lead Israel into the Promised Land. That sin is described as rebellion and a failure to sanctify the Lord in the eyes of the congregation. It is thus explained in The New Analytical Bible: "No doubt the patience of Moses had been severely tried and when God commanded him to strike the rock his impatience and disgust obscured the fact that it was Jehovah at work in this miraculous act. 'Must we fetch you water out of this rock?' was an unfortunate gesture. It is the only instance recorded of Israel's great leader being in error, but it was a serious defection. He failed to glorify God and in that moment placed himself in a wholly wrong relation to Israel. He took upon him the character of Jehovah in doing what only Jehovah could do." We, too, can easily commit this sin. How careful we must be to always glorify God in the eyes of the congregation! Satan can easily lead us astray: we must beware of the wiles of the devil. Many besides Moses have failed right at this point.

Moses submitted to this rebuke and chastening as only the meekest of men could. God softened the punishment by allowing him to see the land, and Moses was one of the two men who talked with Jesus on the Mount of Transfiguration. He asks God to set a man over the congregation, and God said to him, "Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him . . . and thou shalt put some of thine honor upon him." And Moses did as the Lord commanded him. No mere man is indispensable, not even as great a man as Moses. It is a great satisfaction to see someone take over the work which has been upon our hearts for a long time. Some of us older preachers can understand how Moses felt and how he gladly, and yet sorrowfully, prepared to leave his people whom he loved so dearly, to another leader, even though this new leader was a Joshua. The work of the kingdom must go on, and God has a Joshua ready to take the place of a Moses.

II. *The Greatness of Moses*: Deuteronomy 34:9-12.

These closing verses of the book of Deuteronomy sum up for us in a few words God's estimate of Moses' character and work. The greatness of the new leader, Joshua, is partly due to the fact that Moses laid his hands upon him, and in this way transferred some of his honor upon him.

"And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, and in all the signs and the wonders which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all the land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel." I think we can safely place Moses as the greatest man in the Old Testament. When we come to the New Testament we naturally think of the Apostle Paul as the most outstanding mere

man. Moses as a prophet was a type of our Lord Jesus Christ, for God said, the Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken. (Deut. 18:15)

III. *God's Call and Charge to Joshua*: Joshua 1:1-9.

The time has come for Joshua to assume full command. "Moses my servant is dead now therefore arise." To follow a man like Moses was no easy task, and Joshua must have felt his need of all the encouragement that God could give him.

His call starts with the command to go over and take possession of the land which God had given them. No one knew better than Joshua the strength of the enemy they were to face, and also the weakness of his own people. They had tried the patience of Moses and were given to complaining and murmuring.

Joshua had lived among them for these forty years. He must have felt somewhat overwhelmed and perhaps discouraged.

This command is followed by a promise, or series of promises. The first is a plain and broad assurance that the land was theirs, for the Lord had given it to them. The "cup of iniquity" of the Canaanites was full now, and the Judge of all the earth was giving their land to the Israelites in fulfillment of His promise to Abraham.

Then there follow some further promises and words of encouragement. There is the promise of victory over their enemies: There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Joshua had seen what God had done for Moses, and these words would reassure him. God had performed wonders and signs and been ever present with Moses. This great promise would act like a tonic to Joshua.

Then comes a word of exhortation: Be strong and of a good courage. Joshua was to rely upon the presence and promises of an omnipotent God. These words remind us of Paul's exhortation, Be strong in the Lord and in the power of His might. The source of Joshua's strength was Jehovah. The courage he was to have would come from God.

There follows another promise: for unto this people shalt thou divide for an inheritance the land which I swore unto their fathers to give them. He would accomplish the task which had been assigned to him. Only be thou strong and very courageous that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand nor to the left, that thou mayest prosper whithersoever thou goest. Obedience to the law is the condition attached to these promises. Joshua would prosper in his work as long as he was obedient to God's law. The book of the law was to be his companion and guide. Only by meditation upon it, and obedience to it, could he have "good success." It would be well in our day to take these words to heart. We want America to be prosperous and have good success. How may this be done? Only as we meditate upon the Word of God and obey its commands. Righteousness exalts a nation, it makes us prosperous and gives good success. A disobedient, sinful nation can never achieve good success or be really prosperous. Again God assures Joshua that He is with him.

IV. *Joshua's Response to the Call*: 1:1-18.

Joshua's response was in the form of a command to the people to make immediate preparations for possessing the land which had been promised to them. He does not seem to have hesitated or remonstrated as Moses did when he was called to go down to Egypt and lead the Israelites out of bondage. Perhaps it was the soldier in Joshua that made him quickly and readily obey.

He reminds the Reubenites and Gadites and half tribe of Manasseh of their promise to go with their brethren and help them conquer the land. These tribes had been given their inheritance on "this side," or the East side of Jordan, but with the understanding that they would go over and help the other tribes. (See Numbers 32). They agreed to this and promised to hearken to Joshua even as they had to Moses. They urge Joshua to be strong and of a good courage.

Jesus (our Joshua) calls us to follow Him as good soldiers. We are not fighting with carnal weapons, but we have a conquest to make. Our Promised Land, our Land of Rest, is to be entered by faith. We are weak, but He is strong. We get our strength from the Lord. Are we as prompt to answer the call as Joshua was? or do we hesitate and fail to enter in and take possession? Let us fear that a promise being left us lest we fail to enter in because of unbelief. How often the church has failed to go in and possess the land? We are like Israel at Kadesh Barnea. Let us be like Israel and Joshua as again they stand on the border of the land. They now have their second chance to make good. A new generation is to do what the older generation failed to do. Are we having a second chance today?

MONTREAT HOUSE FOR RENT—Garage Apartment—3 bedrooms, 2 baths, living-dining room, kitchen. Price: $100 for June, $300 for July-August. Write P. O. Drawer C., Montreat, N. C., or Phone Black Mountain NOrth 9-8448, or 9-6811.

YOUTH PROGRAM FOR JUNE 1

By THE REV. B. HOYT EVANS

Is It Worth Your Life?

Scripture: Matthew 6:24-33
Suggested Hymns:
"Give Of Your Best To The Master"
"Living For Jesus"
"O Master Let Me Walk With Thee"

Program Leader's Introduction:

Last week we investigated ways of determining what particular work God is calling us to do. We are continuing the same investigation this week from a slightly different point of view.

When a person enters a certain occupation he is actually investing his life in that work. We can be quite sure that God does not call anyone into an occupation which is not worth his life and his labor. In discovering God's will for our lives it will help to look into the very nature of some of the types of work we have been considering. Are they worth all that we are planning to put into them? By making this kind of study we shall be able to eliminate some jobs from our consideration and we shall likely highlight others as being especially good.

First Speaker:

Some occupations are worthy by nature and others are not. Some are wholesome and helpful while others are trivial and harmful. Some serve to glorify God, and others are an offense to Him. We are sure that God would not call a person to use his life as a gambler, a thief, or a bootlegger. There are other jobs which are not so positively evil, but which are still not actually good. In some places it is not against the law to manufacture and sell fireworks, but it is highly questionable whether any good to God or man is accomplished by it. As we think about different types of work it will help us if we will classify them according to their being *good, bad,* or *indifferent.*

(On a blackboard or large sheet of paper write the three headings suggested above, and ask the young people to suggest occupations which belong under each. Discuss why each job is rated as it is.)

Second Speaker:

It surely helps to know which kinds of work are really worthwhile, but such knowledge is still a long way from being the answer to our problem of what God wants us to do specifically. We cannot solve the problem of our calling by just closing our eyes and choosing any one of the worthwhile jobs. What will be God's calling for one person will not be His calling for us at all.

As we noticed last week, God usually calls us into the kind of work for which our abilities best fit us. As we look into the worthwhile occupations open to us we should give consideration to the use they will make of our abilities. God will likely call us to do the things which we can do best, but we must remember that we can be mistaken about our own abilities. Moses had misgivings about his abilities for leadership, but God made of him one of the greatest leaders the world has ever known. In any case, God's calling deserves the very best we can give to it.

Third Speaker:

As we ask ourselves the question, "Is it worth my life?", we need to examine our ideas of worth and value. According to the judgment of many, an occupation is not worthy unless it leads to success . . . success in terms of fame and financial fortune. Are fame and fortune the best measures of real success? There have been many persons who attained both fame and wealth who were successful in the eyes of God, but there have been many others both poor and unknown who were just as successful according to God's judgment. What is required to be successful in God's sight? The life which glorifies God and is helpful to other people is always worthwhile in the estimation of God. Jesus Christ was neither rich nor famous, as men measure fame, but He glorified His Father and He ministered to His people, and that constituted success. We need to remember that God counts many occupations as being very worthy which the worldly mind disdains.

(Ask the young people to suggest some unglamorous occupations through which God can be glorified and others can be helped. Example: there is no fame or fortune in motherhood, but who has done more than our mothers to glorify God and serve others?)

CHILDRENS Page



The Spider and The Hands

We don't like spiders; but do you know that spiders are mentioned three times in the Bible. Job, Proverbs and Isaiah speak of them. Proverbs 30:28 says "The spider taketh hold with her hands, and is in kings' palaces." The spider's hands are very nimble and very quick. Just watch one spin its web over the garden gate. And what a beautiful web! Especially when the morning dew adorns it. Are your hands useful? God made them to be so, and they can do many times more things than any other part of your body can do. Try to name them all; you cannot. Here are some - both good and bad - Your hands can give and receive. They can help, hold, handle, hit, hurt, sign, signal, scratch, eat, feed, fasten, nurse, lift, point, pull, push, play, plow, plant, rub, soothe, catch, throw, type, write, dig, gather, beckon, beat, bind and clasp. The Bible says, "Whatsoever thy hand findeth to do (that is good), do it with thy might." (Ecc. 9:10) "...the hand of the diligent maketh rich" (Pr. 10:4) E.

Any Three Separate Titles Listed Below Will Be Sent Postpaid For $5.00

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Why 1000 Years? $2.50
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The Southern Presbyterian Journal

WEAVERVILLE, N. C.

NEWS of CHURCHES around the World

GEORGIA

Cherokee Presbytery will hold its Stated Spring Meeting at the Cloudland Presbyterian Church, Tuesday, May 20th, starting at 10:00 A. M.

Features of the program include a sermon by Dr. Wallace Alston, Moderator of the Synod of Georgia, and the President of Agnes Scott College; and an address by Dr. Eugene Daniel, Candidate Secretary of the Board of World Missions, Nashville, Tenn. The Rev. Dennis Ketchem, pastor of the Reynolds-Miller Memorial Presbyterian Church, Rome, Ga., will moderate the meeting, and the Rev. Robert C. Pooley, Jr., Executive Secretary of the Presbytery, will serve as Stated Clerk, and the Rev. William F. Lee, of Menlo, pastor of the Alpine, Beersheba and Cloudland Churches will serve as Permanent Clerk.

A petition to organize a new Presbyterian Church on the Powers Ferry Road, Marietta, will be presented by a group representing the First Presbyterian Church of Marietta, sponsors of the new church, to be known as the John Knox Presbyterian Church. This group has already entered the beautiful first unit completed recently, and services under the leadership of the Rev. M. McK. Calhoun, Associate Minister of the First Presbyterian Church, have started.

Robert C. Pooley, Jr.

Foreign Student Dinner

Decatur, Ga.—The Clairmon Presbyterian Church conducted a unique program which was suggested and directed by Mrs. Charles L. Jones, Jr., of this church, in the form of a Foreign Student Dinner. Members of the church were Sponsor Families for individual students, invited them to the dinner and took the responsibility for future contact through friendship for a later visit in the home.

The list of foreign students was limited to the Far East because of the large number present in the Atlanta area and included students from China, Japan, Korea, India, Formosa, Thailand, Burma, and Malaya. The total number of students present was 27 with sponsor families for each. These students are now attending Georgia Tech, Emory University, Agnes Scott, and Columbia Theological Seminary.

The program consisted of enjoyable games in which young and old participated.

To encourage other churches to have a similar program, Mrs. Jones says the enthusiasm on the part of the Sponsor Families was very low at first but grew as the dinner approached and reached a terrific climax at the dinner, and was well worth the efforts of all who helped.

NORTH CAROLINA

Maxton—Annual achievement tests were taken by all sophomores at Presbyterian Junior College for two days the past week. Thirty-seven sophomores at Presbyterian Junior College participated in the annual testing program. The tests are administered each year in order to counsel and properly guide each student in his further progress. Also, the test results aid the faculty of the college in evaluating the instructional program and its efficiency.

The Sequential Tests of Educational Progress were used in testing the sophomores this year. The five tests used in the series include reading, writing, mathematics, science and social studies. Each student will discuss these tests results with his faculty advisor; his studying will be shown in comparison with other P.J.C. students and with sophomores on a national basis.

Charlotte—Dr. Mary L. Gambrell, professor of history at Hunter College, New York City, and the Rev. James E. Fogartie, minister of Myers Park Presbyterian Church, will be the featured speakers at Queens College for the commencement events, June 1-2. Mr. Fogartie will preach the baccalaureate sermon in Belk Chapel on June 1, and Dr. Gambrell will deliver the commencement address on June 2, also in the chapel.

Dr. Gambrell, a native of South Carolina, received her A.B. degree from Greenville Woman's College, now Furman University which institution awarded her the honorary degree doctor of letters in 1951. Her master of arts and doctor of philosophy degrees are from Columbia University. She was a member of the teaching staff of the New Haven Connecticut State Teachers College before joining the faculty of Hunter College in 1937.

Mr. Fogartie, a member of the college Board of Trustees, came to Charlotte in 1955 from the First Presbyterian Church in Fort Smith, Arkansas. He holds the B.A. and M.A. degrees from the University of Texas, the B.D. degree from Austin Theological Seminary, and is continuing summer study for a doctorate in theology at Union Theological Seminary, Richmond, Virginia, from which institution he holds the master's degree in theology.

SOUTH CAROLINA

Clinton — Seven more outstanding high school seniors have been awarded Founder's Scholarships to Presbyterian College, Student Dean A. J. Thackston announced today.

They are: Tom Carlisle of Lyman; Robert L. Bethea of Louisville, Ga.; Miss Mary Jo Sistrunk of Jacksonville Beach, Fla.; Andrew C. McGaughey III of Marietta, Ga.; Jimmy Thompson of Manning; Miss Alice Frances Watkins of Augusta, Ga.; and Carl W. Adams of Shaw Air Force Base.

Col. Thackston said these recipients complete the group to receive four-year Founder's awards for the session beginning next September. He earlier had announced Gerald Pitts of Laurens and Sanders Reed of McClellanville as the winners of the two top grants in this program.

The largest scholarships provided each recipient with $2,000 toward the next four years of study at Presbyterian College, at the rate of $500 per year. Grants to the group announced today range up to $1,600 each for the four years.

Thackston pointed out the Founder's Scholarships are awarded competitively on the basis of

intellect, qualities of leadership and character. A group of 21 finalists, selected from among scores of applicants, visited the PC campus last month for additional tests and interviews. Recipients were chosen from among these seniors.

Clinton—Bob Bean of Marietta, Ga., will edit the 1958 student handbook at Presbyterian College, according to the announcement made today by the sponsoring Student Christian Association.

He succeeds Olice H. Embry, Jr., of Birmingham as head of the Knapsack, handbook published each fall as a guide to incoming freshmen.

Immediately upon his selection, Bean announced these staff members to assist him: Blue Currie of Great Falls, business manager; Vernon Workman of Newberry, managing editor; Toby Hunter of Simpsonville, associate editor; Frank Richbourg of Pinewood, layout editor; Buster Rollins of Decatur, Ga., activities; Rohe Eshbaugh of Louisville, Ky., military; Dave Magee af Atlanta, Ga., fraternity; Hil McGirt of Maxton, N. C., sports and Bobby Hafner of Chester, photographer.

Clinton—Theta Chi social fraternity at Presbyterian College is under the leadership of a new president, Richard C. Cushnie of Vienna, Va.

He was chosen by fellow brothers of Beta Psi chapter to succeed Robert Taylor of Heath Springs in this capacity. A rising junior at PC, Cushie will direct his fraternity's activities for the coming year.

The recent elections also found James Camp of Clinton stepping up as vice-president; Tony Gavalas of Augusta, Ga., as secretary; Frank Richbourg of Pinewood, as treasurer; and Richard Sanders of Woodruff, as pledge chairman.

VIRGINIA

Norfolk Presbytery met April 15, 1958 in the Calvin Presbyterian Church, Norfolk, Virginia. Rev. L. R. Harrison, Pastor.

Rev. Langdon M. Henderlite, missionary to Brazil, was elected Moderator, Rev. Marshall J. Pilkenton, Vice-Moderator and Rev. J. Jefferson Monroe, Temporary Clerk.

Rev. David H. W. Burr was received from Lexington Presbytery and will be installed pastor of the Royster Memorial Church, Norfolk, Va., and Rev. Samuel D. McCammon, Jr. was received from Hanover Presbytery and will be installed pastor of the Green Acres Church, Portsmouth, Va.

Rev. Scott Yorke Pharr accepted a call to the newly organized Christ Church, Norfolk, Virginia, and a Commission was appointed to install him.

Rev. James Coolidge Chambers, first pastor of our Negro Presbyterian Church, asked that his pastoral relations be dissolved and that he be transferred to the Presbytery of Southern Virginia, Synod of Catawba, Presbyterian Church U.S.A. that his work may begin there the first of May, 1958. The request was granted.

The following young men were examined as candidates for the ministry and after approval were placed on the roll of candidates: William Gearhart of the Royster Memorial Church, John McCoy of Knox and Donald Pilkenton of the Cradock Church.

Candidate R. E. Randolph was dismissed to the Presbytery of Atlanta. The Chairman of the Committee announced that we now have thirty-one candidates on the roll.

The presbytery elected an additional minister and ruling elder, with alternates to each, as Commissioners to the General Assembly since the final totals show that the communicants reported were 20,071 and ministers 69 making a total of 21,140. These were Rev. Langdon M. Henderlite, principal and Rev. Luther Shick, alternate, and Ruling Elder James Cunningham, Principal, and Thomas Murrell, alternate.

The next meeting will be in the Royster Memorial Church, Norfolk, Va., at 10 A.M., July 15, 1958.

W. W. Grover, Stated Clerk



BOOKS

THE APOSTLES' DOCTRINE OF THE ATONEMENT. George Smeaton. Zondervan. $5.95.

Dr. Smeaton starts with the conviction that we cannot attain a full view of the New Testament doctrine on the subject of the atonement except in a Biblical-historical way. This work, therefore, is Biblical with the design to embody positive truth according to the setting in which the doctrine is placed in the apostolic documents. The author insists that the doctrine of the atonement, being a matter of pure revelation, all our information as to its nature must be drawn simply from the Scriptures. Because of this, the sole inquiry of the Christian student is, "What, according to the Lord and His apostles, does the historic fact of the atonement objectively consist and what are its constituent elements?" This method constrains one to listen to the Word of God and not to the speculations and wisdom of men. The author underscores the fact that we can think the very thoughts of Christ and His apostles on the subject. It would be difficult to find a more consistent or a more satisfying exposition of the pure Biblical doctrine of the atonement. This volume is a veritable gold mine for gospel preaching.

FOUNTAINS OF FAITH. Thomas Douglas Bateman. Pelican Publishing Co. $2.75.

Thomas Douglas Bateman was born in England. At the age of 19 he went to Canada as a missionary among the lumberjacks. From there he went to Michigan working among the miners in the northern part of the state. Coming south he studied theology at Columbia Theological Seminary. His longest and greatest pastorate was in Columbus, Mississippi, where he served the First Presbyterian Church for 21 years.

This book begins with reminiscences of the author called "I Like to Remember." Then follows prayers given in pastorates, prayers used on special occasions, prayers before group organizations, prayers of comfort in bereavement and sermons and talks.

For the most part this volume is most helpful and contains a number of striking thoughts. Occasionally we find a few things that make us rub our eyes. For instance, the author begins by saying, "I was born lucky!" This is hardly good Presbyterian theology. The volume also con-

tains a talk at the funeral of a Jewish friend. In this talk the author said, "I lose a friend but through the mercies of God I shall look forward with gladness to seeing him again when the mists have rolled away." If this Jewish friend had accepted Christ before his death this remark would be most appropriate. If he rejected Christ then this is mighty poor Christian theology.

For the most part, however, this book abounds in splendid observations and excellent insights. For example, on the question of outlawing war, the author comments, "Those who find the hope of peace in general throwing away of present armaments must surely remember that men fought and killed with clubs and rocks in the long ago. . . . God has a peace plan in which I believe. It is in His book but as long as men ignore that and follow their own desires and schemes and dreams, I'm afraid that generation after generation will continue to suffer from the expressions of sin in all the old shapes and in the new ones — and war will be among these."

There are many words of wisdom and strength in this volume. Despite a few lapses of expression and theological precision, this book is worthwhile, and should be of real value to ministers of the gospel.

—J.R.R.

COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS, Volumes 1 and 2. F. Godet. Zondervan. $5.95 per volume; 2 volumes, $9.90.

F. L. Godet was born in Neuchatel, Switzerland, October 25, 1812, and died in 1900. He was educated in the leading theological schools of Germany. He served as a pastor in Neuchatel and later as professor of exegetical and critical theology in the theological school of the National Church of the Canton from 1850 to 1873.

Godet was one of the greatest exegetes in his day. He wrote a number of commentaries. None excel his two volumes on I Corinthians. This work is characterized by keen analysis, spiritual insight, brilliant exegesis, and an interesting quality of expression. Zondervan has done well to include this set in the Classic Commentary Library. Here is a rich inheritance of exegetical material that will enrich the preaching of any Christian minister.

CRUDEN'S CONCORDANCE. Fleming H. Revell. $1.95.

Revell has abridged Cruden's Concordance in this popular edition and now presents it in inexpensive form. It is convenient to carry and has all the references most often needed. Also included are several pages of useful Bible information on chronology, characteristics of the various books, Bible customs and symbolism.

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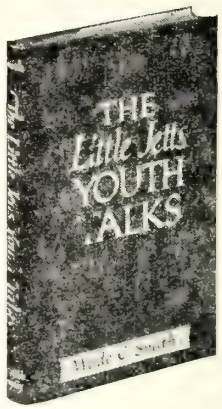
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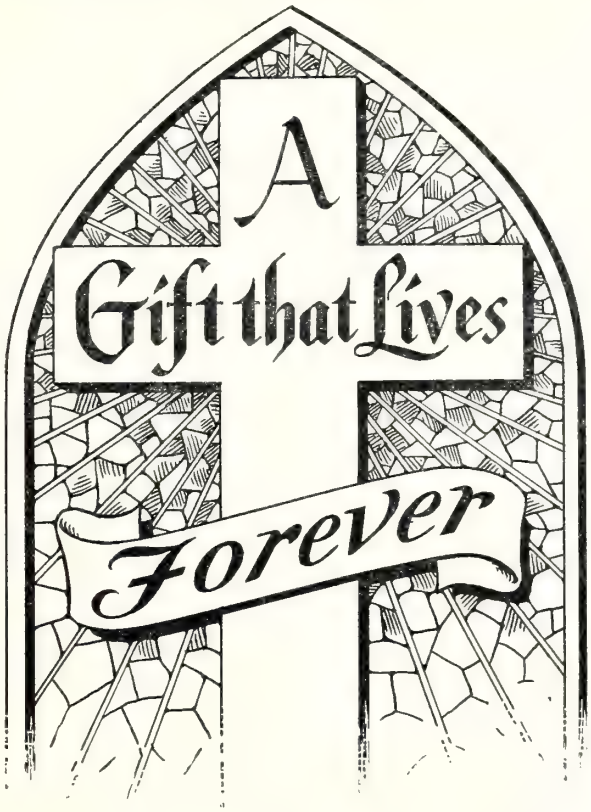
Dr. Sam Shoemaker tells of a day when he sat in the rear of a church room while an official of a ladies organization told some forty women who were present how they might operate a "church pantry," bringing in jams and jellies for the support of an orphanage and some other benevolent institutions in which they were interested. That very day, over the dining table, Dr. Shoemaker asked the lady who had given the "pep" talk how many of the ladies of her organization ever got out and did something for the "street-women" in the notorious southern part of that city. She said, "You know, it's curious. There are several of those girls of the street in a hospital, and only yesterday I called up fourteen of our ladies to see if some of them could not go down and visit these girls, but they all declined." In telling the story Dr. Shoemaker applied the fiery lash as he said in conclusion: "Orange marmalade is a good deal easier to make than Christians!"

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VOL. XVII NO. 3 MAY 21, 1958 $3.00 A YEAR

PREDESTINATION OF MEN PROVED FROM DECREE

"By the decree of God, for the manifestation of His own glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death." Confession of Faith Ch. III:3

The decree is universal, If God has anything to do with the sinner's redemption, it must be embraced in that decree. But salvation is everywhere attributed to God, as His work. He calls. He justifies. He regenerated. He keeps us by faith unto salvation. He sanctifies. All the arguments drawn from God's attributes of wisdom, infinite knowledge, omnipotence, and immutability, in support of His eternal decree, show that His agency in saving the sinners who are saved, is a purposed one, and that this purpose is eternal. Ps. xxxiii: 2; Numb. xxiii: 19; Mal. iii: 6; Jas. i: 17; Heb. vi: 17.

The same thing follows from what Scripture and observation teach us of the heart of all men. We are by nature ungodly, hostile to God, and His law, blind in mind, and certainly determined to worldliness in preference to godliness, by a native disposition. Hence, no man cometh to Christ, except the Father who hath sent Him draw him. Unless some power above man made the difference between the believer, it would never vitally appear. But if God makes it, He does it of purpose, and that purpose must be eternal. Hence, no intelligent mind which admits original sin, denies election. The two doctrines stand or fall together.

—Theology of R. L. Dabney, D.D.

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EDITORIAL

What Shall It Profit?

The world is intrigued with the scientific progress which makes an assault on the moon a very real possibility. In almost every realm of human endeavor new discoveries and their exploitation open up vistas for the future, limited solely by the boldness of imagination and the willingness to explore.

To minimize present achievements or to question their ultimate dwarfing by those of the future is utterly foolish. In the writer's own specialty (surgery), the advances of the last dozen years have opened up fields at one time thought to be beyond the realm of successful approach. To illustrate: that which is being done in the area of cardiac, vascular and neuro surgery is so startling that the public is but vaguely aware of it. For all of this we should thank God and take courage.

But it is imperative that we shall not become blinded either by that which man has accomplished, or that which yet lies in store for the future. It is desperately important that we maintain our proper perspective. Man has never discovered, nor can he, anything which the Creator did not put there in the first place. For that reason it is of primary importance that we accord to God His rightful place in His own universe. That He is so often ignored, or pushed into the shadows, by the assertiveness and blindness of man is but a reflection of man's sinfulness and need for redemption.

What shall it profit if we shall successfully conquer outer space, set up a station on the moon and attain domination of these hitherto unattainable areas of the universe if at the same time we do not learn of Him through whom alone the inner reaches of the soul are cleansed and disciplined?

For a generation we have worked to establish the highest living standards the world has ever known. Gracious living has become a reality for millions. Compared with the rest of the world we are wallowing in material prosperity. But what shall all of this profit us should we lose our national soul in the process?

No amount of religiosity, of pious affirmations or participation in church programs can compensate for the lust and selfishness and pride which is gnawing at the vitals of our moral and spiritual lives.

Enamoured with the achievements of today, and the promise of yet more ease of living for tomorrow, we need to stop before it is too late and ask ourselves the question: "What does all of this profit if Christ is left outside the door?" How bleak and hopeless the future without Christ, and yet our desires seem so largely centered on the present.

We are concerned about the problems of education. We are frantically trying to recoup our lost supremacy in the realm of science. We recognize the very real danger of becoming a second-rate power from a military standpoint. These and many other problems rightly deserve our concern and should enlist our support for every legitimate and fruitful effort to improve the situation. But at the same time let us remember that a nation's strength is to be found primarily in the character of its people, for it is righteousness which exalteth a nation and sin that drags it down. The *trend* in America, so far as moral and spiritual standards is concerned, is down and not up, of the flesh and not of the Spirit.

Because of this it is of vital importance that the Church shall maintain her vision and discharge her rightful functions. We have no fault to find with those who would have the Church exercise upon the contemporary social order her influence for righteousness, *provided there shall be a comparable zeal to maintain the personal message of the Church to sinners.*

The Holy Scriptures leave neither to the imagination nor the interpretation of men just

what is the *content* of the Gospel message and in the forefront of that message is the fact that men out of Christ are lost sinners, that they need His cleansing and redeeming salvation, and that while the wages of sin is death the gift of God is eternal life through Jesus Christ our Lord.

It is the dilution, the evasion of, or the substitution of something else for the message of sin, of righteousness and of judgment to come which is the most ominous sign on the horizon of contemporary Christianity. We are rightly concerned about Christian race relations; about a just social order; about a sense of world brotherhood which recognizes the needs and aspirations of the less fortunate. We long for just and durable peace, and sanction a multitude of humanitarian activities, all of which are good — *and for which we should strive.* But what shall the attaining of all of these things profit us, or those for whom we are concerned, unless at the same time Jesus Christ is received as their Saviour from sin and made the Lord of their lives?

The *primary* task of the Church is to preach Christ, crucified, risen and coming in triumph. What shall it profit the Church if she neglect this task or dilute the content of the message while helping usher in a world order still in the clutches of the devil?

We are not being facetious but are desperately in earnest. We are in the gravest danger of continuing to treat world symptoms while we neglect the cause of those symptoms—sin in the human heart and for which there is but one course, and for the preaching of which we and we alone are responsible.

Looking through the astigmatic lenses of immediate problems we are in danger of losing sight of those which are ultimate and eternal. The Apostle Paul reminded the Corinthian Christians that he had put first things first: *"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures."* (I Cor. 15:3). It is because this is no longer the primary message of so many pulpits across America that we as a people, and the Church as the Church, stands in jeopardy. God is not going to be mocked. The salvation He wrought out for mankind in the counsels of eternity and brought into effect on the Cross of Calvary is God's way and there is no other.

In every activity and emphasis the individual Christian and the Church as such should ask the sobering question: "What shall it profit if I carry this through to a successful conclusion — only to lose my own soul or the souls of those who need the message that Christ died for our sins?"

There is no better way to keep our perspective of time and eternity than to frequently ask ourselves the question:
What shall it profit?

—L.N.B.

The Ascended Christ The Worship Center God Has Given His Church

A wise old Scottish divine commenting on the divine warrant doctrine observed that a loyal subject liked to think of his King as gracious and bountiful not as niggardly. In limiting the practices of worship to those given in His Word God is a bountiful and gracious King. When He forbids other gods and condemns pictures or images as aids to worship, He does not do so because He is niggardly - but that His grace may abound unto us. These pictures and images have no power in themselves. They are dead and helpless.

In the Old Testament God gave His people the Holy of Holies where His own Shekinah Presence abode above the mercy seat of the ark. In the New Testament the worship center is the living, risen, ascended Christ. He ever lives to make intercession for us. He is able to hear our prayer and to add His own with ours. So does He secure for us gifts of the Holy Spirit to begin, continue and renew His life in us. He is enthroned to open the seals of the book and so govern the affairs of men that they shall work out the counsels of His peace to the salvation of His people, to the good of His Church, to the glorious consummation of the New Jerusalem. We behold Him reigning, interceding, revealing as we look to Him with the eyes of faith. But if our earthly eyes be filled with some imagination put upon canvas or into stone by some gifted artist — the very excellence of these man-made worship centers will nullify and

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deflect us from the center of worship God has given. And by using these powerless centers of human contrivance we will be robbing ourselves of the grace and mercy we might receive by coming to God through the new and living way He has Himself opened into the throne of His grace by Jesus Christ.

—W.C.R.

The Face of the Lord Is Against Divorce

That is evident from the divine act and word at the creation of the primal pair. That is evident in the reflection of God's gracious covenant with His people in the marriage covenant. That is entirely clear in the teaching of our Lord and Saviour in every gospel account. That is also clear in the Epistles and in the eschatological pictures of the marriage feast of the Lamb. Ought it not also to be clear in our practice and in our standards? Will the adoption of the proposed new chapter in the Confession and changes in the Book of Church Order make this fundamental position of our God more clear, or has not the very adoption of the new statement by our Assembly of 1958 already put in question our Church's position in the matter in the press reports of the same?

A friend phoned the other day that he was trying to lift the banner of the Lord at this point by observing the apostolic teaching that the elder can only be the husband of one wife. That is, he is trying to get his congregation and session to agree that no man having two living wives be added to the session or diaconate. He reported that unfortunately he was getting little support from the practice in other congregations. Brethren, the whole question of divorce and re-marriage is a very difficult and complicated one. We have no notion that the position of this faithful minister can be made retroactive. But as he is able, he is seeking to stand by the main testimony of God as given in His Word. May his hands be strengthened in the Lord and may his tribe increase! Of course, there are human interests and complications, but ought not the revealed will of our Lord be the first concern of His ministers?

—W.C.R.



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LOUIS C. LAMOTTE, PRESIDENT
Maxton — North Carolina

Who Were Our First Southern Presbyterian Missionaries?

Rev. and Mrs. G. W. Boggs went from South Carolina to India, 1832.

If you had asked a Southern Presbyterian in the year 1832 who were our first foreign missionaries, no doubt he would have named some missionary to the American Indians. But if we use 1958 terminology, then among the earliest Southern Presbyterians to go as foreign missionaries were George Washington Boggs and Isabella Ellison Adger Boggs of South Carolina, who served as missionaries under the ABCFM and under the Southern Board of Foreign Missions - arriving in India in September 1832 and leaving in December 1838. These servants of God worked at Ahmednuggar in such tasks as organizing a church, itinerating, translating, teaching, baptizing. Mr. Boggs was born in York County, S. C., in 1796, was educated at Hampden Sydney and Amherst Colleges and Princeton Theological Seminary. He served as agent for the American Board of Foreign Missions in 1831 and was then ordained by Charleston Union Presbytery for the work of foreign missions in March, 1832. On his return from India, Boggs was pastor at Walterboro, S. C., then stated supply at Horeb and Aimwell Churches in Harmony Presbytery until he reached the age of seventy after which he served some as a teacher.

Can the Boggs be described as missionaries of the Presbyterian Church, or must they and all the other early pioneer Presbyterian missionaries from Virginia, North Carolina and South Carolina be asked to step aside from such a classification because they served under the ABCFM? The Boggs were members of Presbyterian churches. He was ordained as evangelist by Charleston Union Presbytery. He was supported by his Synod. He served under the Southern Board of Foreign Missions which was the agent of his Synod; that is, the (one) Synod of South Carolina and Georgia. This Southern Board sent its missionaries and its contributions through the ABCFM, which the 1832 General Assembly "recommended to the patronage and affection of our churches." Thus it seems to us that G. W. Boggs and J. L. Wilson were missionaries sent out by the Presbyterian Church whether one reckons that Church by its congregations, its presbyteries, its synods or its General Assembly. On the other hand, those who went out in 1832 or 1833 under the Western Foreign Missionary Society were likewise missionaries of the Presbyterian Church in that they had the approval of their respective congregations, presbyteries and synods — but somewhat less endorsement from the General Assembly. At least the Old School his-

torian of the New School Controversy, Dr. Samuel J. Baird, laments that whilst the ABCFM was thus strongly endorsed by the 1832 General Assembly, the WFMS was not otherwise recognized than by a sentence in the Narrative.

Rev. and Mrs. G. W. Boggs arrived in India in September 1832. News of their arrival in India reached the Society of Missionary Inquiry at Columbia Theological Seminary in time to be communicated to the Monthly Concert of Prayer for Missions held by that Society in Columbia, January 1833. This meeting was well attended by Columbia citizens many of whom knew the Boggs and the announcement brought forth great rejoicing.

Rev. John B. Pinney arrived in Liberia in February 1833. The story of the sudden death of the Rev. Joseph Barr in Richmond and of Pinney's courageous sailing alone to Liberia in January 1833 was communicated to the February Monthly Concert of Prayer and moved these missionary minded souls to tears. We are happy to report that this same Society of Missionary Inquiry of Columbia Theological Seminary with the great help of our Board of World Missions and sundry missionaries and former missionaries recently gathered a thousand young people from the South and challenged them to follow in the train of George Washington Boggs, John B. Pinney and J. Leighton Wilson.

—W.C.R.

Teaching Doctrine . . .

When I had finished the Seminary and was ready to go to India as a missionary, I was talking with the late Dr. G. G. Parkinson. I reminded him that in the Seminary I had studied the three large volumes of "Hodge's Systematic Theology." But if I were to try to help the people of India to understand Christian beliefs, something shorter and more simple would be required. I asked him to recommend such a study. In reply, in his slow characteristic way, he said, "I know nothing better than the Shorter Catechism." I found that true.

At a recent meeting of our Second Presbytery in the examination of a minister who was coming into our Presbytery, an Elder called attention to the fact that many of the answers of this minister were in the words of the Shorter Catechism. He could state Christian beliefs in a plain, direct way, because they had been so stated before. So I want to make a plea for the study of the Catechisms. This minister learned the Catechism when he was young.

Many of the Churches are being convinced that their people must know what they believe. Our own Church had prepared, "We Believe and Teach." I find some other Churches are getting out a similar study. Yet I feel sure that if we want to, we can learn the important beliefs from the Catechisms.

Some in the past few years have said that the question and answer method is not a good method of teaching. Yet I know of few successful teachers who do not use this method to some extent. Those who use the lecture method almost exclusively have to have examinations and tests occasionally. I think one should use other methods, a variety of methods in teaching. But this is still one good method. Others object that the Catechisms should not be taught until the student can fully understand them. Some of the Shorter Catechism I do not yet fully understand, but it helps me understand in some measure, and knowing it helps me to understand better what the Bible teaches. "God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth." We shall never understand that fully to all eternity, but it helps us to know what God is. I am glad I can give this definition of God.

Learning the Catechisms is not easy. We begin with the easiest while the child is yet very young, the Children's Catechism or a little more difficult one, Brown's Catechism. During the Intermediate age is the best time for the Shorter Catechism. Even though it is difficult, many have learned it and recited it. It is much better if the teacher tries to help the learner understand to some extent the meaning. Properly taught one may forget the exact words but he never forgets the basic beliefs. Not many go on to study the Larger Catechism and the Confession of Faith. I wish more did. Those who learn the basic truths of the Shorter Catechism will often be the ones who keep on learning what the Scriptures principally teach, what man is to believe concerning God and what duty God requires of man. This will lead to spiritual growth.

The Catechisms are not obsolete. This method of learning Christian doctrine is not obsolete. I remember reading the testimony of some chaplains during World War II that they found that the men in the armed forces who were members of those Churches which used the catechetical method of teaching doctrine knew what they believed far more than did the others. Many had no idea of what they did believe, though members of the Church. Through the Sabbath School, in the Church, in the home, let us encourage the study of the Catechisms.—*Associate Reformed Presbyterian.*

Recommend The Journal To Friends

George Whitefield & The Great Awakening

By Rev. John H. Knight, Smyrna, Ga.

One of the most frequently named characters in the history of the Church in the Eighteenth Century is the celebrated George Whitefield (1714-1770). Whitefield devoted his entire life to itinerant evangelism. He made seven evangelistic tours in Colonial America, traveling as far as Maine and New Hampshire to the North, and Savannah, Georgia, to the South. He was responsible as no other man, for stirring up the colonists to see the need of the Gospel of redeeming grace in Christ. Hundreds of conversions took place under his ministry, and scores of new churches were started as the result of the revival.

In Great Britain Whitefield was closely connected with the Evangelical Revival which developed as the result of the work of the Wesleys, John and Charles. Whitefield, being a Calvinist, also made a large contribution in the early development of the Welsh Calvinistic Methodist Church, and the Associate Presbytery (Erskine Secession) in Scotland. His revivals in Wales and Scotland brought many new converts into both of these evangelistic branches of the Calvinistic Church. Whitefield had had a glorious conversion experience himself, and he was not afraid to make full use of the free offer of grace in the Gospel. His preaching exalted the sovereignty of God, and showed man to be a great sinner in need of a Saviour. The old Reformation doctrines of original sin, the depravity of man, justification by faith in the righteousness of Christ, the satisfaction of the atoning death of Christ, and effectual faith wrought by the regenerating power of the Holy Ghost, all figured prominently in his Gospel messages.

In both Great Britain and the American colonies, the Puritan fire had burned low, and there was a great lack of spiritual apprehension among the people of God. Great and new things were about to dawn at the end of the Eighteenth Century. God raised up a great revivalist like George Whitefield to prepare the hearts of the colonists for the titanic struggle of the American Revolution, even as he raised up Whitefield and the Wesleys and other evangelicals in the Church of England to save the mother country from a like fate as befell France in the awful French Revolution.

Whitefield's life reads like a romance. His father was owner of the Bell Inn, Gloucester, England. The father died two years after Whitefield was born, but the boy was raised at the inn, and during his boyhood days acted for eighteen months as serving man and tapster. Those were the days when liquor drinking was a very commonplace thing in the lives of Christians as well as unbelievers. Even in those days the young lad composed two or three sermons, and frequently read his Bible late into the night. In 1732 his mother, a very fine Christian woman, made it possible for him to enter Pembroke College, Oxford University, as a servitor. Here he met the Wesleys and was drawn into their pietistic circle which was called "The Holy Club." Whitefield was the first of the members of the Holy Club to experience conversion. This occurred as the result of his reading a little-known book, by a Scottish divine, Henry Scougal, "The Life of God in the Soul of Man."

"God was pleased," writes Whitefield in his Journal, "at length to remove the heavy load, to enable me to lay hold on His dear Son by a living faith, and by giving me the spirit of adoption, to seal me, as I humbly hope, even to the day of everlasting redemption." This experience provided a ballast for Whitefield that carried him calmly through all kinds of circumstances. Before he died, he reminded some friends of the necessity of the New Birth, saying, "I know the place — whenever I go to Oxford, I cannot help running to the spot where Jesus Christ first revealed Himself to me and gave me new birth."

Whitefield was ordained deacon by Bishop Martin Benson in the Cathedral at Gloucester on June 20, 1736. A week later he preached his first sermon at the Bishop's request in the St. Mary de Crypt Church where he had been baptized. His power as a preacher was immediately apparent, for it is said that his first sermon drove fifteen people mad. When this complaint was carried to the Bishop, he said with a twinkle in his eye that "he hoped the madness might not be forgotten before next Sunday."

Now had begun the great career of thirty-four years of gospel "ranging" as he called it, in which he preached more than 18,000 sermons. Whitefield was peculiarly adapted for evangelistic work. He possessed a powerful voice, and he could use it like the great swells of an organ. His articulation was distinct, and when he addressed a great concourse from the steps

of the Court House in Philadelphia, Benjamin Franklin estimated that he could be heard for a mile and by some 30,000 people.

On February 17, 1739, Whitefield began open-air or field preaching among the colliers at Kingswood, after having been excluded from the Anglican parish church at Bristol. He said, "I thought it might be doing the service of my Lord who had a mountain for His pulpit, and the heavens for His sounding board, and who when His gospel was rejected by the Jews sent His disciples into the highways and hedges."

Whitefield preached a simple Gospel message, and was heard gladly by both the poor and the mighty. He sought out the criminals and the rabble at Moorsfield, and though his life was frequently in danger, yet he freely preached the Gospel in the roughest sections of London. After he finished a sermon, crowds would follow him seeking for spiritual advice. He was also popular with the members of the British royalty, and he often held drawing-room services at the home of Countess Selina Huntingdon. The Countess organized a group of independent churches as the result of Whitefield's preaching. They are known as the Countess of Huntingdon's Connection, and exist until this day.

Whitefield came to America at the instigation of the Wesleys to found Bethesda Orphanage at Savannah. On his second visit to America he preached in Philadelphia, met the Tennents in New Jersey, and visited New England where the Great Awakening had started under the Spirit-directed preaching of Jonathan Edwards. Newport, Rhode Island and Boston welcomed Whitefield and were greatly moved by his preaching. In October 1740 he preached for Edwards in his Puritan Church at Northampton, and again all New England was aflame with the message of redeeming grace. In some places the new wine of the Awakening could not be contained in the old skins, and new churches were established. The Old South (First Presbyterian) Church of Newburyport, Massachusetts, was a "New Light" church, founded in 1742 by a group of Whitefield's converts. On Long Island James Davenport and Jonathan Barber organized "Separatist" Churches, but in most places the Awakening was welcomed, and parish ministers in their zeal began itinerating to neighboring parishes on invitation. It was only in the highly intellectualized circles of certain Boston churches, which had felt the Arminian and Arian influence of English thought, that the revival was condemned. The liberal Boston ministers, thirty-eight of them, published a "Testimony" against the errors in doctrine and the disorders of practice resulting from Whitefield's preaching. But one hundred and thirteen ministers placed their signatures to a counter Testimony which admitted that in some places there had been irregularities, but acknowledging that "there has been a happy and remarkable revival of religion in many parts of this land, through an uncommon divine influence."

The history of the Great Awakening is the history of the twin ideas of Law and Grace. The awakening preachers sought to awaken men by self-examination to see their deep-seated guilt because of sin. This could only be done as the Holy Ghost applied the Word of God in convicting power. Then after a man came into a state of great misery and unrest because of his sinfulness, the Holy Ghost would through the preached Word show him the Gospel remedy — Christ dying in penal satisfaction for the sinner's sin. When a man gave up all hope of self-salvation and threw himself upon the mercies of God, then, "'tis done, the great transaction's done" — he has the experience of the New Birth, and the gift of Eternal Life. This was all of grace, and all that the poor condemned sinner could do was to hear the Gospel and seek to press into the Kingdom. The work was solely the Lord's and according to His sovereign pleasure.

This was the Biblical message which Whitefield and others whom the Lord raised up, proclaimed during the Eighteenth Century. God graciously honored the apostolate of Whitefield, and every denomination that received him, Episcopal, Congregational, Presbyterian, Reformed and Baptist, all were greatly strengthened by the spiritual impact of the Awakening Message.

Whitefield's seven evangelistic tours in America were in 1738, 1739, 1744, 1751, 1754, 1763, and 1769. By the time he had crossed the Atlantic thirteen times, all the old opposition to his ministry had disappeared. He was welcomed everywhere he went, and his name was a household word in America. Everyone, from the highest to the lowest, loved him. On one hour he would be preaching to the most aristocratic of the colonists or their British governors. In the next hour he would be as eagerly listened to by Indians or Negroes. His last days in America were the most mellow and fruitful in his thirty-four years of evangelistic experience.

His death occurred at the manse of the Newburyport Church which had been founded under his influence. He had felt sick, and went upstairs to retire for the night. But a great crowd gathered downstairs, and requested that he preach. Whitefield stood at the top of the staircase with a candle in his hand and preached for the last time the gospel of salvation by

grace through faith. The candle in his hand burned down to the candle-stick and went out. Whitefield was taken ill at two o'clock and by six he had heard the great summons. As he died he prayed that God would bless his preaching in bringing many souls to the Saviour.

When his funeral services were held on October 2, 1770, more than 6,000 crowded into and around the Old South Meeting House to pay tribute to this old soldier of the Cross, this Christian orator. The inscription on his cenotaph was written by Prof. Ebenezer Porter of Andover Theological Seminary and says, "No other uninspired man ever preached to so large assemblies, or enforced the simple truths of the Gospel by motives so persuasive and awful, and with an influence so powerful, on the hearts of his hearers." Whitefield's mortal remains lie under the pulpit of Old South Presbyterian Church, awaiting the Resurrection Day.

There Were Ninety and Nine

A tombstone in the graveyard of St. Andrew's Church, Fergus, Ontario, bears this inscription: "In memory of George, oldest son of Andrew Clephane, Esq., late Sheriff of Fifeshire, Scotland. Ob. May, 1851, Ae. 32."

There was nothing distinguished about George Clephane. Nine years before he had come to Canada, a "remittance man," drawing a monthly allowance from Scotland. He was very likely a failure in the Old Country, and had been given a chance in the New. Unfortunately he fell in with evil companions, with the result that his monthly allowance was spent in riotous living, and one morning he was picked up by the roadside, after a night's drunken carousal; dying soon afterwards from the exposure.

When the news reached the saddened home in Scotland, Elizabeth, his youngest sister, a girl of twenty-one, felt his death very keenly. She loved her prodigal brother, and she felt that God must do so too. Perhaps in his dying hours he had turned to Him and been saved. Taking a piece of paper she began to write:

There were ninety and nine that safely lay
In the shelter of the fold:
But one was out on the hills away,
Far off from the gates of gold;
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

Half ashamed, she took the poem when she had finished it, and locked it up in her desk. The years passed on. In 1869 Elizabeth Clephane died, but the grave in Canada and the song in Scotland were yet to produce their harvest.

Finally the verses were published, and one afternoon in 1874 Moody and Sankey, having finished their mission in Glasgow, were on their way to Edinburgh. At the station in Glasgow, Sankey purchased a paper to read on the way, and while glancing through it somewhat carelessly his eye caught the poem in the corner of a page. The rest of the story is best told in his own words:

"I carefully read it over, and at once made up my mind that this would make a grand hymn for evangelistic work—if it had a tune. So impressed was I that I called Mr. Moody's attention to it, and he asked me to read it to him. This I proceeded to do, but after I had finished I discovered he had not heard a word, so absorbed was he in a letter he had received from Chicago.

"I cut the poem out and placed it in my musical scrap-book. At the noon meeting on the second day the subject presented by Mr. Moody and the other speakers was 'The Good Shepherd'. When Mr. Moody had finished speaking, he called on Dr. Bonar to say a few words. At the conclusion of Dr. Bonar's message, Mr. Moody turned to me with the question: 'Have you a solo appropriate for this subject with which to close the service?' I had nothing suitable in my mind, and was greatly troubled to know what to do. At that moment I seemed to hear a voice saying: 'Sing the hymn you found in the train!' But I thought this impossible, as no music had ever been written for that hymn. Again the impression came strongly upon me that I must sing the beautiful and appropriate words I had found the day before, and, placing the little newspaper on the organ in front of me, I lifted up my heart in prayer, asking God to help me to sing so that the people might hear and understand. Note by note the tune was given, which has not been changed from that day to this. The song reached the heart of that Scottish audience. Mr. Moody was greatly moved. Leaving the pulpit, he came to where I was seated and, looking at the little newspaper slip, said: 'Where did you get that hymn? I never heard the like of it in my life!' I replied: 'It is the hymn I read you yesterday in the train!' Thus *The Ninety and Nine* was born."

Only God saw the hidden link between that far-off grave in Fergus, Ontario, and the harvest of souls in Scotland.

—ON AND OFF DUTY.

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LESSON FOR JUNE 8

By THE REV. J. KENTON PARKER

In The Land Of Promise

Background Scripture: Joshua 4; 11:16-23; 23 and 24

Devotional Reading: Joshua 23:1-5

This lesson might have borne the title, "Good Success," for the whole book of Joshua is mainly the story of the good success which came to Israel under the leadership of Joshua. There were some setbacks which I wish to mention before taking up the lesson. The first serious trouble came at Ai. Jericho had been taken in a miraculous way and only about three thousand men were sent against Ai. They fled before the men of that town and Joshua rent his clothes and fell to the earth upon his face before the ark of the Lord, and cried out "O Lord, what shall I say, when Israel turneth their backs before their enemies." The Lord said to him, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned. Achan had taken some silver and gold and a mantle and hidden them in his tent. He and his family were stoned. Joshua then set an ambush against the city and captured it. When the inhabitants of Gibeon heard of what had happened to Jericho and Ai "they did work wilily" and pretended to be some people from a far country who had heard of the fame of the Lord and what He had done in Egypt. They proposed making peace and a covenant with Israel. "And the men took of their victuals and asked not counsel at the mouth of the Lord." Joshua made peace with them and a league. When the truth was discovered, they could not break their oath but made them "hewers of wood and drawers of water." This seems to be the only time Joshua made such a mistake. The land was taken as a whole, but when we come to the book of Judges we will find that Israel failed to complete their task and allowed some of the heathen to remain in the land and become a snare to them. With the above exceptions, however, the campaigns of Joshua were tremendously successful and the land was subdued.

I. *The Memorial at the Jordan*: Chapter 4.

Chapter 2 tells of the sending of the two spies and the faith of Rahab who hid them, for in Hebrews 11:31 we read, "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." Chapter 3 tells of the crossing of the Jordan river as the Israelites passed over on dry ground. So great an event naturally would deserve to be remembered by the coming generations, and so, in Chapter 4 we have the account of the Memorial which was to be erected.

Twelve men were to be taken, one from each tribe, and each one was to take a stone from the midst of Jordan where the Priests' feet had stood firm. These twelve stones were to be a memorial, a sign, so that when their children asked, What mean ye by these stones? they could reply by telling them of the miraculous way in which the waters of Jordan were cut off and the children of Israel passed over on dry land. When the priests' feet were on the dry land the waters returned to their place, and flowed over all his banks. Joshua put the twelve stones in Gilgal where they remained as a constant reminder of their crossing the river.

God encourages us, and sometimes commands us, to keep some kind of a memorial of especially important events so that we and our children will remember what God has done.

II. *Joshua's Success in taking the Land*: Joshua 11:16-23.

These verses are a summary of the successful campaigns which resulted in the subduing of the land and rest for a season from war. I would like for us to briefly survey what took place from chapter four to eleven.

There were two important things which they did before starting the capture of the land. The first of these was the circumcizing of all the camp. Circumcision was the sign of the covenant and had been neglected all during the wilderness wandering. Even Moses had seemingly neglected to do this, as we have seen. In this ceremony they "rolled away the reproach of Egypt." The name of the place was called Gilgal (rolling).

The second thing was the keeping of the Passover. This they did in the plains of Moab. These two religious ceremonies preceded their taking of the land. Joshua also had a vision of "the captain of the Lord's hosts." This was to be a holy war.

In chapter 6 we have the account of the fall of Jericho. The Israelites marched around the city for seven days, and on the seventh day, they went around seven times. On the seventh trip the priests blew with the trumpets, the walls of Jericho fell and God delivered the city into their hands. The city was accursed and all the people destroyed together with the animals, only Rahab and her family were spared in accordance with the promise made to her when she hid the spies.

In chapter seven and eight we are told of the failure and defeat at Ai and the sin of Achan who had stolen and had the silver and gold and garment which he coveted. This sin is punished and Joshua is encouraged to go against Ai again. He captures and destroys this city and pauses to read the words of the Law, the blessings and curses, which were within.

The kings which were "on this side of Jordan" prepare to fight against Joshua. The inhabitants of Gibeon, frightened by all they had heard about Joshua, came to him, pretending that they were from a distant country and persuaded Joshua and the princes of the congregation to make a covenant with them without consulting the Lord as we saw in our introduction to the lesson.

The kings in the South of Palestine got together to smite Gibeon and this led to the battle between them and Israel. The five kings were defeated and the "Southern Campaign," as it might be called, ended in complete success for Joshua and the destruction of these five kings. The southern part of Palestine was now under control of Israel: "So Joshua smote all the country of the hills, and of the south, and of the vale and all their kings."

Then the kings that were on the north of the mountain and of the plains and the balance of Palestine pitched at the waters of Merom. The Lord delivered these also into the hands of Joshua.

In verses 16-23 we have the successful ending of these campaigns, after a long time of war. No city made peace with them except the inhabitants of Gibeon; all the rest they took in battle. And the land rested from war.

In thinking of this war against the seven nations of Canaan, let us remember two things: First, the land of Canaan had been promised to Abraham and this promise was kept. Second, these nations were very corrupt. The Bible expresses it this way, "the cup of their iniquity." It was now filled to the brim, and the Judge of all the earth was meting out judgment against these condemned nations. God has done this over and over again when nations have become too corrupt. We can see His Hand in history as He moves in judgment. Sodom and Gomorrah, the condemned nations of Canaan, the kingdoms mentioned by the prophets, even Israel herself, all prove that God is the Supreme Ruler and Judge of all the earth: He will do what is right.

III. *Joshua's Last Days*: Chapters 23 and 24.

Joshua not only subdued the land, but he had the task of dividing it among the twelve tribes. We are told about this in the intervening chapters 12-22.

The Bible often tells of the events which precede the death of some of the leaders. This was true of Moses. It is true of Joshua. These two leaders tried their best to warn their people and exhort them to remain true to the Living and True God.

Joshua calls together all Israel, especially their leaders, tells them of his approaching death, reminds them that the Lord has fought for them, and exhorts them to be very courageous and keep and do all that is written in the Law of Moses. He promises them continued success, if they will do this, but solemnly warns them that they will perish quickly from off this good land if they depart from their God.

He again gathers them together, reminds them of all that God had done, and urges them to serve the Lord in sincerity and truth. Israel pledges their allegiance in these words: God forbid that we should forsake the Lord, to serve other gods . . . therefore will we also serve the Lord; for He is our God." Joshua, sensing perhaps that they were not deeply in earnest, said, "Ye cannot serve the Lord . . . if ye forsake the Lord and serve other gods, then He will turn and do you hurt." And the people said, Nay; but we will serve the Lord. Again, the third time now, the people make the same promise. "So Joshua made a covenant with the people that day." He wrote the words in a book and took a great stone and set it up under an oak, and said, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which He spake unto us. "And Israel served the Lord in all the days of Joshua, and all the days of the elders that outlived Joshua."

Joshua was not only a great military commander, and a statesman, but a Home-Builder. His words, As for me and my house, we will serve the Lord, is a good motto for every home.

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YOUTH PROGRAM FOR JUNE 8

By THE REV. B. HOYT EVANS

Giving It A Try

Scripture: Colossians 3:16-24

Hymns:

"A Charge To Keep I Have"
"O Jesus, I Have Promised"
"Stand Up For Jesus"

Program Leader's Introduction:

For the past two weeks we have been thinking about Christian vocations. It may be that some of us are still in doubt as to what the Lord would have us do with our lives. Others may feel that they know quite definitely what their calling is. For those who do have some idea of what they want to do with their lives, it is often a good thing to make a trial run.

What do we mean by "a trial run"? The title of this program is "Giving it a Try." What do we mean by that? We mean engaging in the kind of work now on a temporary basis which is similar to what we shall be doing the rest of our lives. For instance, if a boy is interested in going into the mercantile business, it would be helpful for him to spend a summer working as a clerk in a store. This would be making a trial run of the kind of work which he hopes to do permanently.

Our first speaker will suggest reasons for making a trial run, and the second speaker will tell us how we may go about arranging a practical experience in the kind of work which we believe to be our calling.

First Speaker:

There is often a great deal of difference between what a thing really is and what we imagine it to be. This is certainly true of types of work. A girl may find that the life of a teacher is not at all like she had imagined it to be. Making a trial run of a vocation gives us a better idea of what it is really like. Last week we tried to evaluate vocations by asking, "Is it worth your life?" Giving a vocation a temporary try helps young people to know if that vocation is really worth a life.

Giving it a try also enables a person to see how well fitted he is for a particular type of work. It is quite possible for us to be deceived about our own abilities and our likes and dislikes. The job which we had been so sure was the thing for us may prove very disappointing and distasteful when we actually get into it.

The seminaries which train our ministers are very insistent that their students spend their summers (and sometimes a whole extra year) getting practical experience. This is a kind of trial run, and it enables the young ministers to know what kind of preparation they need. It helps them to see the areas in which they are weak, and it shows them how to make practical applications of the things they learn in the classrooms.

Finally, a trial run is valuable because of the encouragement and inspiration it affords. When a person has received a genuine call, his greatest joy is to be working at his calling. Many of these callings require a great deal of tedious preparation. To enthusiastic young people this time will seem to go by very slowly. Giving the calling a practical try will give the young person a foretaste of satisfaction to come, and will help him to know that the rigors of preparation are worthwhile.

Second Speaker:

Summer vacation is at hand, and some of us may be wanting to give our calling a try. How can we arrange such an experience? For some it is very obvious, and for them all that is necessary is to take the obvious way. If a girl feels that her calling is to be a homemaker, then all she has to do is to join with her mother in the care of the home. She might ask her mother for some increased responsibility in the management of the home, planning of the meals, etc. Many occupations are easily accessible for temporary experience. If these are the ones which interest us, let us give them a try.

There are other occupations in which it is more difficult for a young person to make a trial run for a short period of time. The best plan here is to ask the advice of some friend who is engaged in the type of work that is appealing. He will likely know what kind of temporary experience would be most useful and how to go about arranging for it. A premedical student wanted some practical experience during the summer vacation. Of course, hospitals do not allow medical students to "play doctor," but a doctor friend arranged for the student to work in a hospital as an orderly. He learned

a great deal of the practical side of hospital life and had the experience of spending the summer amid the surroundings which would be his as a doctor.

Program Leader:

We must bear in mind that even in the "trial run" the chief end in view is to be the glory of God. Little children may play at living, but for us that time has passed. All of life is real. It is just as important that we seek to glorify God in the trial run and in the preparation for our life work as in the actual business of being a doctor or teacher or whatever He calls us to do. We can be sure that if we seek His glory in the right way, we shall find His eternal joy and satisfaction.

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CHILDRENS Page



The Brier and The Roses

An old brier was growing in a ditch. A gardener came along with a spade, dug around and lifted it out. "What is he doing this for? does'nt he know that I am an old worthless brier?" But the gardener took it and planted it in his garden. "What a mistake he has made - planting an old brier like myself among his roses!" But the gardener came again, and with his keen-edged knife made a slit in the brier, and "budded" it with a rose; and by and by, when the summer came, lovely roses were blooming on the old brier. Then the gardener said, "Your beauty is not due to that which came out of you, but to that which I put into you." The human heart is no better than the old brier. It is shriveled and dead, but when you give your heart to Jesus, He fills it with the Holy Spirit, and it becomes alive and beautiful - even more beautiful and fragrant than roses. "Keep thy heart with all diligence; for out of it are the issues of life." (Proverbs 4:23.) adapted from ON and OFF DUTY. E.

NEWS of CHURCHES around the World

World Mission Receipts

Budget for 1958	$4,530,000.00
Received to date	1,029,674.87
Percentage of Annual Budget received for 1958	22.73%
Balance needed for 1958	3,500,325.13

HEMISPHERIC SOLIDARITY THREATENED

Defeat Communism by Strengthening Latin American Economies

Strategic Position of Brazil Emphasized

"Pay us a little more for our coffee, and we'll pay you with more business, and, better yet, with a strengthened democracy and hemispheric solidarity."

These, in effect, were the words of a high public official in the Brazilian Government. Speaking to a delegation of American missionaries, this man who largely holds the reins of the Brazilian economy surprised his visitors, who had come with their own appeal to make, with a counter-appeal of his own.

Emphasizing the importance, both geographic and demographic, of Brazil among Latin American nations, this leader pointed up the present danger of communistic infiltration into the Brazilian government, first step to eventual domination by Moscow. The recent release of Luiz Carlos Prestos, No. 1 communist of Latin America, and the alliances being offered by opposing parties to the nearly one million voters of the communistic bloc, document this warning. While a major party even when legal, the large bloc of Moscow directed voters in Brazil from tempting bait to the overly fragmented political party system in present-day Brazil, where the only hope of party victory is in an alliance of several groups. The usual pre-election unrest is this year complicated by the present economic crisis in which inflation continues to soar and the dollar on the free market will buy almost twice the number of cruzeiros being offered a few months ago. In such a climate of unrest communism thrives.

"The only commodity to drop in price in recent years in the United States is coffee," continued this official. "Three years ago Brazilian coffee brought 65 dollars a sack, two years ago 58 dollars, last year 55 dollars. Brazil wants to buy from the States; in fact, Brazil **must** buy from the United States. But she cannot buy without dollars. Coffee is still our chief product, and until other commodities can be produced for the world market in sufficient quantities and at competitive prices, Brazil must depend on coffee for most of her foreign exchange.

"Some want us to sell coffee to the Soviet Union. The fact is that the Russian people don't drink much coffee. Oh, Russia would be glad to buy our coffee, but only to resell it for dollars! Why not launch a drink-Brazilian-coffee campaign in Russia? Because such a campaign depends upon freedom of action, a freedom which does not exist in Soviet lands.

"If the Americans can be persuaded that to pay a few more cents for coffee will not only help the internal stability of one of her best hemispheric neighbors, but will also stem the resurgent communistic movement in Brazil and in Latin America, no one will think it will have been too high a price to pay.

"After the billions spent in Europe to contain and counteract communistic expansion, shall our 'back-yard' be left open for the lack of the few million a more realistic understanding would provide?"

Such is the reasoning of this man who knows Brazil's politico-economic problems as few do.

St. Paul, in his celebrated vision, saw a man of Macedonia who cried, "Come over into Macedonia and help us!" In the modern vision the man is Brazilian, and his appeal is not for spiritual and social aid alone. The question America must face is not, Can we afford to pay a bit more for coffee? but rather, can we afford **not** to pay a bit more for coffee, can we afford **not** to help our neighbor in the Land of the Southern Cross?

When we help Brazil and our other Latin American neighbors, we help ourselves as well.

CHANGE OF ADDRESS

Rev. Bartow Sherrard's new address is 113 Dixie Street, Burlington, N. C. He has accepted the call to be pastor of the East Burlington Presbyterian Church.

BOARD OF CHURCH EXTENSION REPORT OF APRIL - 1958

Budget for 1958	1,965,965.00
Receipts to Date	245,048.01
Percentage of Annual Budget	12.46%
Balance needed for the Year	1,720,916.99

MISSISSIPPI

Port Gibson — The Presbytery of Mississippi in an adjourned meeting granted the request of the Rev. Robert M. McGehee and the Pine Ridge Church that the pastoral relation be dissolved as of May 1, 1958. Dr. McGehee was given an Honorary Retirement status at that time.

Robert Marshall McGehee, D.D., was granted an Honorary Retirement Status by the Mississippi Presbytery in Adjourned Session at McComb, Mississippi. This action concluded forty one years of active service in our church, a service which was begun with his ordination by the very same Presbytery in 1917. Dr. McGehee was born at Liberty, Miss., on September 10, 1888. He was united in marriage to Miss Wessie Brumfield of Tylertown, Miss., on June 29, 1920. Of the four sons born into the home of this minister, three are

at this time serving as ministers of churches in our Assembly.

Dr. McGehee received his education at Washington and Lee, Southwestern at Memphis, Union Theological Seminary at Richmond. He has served pastorates in Mississippi, Louisiana and Texas. He also served as Regional Director of Christian Education of the Synod of Louisiana; as Stated Clerk of Red River Presbytery and the Synod of Louisiana. Dr. McGehee has written a "History of Red River Presbytery," and a "History of the Young People's Conference of the Presbyterian Church in the U. S."

Dr. and Mrs. McGehee will make their home in Centerville, Mississippi. His has been a long and fruitful ministry and surely God will continue to use him in many ways in the life of the Church.

Wm. P. Shows

NORTH CAROLINA

Davidson — Dr. William P. Cumming, professor of English at Davidson College, has been awarded a Guggenheim Fellowship for historical studies of the discovery and exploration of the North American continent during the 16th and 17th centuries.

Dr. Cumming and Mrs. Cumming, she a member of the Queens College teaching staff, will leave for Europe in August. Dr. Cumming will spend '58-'59 doing research in the libraries and archives of various countries.

The John S. Guggenheim Foundation awards fellowships in research and in the creative arts to persons of proved ability, who have distinguished themselves in their particular field.

Statesville — Meeting in historic Third Creek Presbyterian Church, Cleveland, Concord Presbytery was welcomed by the host pastor, Rev. James N. Murray and chose Dr. Ernest F. Beaty, Davidson Professor, as Moderator-Nominee. The Presbytery received two ministers to serve as pastors of churches, announced that four seminary seniors had accepted calls to vacant churches, ordained as an evangelist one recently graduated from a seminary and took under its care as a candidate for the ministry a Davidson College senior. An impressive annual report on the work of the Women of Concord Presbytery was given by Mrs. William E. Dole, President, Davidson.

A memorial for Rev. Lacy I. Moffett, who died in Taylorsville, October 2, 1957, was read by the Stated Clerk, Rev. Earl F. Thompson, Spencer. The memorial was prepared by Rev. S. C. Farrior, Concord, who was unable to be present on account of illness. Dr. Moffett had a distinguished career as a missionary in China for thirty-six years and was a leader in the Forward Movement which did much to arouse new interest in missions at the turn of the century. After his return from China, Dr. Moffett served as temporary pastor in the First Presbyterian Church, St. Joseph, Missouri; First Presbyterian Church, Lynchburg, Virginia, and Banner Elk Presbyterian Church, Banner Elk, North Carolina.

Following the report of Rev. Neill R. McGeachy, Statesville, Chairman of the Commission on the Minister and His Work, Presbytery received Rev. W. T. Smith, formerly pastor of the Wilmore Church, Charlotte, to become the minister of the Royal Oaks Church, Kannapolis.

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Rev. Vance Baucom was received from Fayetteville Presbytery in order that he might become the minister of the Calvary Church, Davidson.

Mr. Milton Carothers, Tallahassee, Florida, was received pending his graduation from Union Theological, Richmond, in order that he might become the pastor of the John Calvin Church, Salisbury.

James M. Efird, Kannapolis, a candidate of Concord Presbytery and recent graduate of Louisville Presbyterian Theological Seminary, Louisville, Kentucky, was ordained as an evangelist. Mr. Efird will do graduate work and teach at Duke University.

J. Paul Lipe, a senior at Davidson College and a member of the Calvary Church, Davidson, was received under the care of Concord Presbytery as a candidate for the ministry.

It was announced that Dolphus J. Allen, Jr., Kinston, North Carolina, a senior at Union Theological Seminary, Richmond, had accepted the call of the Belk Memorial Church, Hickory. W. Lowery McBath, Atlanta, a senior at Columbia Theological Seminary, Decatur, Georgia, has accepted the call of the Gilwood Church, Concord. Mr. John D. Garrison, Burlington, a senior of the Union Theological Seminary, Richmond, has accepted calls to the Harmony and Tabor Churches, Harmony. These young ministers will begin their work in June and be received by the Presbytery in July.

Rev. Woodrow McKay, assistant minister, First Presbyterian Church, Salisbury, has accepted the call of the Chipley Presbyterian Church, Chipley, Florida. Mr. McKay was given a letter of transfer to the Presbytery of Florida.

SOUTH CAROLINA

Kingston — The Kingston Presbyterian Church, of Conway, S. C., will observe its 100th anniversary with a two day program scheduled for May 24 - 25. The celebration starts with a service Saturday night at 7:30.

Dr. C. D. Brearley, who so faithfully served this church for such a long period, will bring the message. It is felt that this will be a unique centennial service, because Dr. Brearley will be assisted in the service by his two sons. Rev. Cecil D. Brearley, Jr., is pastor of the Covenant Presbyterian Church, in Columbia. Mr. Laddie Brearley is a student of Columbia Theological Seminary in Decatur, Georgia. Following this service there will be a reception in the Fellowship Hall for those attending.

Centennial Celebration for Sunday, May 25th, starts off with a special program within the Church School. At the morning worship service the message will be delivered by Rev. Hubert Wardlaw, pastor of the Rock Spring Presbyterian Church in Atlanta, Georgia. He will be assisted by Mr. John Stanley, ministerial student at Union Seminary in Richmond, Virginia; and presently working with the churches in Fisherville, Virginia. After this service there will be a time of fellowship as lunch is served the guests. At 3:00 the centennial celebrations will conclude with a service conducted by the Rev. Paul F. Warren, pastor of the Grace Covenant Presbyterian Church in Asheville, North Carolina. These three men will follow the theme: "Our Heritage with God." Special music will be provided throughout these services by the four choirs of the church, under the leadership of Mrs. J. H. McCown.

PRESBYTERIAN COLLEGE COMMENCEMENT INFORMATION

Baccalaureate preacher: The Rev. Lynn Temple Jones, pastor Eastminster Presbyterian Church, Columbia, South Carolina. Date: June 1, 1958.

Commencement speaker: General Robert L. Eichelberger, U. S. Army Commander, Retired, Asheville, North Carolina. Date: June 2, 1958.

Honorary Degrees to be awarded: The Rev. Lynn Temple Jones, Pastor Eastminster Presbyterian Church, Columbia, South Carolina; the Rev. Allen Jones, President - Alabama Home For Children, Talladaga, Alabama; The Rev. Ernest Arnold, President - Protestant Radio and Television Center, Atlanta, Georgia.

VIRGINIA

Richmond — S. J. "Jap" Patterson, secretary of the division of men's work of the Board of Christian Education for the Presbyterian Church, U.S., for the past 18 years, has resigned to become director of the department of United Church Men for the National Council of the Churches of Christ.

Dr. Patterson expects to take up his new post at the National Council headquarters in New York during the late summer.

A pioneer in the field of organizing Protestant laymen to become more active in the work of their church, Dr. Patterson is nationally known for his achievements. From 1942 until 1948 he was chairman of the International Council's Committee on Religious Education of Adults. During that time he twice served as chairman of the annual United Christian Adult Conference.

Under his leadership more than 1,800 local church men's groups have been organized in the Presbyterian Church, U. S. Another major accomplishment under Dr. Patterson's direction has been the staging of seven men's conventions. The last of these brought 8,000 Presbyterian men to Miami from 16 southern states in October, 1957.

In 1955 and 1956, Dr. Patterson spent several weeks in Europe helping develop the Protestant Men of the Chapel program for our armed forces. In 1955 he went to three session fields of his denomination to aid churches there in starting men's work programs.

After graduating from Tarkio College in Missouri, Dr. Patterson started his career as a football coach. Then from 1927 to 1932 he was head football and basketball coach for Arkansas College, at Batesville, Arkansas.

Son of a Presbyterian minister, Dr. Patterson's strong interest in the church first led him to full-time work for his denomination in 1932, when he became director of religious education in the Synod of Arkansas.

In 1934, Dr. Patterson joined the staff of what is now the Board of Christian Education for the Presbyterian Church, U. S. as a regional director of religious education for Arkansas and Missouri. In 1940 he came to Richmond as director of adult education and men's work.

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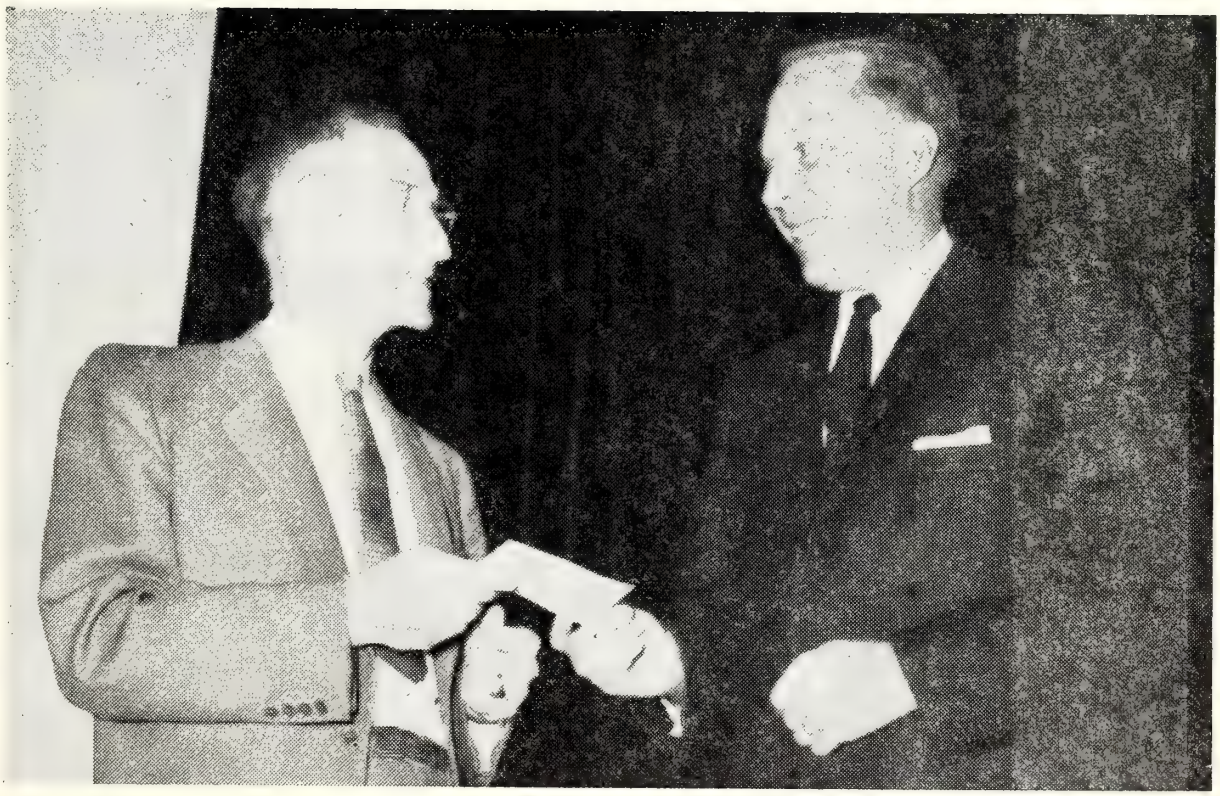
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DECATUR, Ga. — William H. Taylor, middler in Columbia Theological Seminary here, is the 1958 winner of the Indiantown Award for outstanding work with a rural church. The award, a check for $150.00, was presented here recently by Dr. Felix Gear, acting president of the seminary. See story Page 19.

THE SOUTHERN PRESBYTERIAN JOURNAL

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EDITORIAL

How Shall We Speak?

The report of the Council on Christian Relations brings into focus an issue which only too often has led to confusion, not only in thinking but also in action.

The prophetic role of the Christian message cuts right into the heart of every issue of life, for in the content of the whole counsel of God are to be found the moral and spiritual principles which divide right from wrong, righteousness from evil.

The focal point of the matter is not the ethical content of Christianity. Rather it is whether the application of the Christian ethic shall be *through individual Christians,* living in society as salt and light, or whether the Church shall determine the course of action demanded by that ethic and then, *in the name of the Church,* proceed to implement it in the halls of government and through the channels of favorable legislation.

For the Church to "speak out" on moral and social issues is obviously right. But whether the voice shall be that of corporate Church action, taken by Councils, Assemblies or Conventions is a question which has never been adequately debated. In opposition to this philosophy is the indubitable fact that great social reforms have always come through individuals acting on divine impelling and with a holy zeal.

In trying to make a distinction we believe to be of vital importance we are not splitting hairs. One might pose the question: Which will be most effective in interpreting Christian ideals to an unbelieving world, a deliverance from a Church court or the influence of dedicated Christians? One rather obvious answer would be: "Why not both?" To the writer the difference is basic and real. The Church is a spiritual organization, a fellowship of redeemed people. When, *in the name of the Church,* she steps out into the world to make deliverances of any kind other than in the spiritual realm, she has either lowered or abdicated her mission. On the other hand, the Church is composed of individuals, of Christians who have within them the Holy Spirit of the living God. It is the duty of such to use every available influence possible to, *as individual Christians,* affect the society of which they are a part.

In other words, it is the duty of the Church, through her ministry and even through corporate action, to teach Christians their duties as Christians. We believe her mission focuses at this point and stops right there.

We have before us a program for 1957-58 of the Woman's Division of Christian Service, Board of Missions, of the Methodist Church. Here we find action urged on twelve issues:

1. Support the United Nations.
2. Support of foreign technical assistance.
3. Long-term reciprocal trade agreements.
4. Revision of the McCarran-Walter immigration act which was designed to protect America.
5. Limitation of Senate rule on debate.
6. Opposition to the Bricker Amendment.
7. Expanded public housing.
8. Curtailing radio and TV advertising of alcohol.
9. Limitation of nuclear tests and disarmament.
10. Abolition of compulsory military training.
11. Urging federal aid to education.
12. Federal civil rights legislation.

We are *sure* this program did not originate in the rank and file of Christian women. That it (with the exception of 8) follows the social-

istic line and in most every case complies with left-wing philosophy is significant.

One thing is certain: there are millions of earnest and *informed* Christians who oppose the above program and this should be sufficient to show that such should not be set up in the name of the Church, nor should the Church, as such, become party to pressures for secular legislation, particularly where men of equal piety and devotion to our Lord hold very divergent views.

To put it bluntly, should the above program be put into effect in toto it could destroy America and those basic principles for which our country stands. Some of these items play directly into the hands of our enemy. We believe this entire program finds its origin in the minds of a small able group which is failing to understand the role and mission of the Church, *and their philosophy is filtered down to all of the major denominations.*

We believe that any and every action of a Church court which is spoken to and directed at a secular field, be it local, state or federal government, is a contravention of the true mission of the Church.

Our Lord works through the minds and hands and feet of His followers today. The Church, the Bride of Christ, works through the same channels and her influence depends not on the deliverances of her courts but on the actions of her members.

We present this thesis with honest uncertainty. We believe it is basically sound. We may be wrong. —L.N.B.

On Guard!

Keeping the Faith does not mean to put it under a bushel. When the aged Apostle wrote that he had kept the Faith, he seems not to have referred to his being true as a believer but to his being faithful as one entrusted with an invaluable legacy. He alluded to a specific, clean-cut, attested, Divine revelation in things fundamental to life and Godliness. He had in mind the even then historic if not fully documented Christian Gospel. He had in mind the same thing as when he wrote to Timothy again: "Keep that which is committed to thy trust" (I Tim. 6:20). It seems not much otherwise when he wrote also (II Tim. 1:14): "That good thing which was committed unto thee keep by the Holy Ghost." This in turn reminds us of II Tim. 2:2: "And the things which thou hast heard of me among many witnesses, the same commit thou unto faithful men." Concerning this, Dr. Alfred Plummer wrote:

"The Gospel may be seriously misunderstood; it may be corrupted by large admixture of error; it may be partially or even totally forgotten; it may be supplanted by some meretricious counterfeit . . . (but Timothy was to) endeavor to secure the establishment of a permanent center for preserving and handing on in its integrity the 'faith once for all committed to the saints' . . . This then may be considered as the earliest trace of the formation of a theological school, - a school which had for its object not merely the instruction of the ignorant, but the protection and maintenance of a definite body of doctrine."

It seems quite plain that what the Apostle Paul referred to as being intact in his day is not in any wise different from that which constitutes the Gospel in this day. For a man to do as he will with that which is his own may be taken as a truism. But the Gospel is in a very true if paradoxical sense, not a man's own! It is still a trust. Christianity claims to be, and is accepted by its adherents, as a revelation from God. And by so much as it is Divine and is received, not being of man or by man, by that much is it to be held intact and handed on unchanged.

People have an inflated idea of progress, allegedly starting with Spencer and synthetic philosophy, equipped with the error of evolution, and fortified with the advices of the wise and mighty among men. Thus they have endeavored to improve all which has come into their hands, religion not having escaped. The desire is to bring it up to date, to make it acceptable to modern man. It is proper to keep in mind that there are some things which remain, no matter what the progress of mortal man. We hold the Gospel to be as unrevisable as the multiplication table. Nor is this reactionary, as some affect to charge. To hold to the truth of the Bible, the infallible and invariable Scriptures, is no more to set up an order or to erect an authority, than it is for one to accept the Copernican theory, or to pay tribute to gravitational force.

The Southern Presbyterian Journal, *a Presbyterian Weekly magazine devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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It is therefore surprising to read, from one of the nation's great religious leaders, that although a loyal Baptist, he has no idea of making a Baptist out of his son, and to learn from a once leading Presbyterian, that he has no thought of handing on the Shorter Catechism. These are symptomatic of the age. But surely we can best provide for the future of the Faith, and most successfully fortify the present generation, not only by holding to, but also by handing on intact, the faith of the fathers, the religion of the Book, the Gospel in its purity; and all because this Gospel has been attested by those before us, has produced godly living, has borne the stamp of Divine approval, and has abundant evidence of Divine origin.

We are reminded of Naboth of Jezreel, who had a vineyard hard by the palace of Ahab, king of Samaria, which vineyard Ahab coveted and sought to secure. Ultimately he got it, by force, fraud and murder; but Naboth, sacredly guarding his God-given trust, boldly faced even the king himself and said: "The Lord forbid it me that I should give the inheritance of my fathers unto thee." Page Naboth!

—R.F.G.

The Trinity and Man's Salvation

Man's salvation from sin is a work of God's grace whereby through faith he receives the atoning work of Christ and becomes a new creature in Him.

There are many elements in salvation, some of which we will consider briefly.

One is a conviction of repentance for and turning from sin. But we do not do this of ourselves, it is a work of the Holy Spirit in our hearts, enabling us to see sin for what it is, repent because of it and confess it to God.

A second element is cleansing from sin. This is a work of the Lord Jesus Christ through His shed blood on Calvary. In no sense is this a revolting doctrine but rather an expression of the glorious fact that He gave His life that we might live.

A third element in our salvation is God's forgiveness which we in a very real sense attribute to God the Father. It is because of His loving mercy in accepting our confession of sin and repentance for it and at the same time accepting the finished work of His Son for us that we are forgiven, and we in turn can call him "Father." While it is true that there is a father relationship through creation, only those who have been born again are His children in the sense of having been redeemed.

Sin has separated us from God and only as sin is confessed, cleansed and forgiven can we come into His Holy Presence. In this marvelous work of His love and grace we therefore see the work of the Triune God - Father, Son and Holy Spirit. —L.N.B.



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Pride of Accomplishment

"And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands." Acts 7:41.

Pride of accomplishment can be a worthy reaction to hard work well done. But any form of pride which lifts one up in the presence of the Sovereign God of the Universe is an offense to Him and has within it the seeds of its own destruction for God resists the proud.

We all would unite in ridiculing the wayward children of Israel who set about making an idol and worshipping it because of Moses' delay on the mountain. It was a dismal and degrading event. These people were not pagans but men and women who had experienced the delivering and sustaining power of God Himself.

But what about us? We often stand in jeopardy because we begin to think that it is we who are accomplishing great things in the name of God. Some who have a form of godliness but who deny the power thereof, having changed the gospel of Christ's atoning death and in its place developed a philosophy of good works and self-earned salvation.

Acceptance of the Gospel message demands the humbling of our minds and hearts and only by the work of the Holy Spirit does this become possible. Only then do we see ourselves as lost sinners in the presence of a holy and loving God.

"For all those things (in the universe) *have mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."* Isaiah 66:2.

—L.N.B.

Recommend The Journal To Friends

San Francisco Crusade

The response in Billy Graham's Crusade in the Cow Palace in San Francisco has been a marvelous answer to the prayer of God's people. Despite the fact that this vast auditorium is fifteen miles from the center of the city and served by neither regular busses nor street cars, the average attendance has been 16,400 per meeting and for the first three weeks 11,500 made decisions for Christ.

Commenting on the attendance and general interest in the crusade the *San Francisco Examiner recently made a comparison* with the city's newly acquired big league baseball team, the former New York Giants. Although San Francisco is deliriously happy over the Giants, the attendance at the Crusade has averaged nearly 2,000 more per meeting than attendance at the ball games. At this the paper expressed both astonishment and interest.

On one day Mr. Graham spoke to the prisoners at San Quentin. Of the 4,500 inmates 4,000 turned out to hear him and 627 braved the inevitable reaction of their fellows by making a public decision for Christ. All of these signed decision cards and they are being dealt with personally by the prison chaplain. One of the wardens commented that in his twenty years this was the greatest impact for religion he had ever seen.

* * * * *

John French, well known British actor who was converted at Mr. Graham's meetings at Wembley three years ago and who has given up his successful career as actor and producer to give his life in full-time preaching was a recent guest in Montreat and spoke to the students at the College and to the Montreat community.

He preaches with great power and has already been used to win hundreds to Christ. During the past two years he has been speaking constantly in churches, from Anglican to Pentecostal and is now in America for a year to preach as invited. Since his arrival early in February he has spoken nearly one hundred times.

Stories From the Counseling Room— and of Human Interest

A lady from a San Francisco hospital requests to come in her iron lung.

A crippled man is flying here from the East with a nurse and attendant to attend the meetings.

A blind couple accepted the claims of Christ on their lives through the audio part of the Hour of Decision on TV.. last summer from Madison Square Garden. They are now in the Berea Bible School for the Blind in Berea, Ky. They want to come for the latter part of the Crusade with their seeing-eye dogs. They have sent monthly contributions of $1.00.

A decision was made by a young man studying for the Priesthood.

A girl from behind the Iron Curtain recently came here from Czechoslovakia. She made her decision for Christ and wants to be completely committed to sharing her newly-found faith.

A pastor picked up a hitch-hiker who turned out to be a man recently released from Leavenworth. The pastor offered help if needed. The other night the pastor saw the man in the counseling room, after he had accepted Christ.

A counselor was paired with a lady who turned out to be waiting for a friend. She was then re-assigned to counsel another person and it turned out to be her daughter. In the chairs behind them, her husband was being counseled by another counselor. Thus the whole family are united in Christ.

Seventeen unchurched people were brought on a bus load of 40. All seventeen made first-time decisions.

An usher and his wife made their first time decisions May third.

On Thursday, May 1st, "Billy Graham" - aged 8 made his decision.

A salesman in a bar across the street from the Cow Palace watched the people pour in one night. He decided to go and there found Christ the answer to his need.

An insurance salesman invited in 10 friends to watch the telecast last Saturday night. His life was amazingly changed, and this week he invited back the 10 friends so he could tell them to *really* listen and watch - as last week his life had been changed, and theirs could be too.

Who Were Our Pioneer Presbyterian Foreign Ministers?

Rev. J. B. Pinney and Rev. J. L. Wilson went to Liberia in 1833.

The former sailed the first day of the year and the latter in the fall of the same year. The first visits of both these brethren were exploratory as a result of which the mission of the WFMS was located at Monrovia and that of

the ABCFM at Cape Palmas. Each followed the initial exploratory visit with a second one for more permanent occupation. Each brought reinforcements on the second visit. Pinney brought additional missionaries. Wilson brought his bride Jane Bayard, of a distinguished Savannah family. Pinney was able to stay in Liberia about four years. Wilson stayed about eight. If one seeks to distinguish the two, he may say that Pinney was more *a missionary pioneer* who was greatly used in explorations and in locating missions. Wilson was *a pioneer missionary* who reduced the language of the natives to writing, preached, taught, itinerated, built churches, translated.

Pinney's time in Africa was divided between the mission work and services to the American Colonization Society. On his return to Liberia early in 1834 he came as agent for this Society, that is, as Governor of Liberia. In that capacity he showed great energy and ability directing the administration, building temporary shelters for the freedmen, adapting American laws for African peoples, putting the finances in order, directing agriculture, shifting territories so as to ease tensions between natives and colonists. Indeed, he worked so hard at these sundry tasks that his health broke under the strain and the last months of his governorship were in effect an interregnum. He is reported as having made some half dozen trips to Africa and even after his retirement from Liberia to have come out on a visit with the understanding he was only to locate a new mission station and then to return as his health could no longer stand the climate. On his return to America, Pinney spent most of a long life as agent for one or another of the branches of the American Colonization Society. He served somewhat less than a year as a pastor in Pennsylvania.

J. Leighton Wilson gave his services in Africa not to the colonists but to the natives. He won the highest place in their esteem and when tensions rose between them and the freedmen who were colonizing and controlling what had been their lands he was often appealed to and succeeded in easing the tension and averting bloodshed. After eight years at Cape Palmas the ABCFM appointed him to locate and pioneer another mission some 1100 miles East on the Gabun. There also he did the missionary work of learning the language and writing, translating, teaching, preaching, building churches for some ten years. On his return to America, this godly man who had served the interdenominational ABCFM (without thereby modifying in the least his relationship with Harmony Presbytery) was selected by the Presbyterian Board of Foreign Missions to serve as one of its secretaries in New York. As such Wilson persuaded the New York Board to send Rev. A. G. Simonton to Brazil (a suggestion first made by Dr. R. L. Dabney) and so to open work in Latin America, and prevailed upon his family physician Dr. J. C. Hepburn to go to Japan. At the organization of the Southern Presbyterian Church Wilson became our first secretary of missions, and was mightily used to preserve and extend our Church in the South and to open foreign missions in China, Brazil, Greece, Mexico, and plan work for Africa which Lapsley undertook three years after Wilson's death. Wilson wrote his friend, Hampden C. DuBose: "It is a hard thing to fill the office of a foreign secretary to have to stand between a dying world and an indifferent, hesitating Church."

—W.C.R.

The Triumph of Eventually Answered Prayer

(*Does God Answer Every Prayer?*)

To say that every prayer receives an answer is to say too much. Our Lord made it plain in His teaching that some people are actually the worse for prayer instead of the better. This was true of the Pharisees of whom our Saviour said: "for a pretense you make long prayers; therefore, you will receive the greater condemnation." (Matthew 23:14). When prayer is annexed to a sinful, hypocritical life, it is offensive to God. David declared: "If I regard iniquity in my heart, the Lord will not hear me." (Psalm 66:18).

The Bible makes it clear there are some very specific conditions attached to successful prayer. One of the most basic is that we must have something to our account in the bank of heaven if we properly expect to make any withdrawal through prayer. There is only one way to establish an account in heaven's bank. It involves the simple act of declaring ourselves spiritually bankrupt and receiving by faith the righteousness of Jesus Christ freely imparted to all who embrace Him as Saviour and Lord (See Romans 4:3-8). Only to these who are thus justified by faith is the promise: "My God shall supply all your need according to His riches in glory by Christ Jesus." (Philippians 4:19).

In receiving Christ as Saviour and Lord, we receive "the Spirit of adoption whereby we cry Abba Father; (and) the Spirit Himself beareth witness with our Spirit that we are the children of God: and if children, then heirs: heirs of God and joint-heirs with Christ." (Romans 8:15,18). As fellow heirs with God's Son we can surely draw upon His eternal riches through the medium of prayer.

But we must go a step further. To say that all the prayers even of Christians receive an

answer is to say too much. There are, of course, prayers which God answers with an emphatic 'No', even as parents answer some of the very unwise and harmful petitions of their children. There are other prayers to which God replies: "Wait. It is not yet My time for you to receive this request." But it is apparent also that there are prayers for worthwhile, yea precious and proper things, to which God pays little or no attention. Not because He doesn't want His child to have the thing requested, but rather because His child isn't really serious enough about the matter to appreciate or properly benefit by the answer if it did come.

At times children make of their parents some very worthwhile requests. But if they do so in a whimsical manner which gives no evidence of deep concern about the response, the parent may properly ignore the request until such time as there is serious interest in the thing requested.

So with our Heavenly Father in His dealings with us. If we ask in a lackadaisical, half, hearted way for revival, for the salvation of some loved one, for His blessing in some phase of His work, or for any worthwhile Christ-honoring thing, we should not expect any answer as long as our asking lacks earnestness. He may well say: "My child, when there is evidence that you are really desperately in earnest about this matter, I shall give you your answer."

"My words fly up, my thoughts remain below.
Words without thought never to heaven go."
—HAMLET

In James 5:16 we read: "The effectual fervent prayer of a righteous man availeth much." In the following verse that colorful Old Testament personality is set forth as exemplifying this kind of prayer. When we look back in I Kings 18 we find Elijah, after the Mount Carmel demonstration, prostrate before God on the top of the Mountain praying for rain. Repeatedly he sends his servant out to see if there is any evidence of an answer. Repeatedly he returns with the discouraging answer "nothing". We should likely have ceased praying. But Elijah keeps praying. He also keeps looking for an answer. Finally, after the seventh time the servant returns with the information: "Behold, there ariseth a little cloud out of the sea, like a man's hand." It is enough! Elijah knows the answer is on the way. He warns Ahab to flee before the approaching rain which shortly comes in torrents upon the parched land. Elijah had prevailed in effectual fervent prayer. It was this kind of prayer that enabled a New Testament man of faith to give utterance to this tribute of praise: "Thanks be to God who always causeth us to triumph in Christ." He too knew the ultimate victory of *eventually* answered prayer. —G.S.

Most Important

There was a picture in the papers of a recent President of the United States and his mother. The accompanying article quoted the mother as saying that "HONESTY" is the MOST important thing to teach a child. But is it?

Robert Ingersoll, the atheist, was extremely honest, and it was said of him that he was the soul of honor in all matters of worldly ethics.

Jesus himself says in Mark 12:30 that the first commandment is "Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy strength."

And having established a MOST important, He goes further and establishes the second thing in relative importance, namely, "Thou shalt love thy neighbor as thyself."

So it is patent that if a child (or a man either, for that matter) be taught the above-quoted two commandments first and second, then these other things like honesty, kindness, generosity, etc., which the world stresses so much, will "be added unto you" just as naturally as day follows night.

It is so easy in these confused times to get our superlatives mixed up, and the devil is the potent "mixer-upper." He wins a victory if he can just reverse first and second places, and the gullible Christian who does not know the Bible thoroughly is his easy prey.

MOST important means FIRST in importance, and that place belongs alone to "thou shalt love the Lord."

—R.LeC.

"Skillful Men for Every Manner of Service"

Christianity is blessed with "skillful men for every manner of service." David told Solomon men for every type of workmanship would be available as long as he served the Lord. Since the Lord uses "every manner of workmanship," He will always finds a job for you if you are willing to serve. And when you are asked, beware, accept by all means. Remember the words of our Lord addressed to His eleven disciples, "You did not choose me. I have chosen you."

Regardless of your ability, or lack of it, God has a job for you and when God assigns you to that job, he will expect you to do it. Sometimes, active, dedicated Christians are removed by men, time or circumstance from jobs they prefer and enjoy and given lesser tasks and occasionally no task at all. It is hard to accept God's will when this happens and the bottom

drops out. We may feel friendless, hopeless, helpless, unappreciated. You have to experience this horrible feeling of utter failure to appreciate God's blessings.

If this hour of hopelessness that David knew so well comes your way, remember that God may be testing you and preparing you for something finer, bigger and better. Everything ends well for those who love and serve God. If you have a desire to serve, God will reward you. Your type of service may be changed, but no man can take away your relationship with the Father. This temporary setback is not a defeat, but a stepping stone to the Rock that is higher than I. God has a plan and if you are the man He has chosen He will call you back to active duty for His glory.

Ralph Brewer

Corrections

In a recent issue of the *Journal* there appeared a news item sent in by (PN) stating that Patrick Dwight Miller, Jr., had been elected president of the student body of Union Seminary, Richmond. Later comes the Union Seminary Bulletin stating that James F. Keller, of Princeton, W. Va., was elected president of the student body, and Patrick Dwight Miller, Jr., of Atlanta, Ga., was elected secretary; and Andrew Gullick, of Belmont, N. C., treasurer.

In the *Journal* issue of April 30 there was an article entitled "The Bible's Teaching About Its Own Inspiration" by Rev. Martin A. Hopkins, D. D. Dr. Hopkins writes: "I note a mistake in the paragraph beginning 1.Cor.2:9-16. Either I failed to make my meaning clear, or the printer made a mistake. It should read, 'INSPIRATION, the act of God, the Holy Spirit enabling the writers of the Bible to write down infallibly in words taught by God the truth revealed (2:13): and ILLUMINATION, the work of God the Holy Spirit enabling believers as they read the Bible to understand the truth given by REVELATION and written down by INSPIRATION (2:14-16'."

Dr. Hopkins' new address is 2515 Channing Way, Apt. 5, Berkeley, 4, Calif.

To the Praise of the Glory of His Grace

The final cause or the highest ultimate purpose of justification is the glory of God. There are many blessed subordinate ends realized. Our confidence is placed in the mighty love of the Eternal. Our hope of becoming like Christ is in His saving power. Our comfort in the temptations of despair and in the agonies of sin, guilt and frustration is the righteousness of Christ.

Yet in Romans 3 the Apostle shows that this way of saving sinners has as its end the showing forth that God is just in justifying the one who believes in Jesus. God has set forth Christ as a propitiatory sacrifice whereby His wrath is averted and it is consonant with His holy character to forgive the sinner. God is that Judge Who gave His only Son to take our punishment and thereafter committed all judgment to the Son since He was tempted in all points like as we are. With wonder, even the angels desire to look into the Gospel and worship as the Cross sets forth the righteousness, the love, the wisdom, and the power of God.

As the third of Romans magnifies the righteousness of God in the Gospel so the fourth chapter finds faith laying hold of His power. Abraham believed, giving God all the glory of saving and keeping His gracious promises. Luther finds the child of God believing, despite his shortcomings and deficiencies in good works, that God will fulfill His promises and make even us sinners to be like our Saviour.

Then the fifth of Romans as the eighth finds the love of God commended in the Cross of Christ and draws from it the assurance that nothing shall ever separate us from that love. If one wishes to add thereto he might turn to the second of Ephesians where God is "rich in mercy for His great love wherewith He loved us," "by grace are ye saved," "the exceeding riches of His grace in kindness toward us in Christ Jesus." Thus are we saved to the praise of His glory, or to the praise of the glory of His grace.

Recent studies in Luther by Watson and Rupp of the English Methodist Church are showing that the great Reformed slogan, Glory to God Alone, *soli Deo gloria,* is not original with Calvin but is simply another case in which Calvin saved one of Luther's great notes from being lost. Calvin was the ablest sixteenth century interpreter of Luther. P. S. Watson writes:

"What does it mean, in Luther's view, to give glory to God and to let God really be God? His answer can be summarily stated in what he calls 'the article of justification,' the doctrine of salvation by faith alone, or, by grace alone - for the two are the same. The glory of God's grace, the unmerited and unmeritable love that meets us with absolute judgment and fathomless mercy in Jesus Christ. In the Cross of Christ, above all, Luther finds the full depth and majesty of the Godhead revealed - to faith, for it is not evident to sight that God was in Christ reconciling the world to Himself." W.C.R.

May The Bush Not Be Consumed

By John H. Knight
Smyrna, Georgia

The month of May in 1958 will mark the one hundredth anniversary of the organization of the United Presbyterian Church of North America. Not that 1858 saw the origin of this noted body of American Calvinists. Their antecedents go back into Colonial times, and even into the archives of Seventeenth and Eighteenth Century Scotland.

The United Presbyterian Church has had a glorious history and a stalwart testimony. As a denominational body it has always been small, yet its contribution to Protestant Christianity has been second to none. Its main drive throughout the years has been to conserve the principles of conservative Calvinism, and it has not feared to enter the lists to defend "the faith once delivered unto the saints.". When other pulpits in more popular churches had sold out to ethical preaching and the social gospel, one could always be assured of hearing "The Old Faithful" and true Gospel preaching when he entered a U.P. Church.

Yet, paradoxically, 1958, the One Hundredth Anniversary Year, will mark the demise of the United Presbyterian Church, and the cessation of her vital testimony. In Pittsburgh, where the founding fathers of 1858 made their covenant of unity together, and vowed fealty to the Word of God and the proclamation of Christ's saving grace, the U.P. Church will sing its swan song. It will unite with the General Assembly of the Presbyterian Church in the U.S.A., a religious body entirely different in its outlook and temperament. The U.P. Church will be engulfed by a highly centralized denomination which has 8,370 churches and 2,750,000 members. To this union the United Presbyterians will be contributing only 830 churches and 230,000 members, and will thus be practically absorbed by the unequal numbers. The U.S.A. Church is eight times larger than the U.P. Church.

And the sad fact is that such an unbalanced union was voted by a bare majority of 57% of the United Presbyterians. Furthermore it was only in 1956 that the 2/3 rule for a vote on organic union in the U.P. constitution was changed to that of a simple majority. One year later, 1957, the union question was decided and approved on the basis of an accidental majority of 57%. Could it have been that ecclesiastical overlords were manipulating and forcing through the union of the two denominations? There are today many sincere and humble, God-fearing and praying United Presbyterians throughout the country who are deeply grieved by all the wire-pulling and pressurizing that has gone into the making of the new denominational set-up. With deep sadness they feel that the steam-roller of ecclesiastical bigness has treated poorly "these little ones" for whom Christ died.

Blessed friendships and hallowed associations of many a year will be sacrificed on the altar of organic union. A denominational body whose history is characterized by integrity and spirituality is being scrapped by its devoted adherents who are strangely lured by the siren song of ecumenical greatness. The Church's spirituality as the Body of Christ has been forgotten. Men today are interested in organization and worldly power. These are the wounds which Christ receives today in the house of His friends. (Zechariah 13:6). When will our Lord's servants learn that "it is not by might (large numbers), nor by power (ecclesiastical organization), but BY MY SPIRIT" that our Sovereign God is pleased to pour out His blessings upon His Church? (Zechariah 4:6).

"Not to the strong is the battle,
Not to the swift is the race,
But to the true and the faithful,
Victory is promised through grace."

The United Presbyterian Church has a noble heritage. The 1858 union was the second union in its history, a uniting of the Associate Presbyterian Church, and the Associate Reformed Presbyterian Church. The first union in this country was in 1872 when the Reformed Presbytery had united with the Associate Presbytery to form the Associate Reformed Presbyterian Church.

Both of these bodies represented dissenting groups which seceded from the Church of Scotland. The Scottish temperament has always led to a strict adherence to the Scriptures, and a willingness to make any sacrifice rather than to give up religious convictions. Matthew Arnold once said, "Presbyterianism is born to separation as the sparks fly upward". He must have been present when the old Scotch minister, a convicted Calvinist, prayed from the pulpit, "Lord, grant that we may be right, for Thou knowest we are very decided!"

The Reformed Presbyterians, sometimes known as Covenanters, go back to those terrific days in the seventeenth century, when a great battle was going on within the Church of Scotland against prelacy. Popery had been defeated in the previous century, but now, a hundred years later, the days of the Second Reformation, the question was whether episcopacy should be established in the Church of Scotland as it was in the Church of England. Charles I, with the help of Archbishop Laud tried to force the Anglican Liturgy on the Scottish Kirk. When the Dean of St. Giles started to read the prayer-book service, the now famous Jenny

Geddes threw her stool at the Dean's head, shouting, "False loon, villain, dost thou say Mass at my ear?" Alexander Henderson drafted the "National Covenant", and all Scotland was aroused. Ministers preached on solemn covenanting, and "The Covenants! The Covenants!" became the national cry. On Sabbath, Feb. 25, 1638, Scots Presbyterians from all over the country gathered in Grayfriar's churchyard, and on the flat tombstones signed the NATIONAL COVENANT WITH THEIR BLOOD. This was followed by the "Solemn League and Covenant" of 1643. When those thousands upon thousands of Scots signed the Covenant they pledged to defend, even unto death, the true Reformed Faith as taught in the Word of God. They also pledged to resist to the uttermost the setting up of Bishops over the Kirk of Scotland. The terrible days which followed have been called "The Killing Times", so great were the persecutions inflicted upon the Covenanters. The Covenanted Church fled to the moors and the mountains. When they went forth to battle against the Lord's enemies they carried before them a Blue Banner on which was inscribed the valiant words, "FOR CHRISTS'S CROWN AND COVENANT." This is the stuff of which the Reformed Presbyterians, ancestors of the United Presbyterians, were made.

The Associate Presbyterians, the other wing of ancestry, also sprang from heroic stock. A hundred years later, in the Eighteenth Century, the battle in the Scottish Church was over patronage. Should a congregation have the right to call a minister of their own choice? Or should the patron, who might even be an unbeliever, have the legal power to nominate a minister to a parish in the established Church? In 1732 Ebenezer Erskine preached a sermon before the Synod of Perth and Sterling in which he advocated "the scriptural right of the people to choose their own ministry". Erskine did not hesitate to attack the Assembly's authority in settling ministers in churches over the objection of the members. When Erskine was censured by the Synod, he protested. The protest brought suspension, and then expulsion in November of 1733. The Moderate machine in control of the Assembly had no love for Erskine who was a strong evangelical. Erskine was joined by three other ministers who protested against the intolerance of the Moderates. These strong Gospel preachers were all treated alike, and were summarily deposed from the ministry. Rather than cease the preaching of the Word, for they were all God-called men, they left the Church of Scotland, and on Dec. 3, 1733, Ebenezer Erskine of Stirling, James Fisher of Kinclaven, William Wilson of Perth, and Alexander Moncreiff of Abernethy constituted themselves into an Associated Presbytery. This was the beginning of the Secession Church, which grew rapidly, and spread all over Scotland, and which sprang up quickly wherever Scots settled in the new world.

The Seceders possessed a burning zeal for sound evangelical doctrine. They were evangelistic in their outlook, and when George Whitefield visited Scotland the first time in 1741 he preached under Seceder auspices. The Seceders preached that those who were included in the election of grace possessed an assurance of personal acceptance with God, and that this was one of the invariable elements of saving faith. Erskine and his adherents went everywhere preaching the Gospel. Their power and usefulness was in marked contrast to the cold moderatism which characterized the preaching of the Establishment. In 1742 the Secession Church had twenty ministers and thirty-six congregations. But the Lord so blessed its testimony that by 1766 it had one hundred and twenty congregations and 100,000 members., every one of whom was a defender of the doctrines of grace.

The first missionaries to come to America from "the auld countree" were Alexander Gellatly and John Cuthbertson. They were real evangelists and traveled throughout the colonies from Vermont to Virginia. The first Associate Presbyterian congregations were established among the Scots at Muddy Run, Lancaster County, Pennsylvania in 1742, and at nearby Octorara and Oxford in 1754. Many of these old congregations are still in existence, having remained true to the Faith of their fathers for well over two hundred years.

Here are some pretty pertinent questions which many United Presbyterians are now asking:

What will become now of the one hundred million dollars worth of U.P. assets, including 6 colleges and one seminary which will be taken into the union?

Will this union be the first of a series of greater unions in which Calvinistic Presbyterianism will lose its identity in a polyglot conglomeration known as a United Protestant Church?

How will the opinions of the conservative representatives of the U.P. Church be regarded in the administration of the new body? Will their counsel be as welcome as it would be if they belonged to an autonomous body?

Will the conservative influence of the United Presbyterians be seriously reduced to only a small remnant in a vast centralized organization?

Will the spiritual life and power of the united body be increased by the absorption of the covenanters and seceders?

Will the local churches enjoy the same freedom from ecclesiastical domination that they possessed before they entered the merger?

Will the influence of theologically orthodox ministers be able to counteract the doctrinal indifferentism due to the Auburn affirmation?

By this union, will the Auburn affirmationists be led to take higher and more Biblical

views of the Scriptures, the Virgin Birth, the substitutionary atonement, the bodily resurrection of our Lord, and His glorious second advent?

Will the presence of genuine Calvinists in the new church convict her of her unbelief, and bring her back to a serious commitment to the doctrines of the Westminster Confession of Faith?

Will the Kingdom of God be better served by the absorption of this once powerful testimony for Christ, or by its continuance and preservation as a distinctive body of Calvinistic believers?

How will minorities, or whole churches, and ministers, who for conscience sake, cannot enter the merger, be treated?

It is a tragic thing for man to put an end to that which God has been pleased to bless with His Spirit's power for over two hundred years. Down through the ages God has deigned to overrule the follies of man. Out of the fires of the Reformation came the witness of the Reformed Church to the Gospel, as a bush that burned and was not consumed. NEC TAMEN CONSUMEBATUR (Exodus 3:2). These Covenanters and Seceders also had a glorious witness. MAY THE BUSH NOT BE CONSUMED!

The Faith We Sing

A sermon preached to Kings Mountain Presbytery April 15, 1958

By the Rev. James T. Womack, Jr.

"I will sing with the spirit and I will sing with the mind also."—I Corinthians 14:15.

"I will sing with the mind." The Apostle Paul calls the Church to an intelligent use of her heritage of hymns. With this injunction in mind, I speak to you today on the topic, "The Faith We Sing."

The Book of Church Order lists among the duties of the session, this one, "the oversight of the singing in the public worship of God." We have substituted a word which, to be sure, is kin but which perverts the meaning of the proscribed duty. Rather than *oversight,* we *overlook* the hymns of praise in public worship.

I.
THE PRESENT STATUS OF THE HYMN IN CHRISTIAN WORSHIP

When one examines the practice of hymnody in the contemporary Church, is it too devastating a judgment to assert that we tend to regard the hymn as a worship "filler"?

The hymn is inserted in the place in worship when the congregation must stand to escape fatigue from extended sitting. We piously prohibit worshipers from entering the Sanctuary during prayer and Scripture: the hymn is the time when late-comers are to be seated; it is the convenient moment for removing or putting on wraps, for greeting fellow-worshipers. It is the convenient period, when worship is broadcast, for the announcer to inform the listeners of the church and preacher. Is it unreasonable that the hymn has been caricatured, "an ecclesiastical seventh-inning stretch with sound effects"?

This should not be so. "I will sing with the mind." Who is responsible for the loss of purpose and meaning in the use of hymns in Christian worship? You and I, worship leaders, who select hymns without regard to their role in the experience of worship. You and I, worshipers, who use hymns with little or no concern with their message.

II.
THE RELATION OF THE HYMN TO FAITH

In the Biblical tradition, the hymn is man's response of worship for the events of God. It is not man's effort to arouse God, but man's expression of faith. Biblically, the correct order is first faith, and then song.

"Sing unto the Lord." Why? "For he hath done excellent things: let this be known in all the earth."

"Sing unto the Lord a new song." Why? "For he hath done excellent things: let this be known in all the earth."

"Sing unto the Lord a new song." Why? "For he hath done marvelous things."

The significant, major events of the record of redemption are accompanied by song.

The Creation. God asks Job, "Where were you when I laid the foundations of the earth . . . when the morning stars sang together and all the sons of God shouted for joy?"

The Exodus. When Israel was miraculously delivered from Egyptian captivity, she, as an individual, vained, "I will sing unto the Lord, for he hath triumphed gloriously."

The New Exodus. When the prophet, from captivity, saw the rays of hope when the shackles of bondage would be burst, he called upon

heaven and earth to sing an antiphonal hymn of praise, "Sing, O heavens, Be joyful, O Earth. Break forth into singing, O Mountains, for Jehovah hath comforted His people."

The Incarnation. The Messiah would produce a song upon the lips of his people. All, even "the tongue of the dumb, shall sing." It is not surprising that the Incarnation was accompanied by the angelic chorus, "Glory to God in the highest . . . " Could we celebrate this event without the swelling of the earthly chorus of the Church, "Joy to the World. The Lord *is* come!"

The Lord's Supper. The hymn took its place at the institution of the Sacrament of the Lord's Supper, worship's most sacred moment.

The Revelation. When the curtain of mystery was drawn from before the eyes of John, when the cloud disappeared from before the eyes of John, when the cloud disappeared from before the hidden, the scene revealed the Church singing praise, "Worthy is the Lamb that hath been slain, to receive the power, and riches, and honor, and glory, and blessing." The singing of praise is the continuous occupation of the Church.

It is one of the primary purposes of hymnody to make these Biblical events contemporary. "Yea, Lord, we greet Thee, born this happy morning." The worshiper is led to the scene. "Were you there when they crucified my Lord?" He takes his place at Calvary also.

Is not James Stewart within the Biblical tradition when he comments,

"Sometimes to hear us Christians sing, you would hardly guess that it is the most glorious theme in the world we are celebrating. Take some of the great Easter hymns, 'Jesus Christ Is Risen Today' or 'The Strife Is O'er'. I cannot understand anyone who does not want to stand up and sing them with all his heart and mind, to stand with soul on tiptoe, as it were, and with every fibre of his spiritual being in it, which is the only right way to sing when it is the risen Christ of whom you are singing."

Brethren, it has not always been so. The Church of the Middle Ages was denied the privilege of singing. It was a rite of clergy. Congregational hymn-singing is a Protestant exercise, bought with a price. Martin Luther put his catechism, hymns, and the Bible in the German language, "That God may speak to man through His Word, and that man may speak to God through hymns and prayer." Open your hymnal with a prayer of Thanksgiving. It is a priceless privilege.

Recommend The Journal To Friends

III.
SING WITH THE MIND: THE PRIMACY OF CONTENT

How does one "sing with the mind"? The basic principle upon which the answer to this question rests, is the primacy of content. A hymn is a contribution or detriment to worship, depending upon its content.

One school of thought elevates music, "unrestrained by thought". The Christian Church, through hymnody, purposes to use music, as a servant, enriched by evangelical thought. In my judgment, Zwingli's position of no music in public worship, is to be preferred above the use of music for aesthetic values alone, as any use of hymns which evaluates their music as more valuable than their words.

Augustine, in his *Confessions,* says, "When it happens to me to be more moved by the singing than by what is sung, I confess myself to have sinned criminally, and then I would rather not have heard the singing."

A visitor to a special Christmas service in New York, reported in sterling terms the spiritual value of the service - particularly, the boy soprano choir. "Chills ran up and down my spine" was the comment. When asked what was sung, there was a hollow stare as if that should be important! The same effect, emotionally, could be produced by scraping your finger-nail on a blackboard. Emotion in religious worship is without value, in fact, it is harmful unless tied to the proclamation of Christian faith. How often has the reverberation of the diapason pipes of the organ been mistaken for the movement of the Holy Spirit.

Henry Sloan Coffin has remarked concerning the absurdity of becoming highly excited over Biblical scholarship which alters views of Biblical authors and the date of authorship of parts of Scripture, while at the same time there is no condemnation of doctrine from our choir lofts and hymnals which deny the sovereign holy God we proclaim.

Are we not guilty? Who of us has not experienced the embarrassment of announcing the first and last stanzas of "In The Cross of Christ I Glory", only to discover that we have asked for the repetition of the first stanza.

Dr. J. Ross Stevenson, former president of Princeton Theological Seminary, related the experience of announcing the first and third stanzas of this hymn:

"When Thou, my righteous Judge shall come
To take thy ransomed people home
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?"

The third stanza begins,

"Prevent, prevent it by thy grace . . . "

A communion service was requiring an excessive amount of time. The preacher asked that the congregation sing only the first stanza of the hymn. These were the words:

"Depth of mercy, can there be mercy still
reserved for me?
Can my God his wrath forbear? Me, the
chief of sinners spare?"

Well, can he? Unfortunately there was not time to sing the answer to this crucial question.

Unfortunately, when there is interest in hymnody, it is often perverted into a romantic, anecdotal interest. We are more charmed by a story of a dove seeking refuge in Charles Wesley's room as background for "Jesus, Lover of My Soul," than we are by the hymn itself. It is of more significance to us that a hymn was written in fifteen minutes than in what the hymn says concerning eternity.

The cream of Christian doctrine is to be found in the hymns of the Church. Faith in God, "O God, Our Help In Ages Past"; Faith in The Incarnation, "Joy To The World"; Faith in The Atonement, "When I Survey The Wondrous Cross"; Faith in the Resurrection, "Jesus Christ Is Risen Today"; Faith in The Church, "The Church's One Foundation is Jesus Christ Her Lord"; and Faith in The Mission of the Church, "Jesus Shall Reign".

To all intents and purposes, the canon of sacred Scripture is closed. The canon of hymnody remains open. The hymnal contains products of church history. Besides the Praises of Israel, there are Greek and Latin hymns of the first centuries, hymns of the Reformation, "A Mighty Fortress', and hymns of today. Translations of Chinese hymns by a Southern Presbyterian missionary who was held as house-prisoner of the Communists, join these companions. The hymnal is this contemporary.

IV.

SING WITH THE MIND: A METHOD

"I will sing with the mind." Let me offer a few practical suggestions which may assist one in singing hymns of the Church intelligently.

Ask yourself, first, to whom is the hymn addressed? Is it impossible to understand a hymn if we do not know to whom it is directed. Hymns are addressed to different persons:

To God, "Father in Thy Mysterious Presence Kneeling."

To the Triune God, "Come, Thou Almighty King." Each person of the Trinity is addressed in successive stanzas.

THE PROTESTANT RADIO HOUR
Presbyterian U. S. Series
presents
Dr. William M. Elliott, Jr.
SPEAKING ON
A Faith for These Times



Topic for Sunday, June 8

"Food for the Hungry Heart"

Consult Local Newspaper for Time and Station

Write for copies of messages to the station over which the Presbyterian, U.S. series is heard . . . or

The Protestant Radio and Television Center
1727 Clifton Road, N.E., Atlanta 6, Georgia

To man, "Ye Servants of God, Your Masters Proclaim."

To The Self, "Come, My Soul, Thou Must Be Waking."

Creation is personified and addressed, "All creatures of our God and King" - wind, water, earth, man, - sing "Alleluia".

Some hymns are didactic, and, as such, are addressed to no one. "The Church's One Foundation" is a metrical doctrine of the Church.

The next question to be asked is, "In what person is the hymn written?" Some hymns are highly subjective, "Oh, That Will Be Glory For Me." Others are objective, "Holy, Holy, Holy." In a worship service of objective praise, one would not use subjective hymns exclusively.

What is the theme of the hymn? The hymn, "Take Thou Our Minds" is a prayer and in successive stanzas offers minds, hearts, wills and ourselves to God. "We Would See Jesus" presents Jesus from varying perspectives: At His birth, as a ten year old boy, as a teacher, as a healer.

What repeated or contrasted elements are present? "Such a Babe . . . in such a place" is a contrast which is the clue to the understanding of the hymn, "What Child Is This?" "Make me a captive Lord . . . Then I Shall be free." A series of questions may lead to a climactic answer. "What child is this? Why lies he in such mean estate?" "This is Christ The King!" In such an approach, the hymns of the Church will produce meaning, and serve the purpose for which they were intended.

"I will sing with the Spirit, and I will sing with the mind."

CHILDRENS Page



The Tongue

Now here is a very interesting little animal you may not be acquainted with. It lives in the north where the winters are severe. About the size of a squirrel, and in winter it is snow white, except the tip of its tail is black. Its fur is very valuable and is used to ornament the robes of kings and judges, also the cloaks of wealthy ladies. But is not easy to capture alive, and to shoot it would destroy its beautiful white fur. Nor can it be caught in a steel trap, for that also would spoil its lovely white coat. So it is captured alive and unharmed by a very clever device. The Ermine loves anything that is greasy. The trapper puts butter or grease on the blade of a knife, which is secured by a small chain and laid on top the snow. The Ermine comes along and touches its tongue to the blade and the frozen steel holds the tongue so firmly that the Ermine cannot pull loose, and is easily captured. James 3:5,6 - "Even so the tongue is a little member, and boasteth great things ..... and the tongue is a fire, a world of iniquity." Proverbs 6:2 - "Thou art snared with the words of thy mouth."

E.



LESSON FOR JUNE 15

By THE REV. J. KENTON PARKER

The Times Of The Judges

Background Scripture: Judges 2:11-23; 4 and 5; 21:25

Devotional Reading: Psalm 51:1-13

The Book of Judges is interesting, but very sad, reading. In spite of Joshua's warnings and the solemn covenant which Israel made with God under his guidance and leadership, it was not long before the Israelites forsook the living God to serve Baal and Ashtaroth and the gods of the heathen nations of Canaan. Just as soon as the elders who outlived Joshua died, apostasy set in and the regular order was that of sin, oppression, cries for help, a temporary victory under some "Judge", then a relapse into sin and the repetition of oppression, cries for help, and deliverance under someone whom God raised up, who had faith enough to lead Israel to overcome their enemies. Some of these judges were men of weak character, like Samson; and it was not until Samuel arose that a leader who could compare with Joshua took charge. Samuel, the last and best of the Judges, was a noble and influential leader for the whole nation.

Psalm 51, from which our Devotional Reading is taken, is David's prayer to God for forgiveness and cleansing and the restoration of joy to him. Changing the pronoun, this would have been a very appropriate prayer for Israel all during the time of the Judges. Have mercy upon *us,* O God, according to thy lovingkindness . . . blot out *our* transgressions; wash *us* from *our* iniquity and cleanse *us* from *our* sin . . . make *us* to hear joy and gladness . . . restore unto *us* the joy of thy salvation. Israel's repentance, however, seemed to be of short duration, and not very genuine. God was merciful to them and, when they turned from their sins, He gave them deliverance from their enemies. It was not long, however, before they turned away again.

I. *A Sad Story*: Judges 2:11-23.

These verses give us an outline of the whole book of Judges. The same story was repeated again and again. Listen to the sad refrain: "and the children of Israel did evil in the sight of the Lord, and served Baalim. And they forsook the Lord God of their fathers . . . and the anger of the Lord was hot against Israel, and He delivered them into the hands of spoilers that spoiled them . . . and they were greatly distressed. Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them . . . and it came to pass when the judge was dead, that they returned and corrupted themselves more than their fathers." This was the pattern of the whole time.

The result was that God did not give them complete victory over all the nations, but some were left to become traps and snares and be a test to prove whether Israel would follow the Lord or not. It was not until the time of David that a complete victory was attained and not until Solomon that real peace came, for David had to fight some of these enemies most of his life.

The lesson for the Church is very obvious. We can never conquer the world if we follow the ways of the world. Too often the church bows down to the idols of the world, and becomes weak. We are to beware of the leaven of Herod and of Pharisees and Sadducees. This leaven, like the leaven of Baal and Ashteroth, will so permeate the church that God will have to chasten His people as He did Israel. An apostate church is as displeasing to Him as an apostate Israel.

We talk so much about God's lovingkindness that sometimes we forget to remember His anger and wrath. We associate anger and wrath with the sinful anger that men often have. God's anger and wrath is a holy, righteous anger. There is such a thing as "righteous anger," or indignation, even in men. There are times when good men are angry. Be ye angry and sin not, says Paul. It is so easy for us to "lose our tempers" and have sinful anger. God's anger or wrath is part of His holy nature. He is a "consuming fire" as well as a God of love. In fact, it is because of His love that at times He is angry. The more we love God the greater will be our hatred of sin: ye that love the Lord, hate evil.

II. *A Sample of One Deliverance*: Chapter 4.

In this chapter we have the account of one deliverance of the children of Israel. Othniel,

the son of Kenaz, Caleb's younger brother, was the first Judge. He was followed by Ehud and Shamgar. When Ehud was dead Israel did evil in the sight of the Lord and were sold into the hand of Jabin King of Canaan, who for twenty years became their mighty oppressor, and the Children of Israel cried unto the Lord.

There was a prophetess named Deborah who was judging Israel at this time. She sent and called Barak and said to him, Hath not the Lord God of Israel commanded, saying, Go and draw toward Mount Tabor . . . and I will draw unto thee to the river Kishon, Sisera, the captain of Jabin's army . . . and I will deliver him into thine hand. Barak refused to go unless Deborah went with him. She consented, but warned him that he would not get the honor, but that the Lord would sell Sisera into the hands of a woman.

Barak called the two tribes of Zebulun and Naphtali and went up with ten thousand men. Sisera gathered together all his chariots of iron and all the people who were with him. The Lord discomfited Sisera and all his chariots and all his host and Sisera fled away on his feet. He came to the tent of Jael the wife of Heber the Kenite. Jael went to meet him and said to him, Turn in, my lord, turn in to me; fear not. She covered him with a rug and gave him milk to drink. When he was asleep she took a nail of the tent and drove it through his temple and thus killed him. In this way the prophecy of Deborah was fulfilled, Sisera sold into the hands of a woman. So God subdued on that day Jabin the king of Canaan before the children of Israel.

Heber the Kenite was of the children of Hobab, the father-in-law (or brother-in-law) of Moses. It was natural for the wife of Heber to take sides with Israel and do all she could to break the yoke of Jabin. She saw her chance to slay the leader of his army, Sisera, and took advantage of her opportunity to help Barak. These were rough and rugged times of war and women as well as men were needed in the struggle. There is no reason to excuse or explain away her conduct. Remember that for twenty years Jabin had mightily oppressed the children of Israel. In a time of war such as this, men and women, too, had to do their part. We need not waste our sympathy or shed tears for Sisera, the leader of Jabin's army. Jael did her part in a heroic way. It is true that she deceived Sisera, invited him into her tent, and said, fear not. To deceive an enemy is one of the regular rules of war. It is true that there was peace between the king of Hazor and the house of Heber the Kenite. Jael evidently felt that she was doing the right thing, however, in slaying the leader of the army that was fighting Israel, and Deborah praised her in the song she sang celebrating this victory.

III. *A Song of Victory*: Chapter 5

Victories are often celebrated in this way. A similar song was sung by Moses and Miriam and the children of Israel after the army of Pharaoh had been destroyed. (See Exodus 15:1-21) and David often praised God for victories over his enemies. A day of victory is a joyful time. Sometimes we forget to give praise to God and celebrate in a way which is a disgrace to our country. There was a good deal of this wrong kind after World War I and II. There are some interesting things revealed to us in this song of Deborah.

"For that the people offered themselves willingly." There were many who responded to the call of Barak. When a crisis comes and there is need for brave men, there are those who volunteer gladly. A time like the one we are studying about, is a time of testing. Those who are on the side of right come forward bravely and do their duty. "My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord." God has some men and women who are ready when the call comes. Deborah praises them.

Then she upbraids those who did not respond to the call. There are always some like this. The tribe of Reuben was one of these. Jacob had said of this tribe, "unstable as water, thou shalt not excel." Deborah says, "By the watercourses of Reuben there were great searchings of heart," which seems to indicate that the Reubenites were trying, as Elijah said to Israel at Mt. Carmel, to be in between the two sides. We would say "on the fence," a position which some people take. They try to be neutral, but mainly because of fear. They halt between the two opinions. They are "lukewarm," like the church at Laodicea. In a case of right and wrong this is a weak, cowardly position. Never try to be an "on-looker," or neutral, between evil and good; between Baal and Jehovah. Gilead and Dan and Asher did not come to the aid of Barak and Deborah; they remained at home.

Zebulun and Naphtali were a people that jeopardized their lives unto the death in the high places of the field. These two tribes bore the brunt of the battle and are rewarded with high praise.

One of the sermons I preached long years ago was on verse 23 of this chapter; "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Meroz seems to have been a rather small town near the battlefield. Perhaps, being small, they felt that there was no particular need for them to help. Is it not true that men and women sometimes feel that they are too small to be of service? They forget that God has a work for all. The man with one talent felt this way, I suppose.

YOUNG PEOPLES Department

YOUTH PROGRAM FOR JUNE 15

By THE REV. B. HOYT EVANS

I Pledge Allegiance

Scripture: Romans 13:1-7

Suggested Hymns:
"God of Our Fathers, Whose Almighty Hand"
"My Country, 'Tis of Thee"
"A Charge to Keep I Have"

Program Leader's Introduction:

We are beginning a unit of three programs dealing with the relation of the Christian to the state, or the civil government. When we repeat the familiar words, "I pledge allegiance," we recognize that our relation to the government involves responsibility. The allegiance which people owe to the civil government is a part of the Christian's obligation. Sometimes people make the mistake of thinking that because they are Christians they are responsible only to that which is specifically Christian. Paul charged the Christians at Rome to be "subject unto the higher powers." This meant that they should be obedient to the laws of Rome, even though Rome was a pagan government. He indicated that the laws of the state are an expression of the will of God, and that to disregard civil law is to be disobedient to God. The Christian is not to think of himself as an independent moral agent who is free to do whatever is satisfactory to his conscience. He owes loyalty and obedience to the government under which God has placed him. We citizens of the United States should be eternally thankful that we live in a land where the laws are based on the revealed moral law of God and where the philosophy of government is consistent with the idea of Christian service.

A real pledge of allegiance is far more than a verbal expression of a sentimental feeling of patriotism. It involves serious thought and purpose and deliberate action. Let us see what is included in the kind of allegiance which we as Christians owe to our government, and let us understand that when we speak of the government, we refer to local, state, and national authority.

First Speaker:

A pledge of allegiance to the state involves interest. The gravest danger that a government can experience is lack of interest and concern on the part of its people. A seventy year old citizen boasted that she had never cast a vote in her life and did not intend to. What a shame that one should despise a privilege which is denied to so many of the world's people. Surely such a lack of interest is nothing to boast about. Any person whose life has been transformed by the power of the gospel of Christ should consider himself obligated and privileged to express his Christian influence through his ballot. We not only owe loyalty to our government, we owe it the kind of interest which seeks to make it more deserving of the allegiance of its citizens..

Second Speaker:

There was an illiterate citizen who insisted on casting his vote in every election, even though he was just as apt to make his mark on the wrong side of the ballot as the right side. We can commend his concern but not his ignorance. Almost as dangerous as those who are too disinterested to vote are those who do vote, but do so without intelligence. The loyalty we owe our country demands not only concern but knowledge. When we vote for candidates we are obligated to know what they stand for and what their particular party stands for. We are obligated to find out what we can about their past records. We are responsible for knowing the meaning and implications of the policies of government and of government leaders. For instance, we should not be willing to accept generous benefits and hand-outs from the government, if those benefits and hand-outs come at the expense of our basic liberties. We are not only responsible for knowing about people and policies in government, but we must have an understanding of the philosophy of government. When we pledge allegiance we must pledge ourselves to seek knowledge.

Third Speaker:

We have a right to expect certain benefits from our government, because the government is the servant of the people. This means that we are obligated to pay taxes, but taxes may be levied by the government only with the consent of the governed. When people are taxed unwillingly, tyranny is in the making. Usually we think of unfair and unrepresentative

taxation as coming from an aristocratic king or dictator, but it is equally dangerous and sinful when the masses seek to provide undeserved benefits for themselves by unreasonable taxation of the wealthy. A part of the allegiance we owe as Christians is the payment of fair and reasonable taxes. Jesus said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's".

Fourth Speaker:

None of us thinks of war as being desirable. We are sickened at the thought of the misery, death, and destruction which always accompany it, and we are discouraged when we see how little in the way of permanent good and righteousness has ever been accomplished by war. Recognizing all of this, we still must face the fact that times come when the government must call on some of its citizens to take up arms in its defense. We certainly recognize the responsibility of the government to enforce its laws for the protection of the citizenry. For this purpose we have our police forces. When our citizens are threatened by enemies from without, there must be a national police force, and we are obligated to share in the responsibility. Our pledge of allegiance involves a determination to seek permanent peace based on the righteousness and redemption of God, and in the meantime, a willingness to serve in the defense of our country.

NEWS of CHURCHES Around the World

STATEMENT OF RECEIPTS

Jan. 16 - April 30, 1958

The General Fund Agencies	
Budget for 1958	$1,120,151.00
Receipts to date	139,409.60
Percentage of annual budget received to date	12.44%
Balance needed for the year	$980,741.40
Interchurch Agencies	
Budget for 1958	$28,314.00
Receipts to date	4,061.59
Percentage of annual budget received to date	14.34%
Balance needed for the year	$24,252.41

MISSIONARY NOTES

Mr. and Mrs. William L. Ellison and family of the North Brazil Mission, are scheduled to arrive in Miami on June 28 for their regular furlough in the States.

Mr. Ellison is a native of Austin, Texas. He received his education at Schreiner Institute, Kerrsville, Texas; the University of Chicago; Austin Seminary; and the University of Texas. He is a member of the University Presbyterian Church in Austin.

Mrs. Ellison is the former Elizabeth (Betty) Travis of Enid, Oklahoma. She received her education at Gulf Park College in Gulfport, Miss., and the University of Texas. Her church membership is also in the University Presbyterian Church in Austin.

The Ellisons have two children. The family will make their home in Austin, Texas, during this furlough year.

Miss Nancy Morton of the Congo Mission, is scheduled to leave Luluabourg on May 31, returning to the United States via Europe, after having completed her short term of service as a teacher of missionaries' children at Central School.

Miss Morton is a native of Williamsburg, Va. She received her B. A. degree at the College of William and Mary in Williamsburg, and studied for one year at the Assembly's Training School in Richmond. She is a member of the Eastminster Presbyterian Church, Richmond.

Miss Morton is due to arrive in New York on July 7th.

Rev. Bernard A. Sykes

RESOLUTIONS

Whereas God in Divine Wisdom has called to the Grand General Assembly the Rev. Bernard Arterburn Sykes, on April 17, 1958, at Birmingham, Ala., at the age of 62, after 31 years in the gospel ministry, 17 years at Glasgow, Ky., and almost 14 years at Birmingham, Ala., coming out of the business world in answer to the Master's call - and

Whereas in his passing the church universal has lost a true soldier of the cross, the Second Presbyterian Church of Birmingham, Ala., its beloved and most able Pastor and shepherd since September 1, 1944, whose labors and guidance has advanced Second Church to 5th place in per capita giving, the Presbytery of Birmingham, Synod of Alabama and General Assembly U.S., have been deprived of the leadership and services of one of their most outstanding presbyters - and

Whereas in his death the City of Birmingham and State of Alabama has suffered the loss of one of its popular Christian citizens whose influence was legion, and his bereaved wife Mrs. Josephine Raney Sykes, her devoted husband for more than 40 years.

Now THEREFORE BE IT RESOLVED that we the Session of the Second Presbyterian Church of Birmingham in stated meeting this 8th day of May 1958, pause in our deliberations and recall the always happy relations that existed between Pastor and Session and as we ponder over these last few months together after illness had been arrested and then when illness returned in spite of all medical devices and he was constrained

to slow up, we glory in his ever abiding faith in which the answer was revealed "I must be about my Father's business".

Be It Further Resolved that we extend to his wife our deepest sympathy and pray that Our Heavenly Father will comfort and sustain her and that she may be healed physically once again and restored to normal health.

Be It Further Resolved that when the way has been made clear, God will cause one of his own choosing to answer our call and take over and continue the work here that our late Pastor had to turn aside from.

Be It Further Resolved that a copy of these Resolutions be spread on the minutes of our Session, a copy be sent to his wife and a copy to each of the church papers for publication.

Edmund L. Portis
C. Hunter Wallace
Wallace A. Shelby
Committee

Bible Briefs

The first tour of the Bombay (India) Bible Van, purchased with special funds from the American Bible Society, covered 901 miles. Books carried in the van were in a number of languages including English, Marathi, Hindi, Kanarese and Urdu. It brings the Scriptures within the reach of the people in villages who, in many instances, have never heard the name of Jesus Christ.

Embossed Scriptures and Talking Book records issued to the blind in the United States were 50,587 in 1957. In addition to this 5,119 Scripture volumes and Talking Book records were issued in foreign countries, for a grand total of 55,706.

The Finger-Phono, a small hand-operated phonograph, on which Scripture recordings will be supplied for certain tribes and peoples where the rate of literacy is low, was introduced by the American Bible Society last year. In the United States, on reservations in New Mexico and Arizona, there are more than 1,000 machines being used among the Navajo Indians. Phonographs are now being sent to Liberia with Scripture records in Gio and Kpelle.

Miss Eleanor Wilson, missionary in the Marshall Islands, South Pacific, has written the American Bible Society of her appreciation for the recent shipment of 200 Marshall Islands Scriptures. "I have given away 43 of the new Bibles to people on Jalnit who lost everything in the typhoon," she wrote. "They were given clothing and food, but the thing they wanted most were their Bibles and Hymn Books. You don't know how happy the people were to get them!"

In Iraq, Scriptures are being distributed as a part of a colporteur-training project under the leadership of the American Bible Society's representative. Here Scriptures have been circulated in as many as 97 languages.

Prof. Morton Smith Awarded Scholarship

Prof. Morton H. Smith, chairman of the Bible department at Belhaven College, has been awarded a Fullbright Scholarship for advanced study in Europe.

Smith will leave this fall for the Netherlands where he will study for his doctorate at the Free University of Amsterdam in Holland. The grant was made by the department of State under the auspices of the International Educational Exchange Program.

Smith expects to be in Europe for two full years of study. The Fullbright grant covers a one-year period, and Smith also has been awarded two other scholarships from the Board of Higher Education of the Presbyterian Church, U. S., and from Belhaven College.

A graduate of the University of Michigan, Smith received his bachelor of divinity degree (cum laude) from Columbia Theological Seminary in Decatur, Ga. He served churches in Georgia and Maryland as pastor before coming to Belhaven in 1954.

Smith has published several theological articles and reviews in such church publications as *Southern Presbyterian Journal* and *Torch and Trumpet.*" The most recent of these is "The Reformed Doctrine of the Church" in the December 4, 1957, issue of the *Journal.*

He was chosen as a delegate from Meridian Presbytery at the recent meeting of General Assembly in Charlotte, N. C.

Mrs. Smith and their son, 9-month-old Samuel, expect to accompany Smith to The Netherlands.

Decatur, Ga. — (PN) — William H. Taylor, middler in Columbia Theological Seminary here, is the 1958 winner of the Indiantown Award for outstanding work with a rural church. The award, a check for $150.00, was presented here recently by Dr. Felix Gear, acting president of the seminary.

The award was given to Mr. Taylor on the basis of work done at the Sardis Congregational Church of Oxford, Ga., during his first summer's work as a student pastor. The Indiantown Award is given each year to the Columbia student who has done the most outstanding work with his summer charge, and the cash award comes from an endowment established by the Stuckie brothers of Hemingway, S. C., in honor of their home church, the Indiantown Presbyterian Church. The award is designed to encourage interest in training ministers for the rural church .

Basis for Mr. Taylor's award, Dr. Gear explained, was the varied program which the student pastor organized for the Sardis Church. This included a two-week Bible School, a one-week evangelistic

series, a building program, and the organization of a youth fellowship.

Attendance at the Bible School averaged 107 for a church with membership of 104. The building program involved the construction of a recreational building for the Church. Although valued at $10,000, the completed building had an actual cost of only $3,500, since the pastor and the men of the church did all the work. The youth fellowship averaged 40 young people in attendance. In addition, Mr. Taylor worked actively with agricultural leaders in the county to tie the church more closely to the community economy. Sardis is an open-country church about three miles out of Oxford.

Mr. Taylor, who has one more year in the seminary, will spend his second student summer in serving at North Shore Presbyterian Church, Jacksonville, Fla. He is a native of North Carolina, but calls Jacksonville home.

FLORIDA

Covenant Church, Fort Lauderdale — Groundbreaking exercises for the new sanctuary of the Covenant Presbyterian Church were held recently. Dr. Charles G. McClure, our minister, conducted the ceremonies, assisted by Mr. Tom Cook, chairman of the Building Council. On the temporary platform with these two men, and extending words of greeting to the people assembled were Dr. Ryan L. Wood, moderator nominee of the Synod of Florida, Rev. John L. Fain, representing Bethany Presbyterian Church, Dr. Clarence Sills, one of our elders, and one who helped organize the little community Sunday School about nine years ago, out of which the Covenant Church grew, and Mr. Bill Vaughan, the architect of the new sanctuary.

The Lord has signally blessed the work of this church since Dr. McClure began his ministry here 20 months ago. 245 new members have been received in this short time; a successful building fund campaign was conducted last summer; and our total contributions doubled in 1957, the amount given in 1956. Overflow crowds attend the two morning worship services conducted each Sunday, and other phases of the work show comparative progress.

NORTH CAROLINA

Red Springs — (PN) — Dr. Charles Graves Vardell, 98, founder and president emeritus of Flora Macdonald College here, died May 4 in a Morganton, N. C., hospital.

Dr. Vardell founded the college in 1896 as a Presbyterian liberal arts school for women. He was its first president and served in that office until 1930 when he retired.

The educator was a graduate of Davidson College and Princeton Theological Seminary. He held his first and only pastorate in New Bern, N. C., before coming to Red Springs. He was pastor there for five years.

Survivors include one son, Dr. Charles G. Vardell, Jr., of Red Springs; and five daughters, Mrs. W. B. McNett of Durham, Mrs. J. J. Murray of Louisville, Ky., Mrs. Gaston Gage of Clemson, S. C., Mrs. Alexander Sprunt, Jr., of Charleston, S. C., and Mrs. Ellison Smyth of Blacksburg, Va.

After his retirement in 1930 Dr. Vardell spent a good part of his time working with the gardens at Flora Macdonald, gardens which he had created out of boggy swampland when he first went to Red Springs.

Dr. Vardell was a native of Charleston, S. C.

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SOUTHERN PRESBYTERIAN JOURNAL

Weaverville, N. C.

GRIER MARTIN ELECTED PRESIDENT OF DAVIDSON COLLEGE

Davidson, N. C. — Mr. D. Grier Martin was unanimously elected President of Davidson College by the Board of Trustees in their regular semi-annual meeting Thursday afternoon, May 15.

Mr. Martin, who will assume the duties of his office immediately, becomes the thirteenth president of Davidson after serving as Treasurer and Business Manager for the past seven years.

The choice of President Martin was the culmination of nearly fifteen months of deliberation by a six-man Trustees' committee appointed to choose a new president shortly after President Emeritus John R. Cunningham's resignation was announced on February 20, 1957.

The nominating committee, composed of Mr. D. R. LaFar, Chairman, Mr. J. Spencer Love, Dr. James P. Hendrix, Dr. J. McDowell Richards, the Rev. Fred Stair, and Dr. James A. Jones, made its report unanimously and issued the following statement in part saying: "Mr. Martin is a Christian gentleman in the finest sense of the term. He is a man of sincere faith and genuine devotion, who is deeply concerned that Davidson fulfill its mission as a Christian college.

Mr. Martin has shown real insight into educational problems and by dedication of his life to those principles upon which Davidson is built and to which it is committed. He has taken his side with those forces that seek to strengthen the Davidson of today and of the future.

WHAT PRESBYTERIANS BELIEVE

An Exposition of the Westminster Confession

By Gordon H. Clark

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In the light of his loyalty to Davidson, his distinguished service to Davidson, his broad vision of the Davidson of the future, his administrative capacities, his cordial effectiveness in dealing with the total constituency of the college, and his unqualified commitment as a Christian educator, the Committee unanimously and heartily recommends to the Trustees that David Grier Martin be elected President of Davidson College."

David Grier Martin was born November 11, 1910, in Covington, Georgia. He was educated in Covington public schools and at Davidson, graduating in 1932 with a Bachelor of Science Degree Cum Laude.

As a student, he was editor of **The Davidsonian** and a member of Omicron Delta Kappa. He was a member of Sigma Alpha Epsilon social fraternity and a member of the Y. M. C. A. Cabinet and board of directors. He lettered in basketball and track and was a Captain in R. O. T. C.

For a year following his graduation from Davidson, Mr. Martin was a graduate student in history at Emory University. From 1933 to 1936 he served as Alumni Secretary and Publicity Director at Davidson, where he edited and saw published the first issue of the Alumni Journal, now a quarterly issue at Davidson.

In 1935 he married Miss Louise Lott McMichael of Quitman, Georgia. They have three children: Mike Martin, the oldest is a Davidson senior, a basketball squad member and a Phi Beta Kappa student. "D.G.", the Martin's other son, is a senior at North Mecklenburg and was one of the county's top athletes this year. Also a good scholar, he has turned down a Morehead Scholarship at Carolina to come to Davidson next year. Their twelve year old daughter, Mimi, is at present in France for several months visiting a French girl who was an exchange student in the Davidson community last year.

Dr. Clarence J. Pietenpol, Dean of the Faculty and professor of physics, had been acting president of the college since September.

From 1936 to 1940 Mr. Martin was manager of the heating equipment department of Campbell Coal Company in Atlanta. In 1940 he became a partner and sales manager of Grey Hosiery Mill at Bristol, Va., leaving that connection in 1951 to return to Davidson. He has been college treasurer and business manager since that time.

The only feelings on the Davidson campus were those expressions of pleasure at the Trustees' choice. Both Mr. and Mrs. Martin are extremely popular with the students and faculty alike. A quiet man with a sound reputation as a solid business executive and exceptional college administrator, he has a strong leaning toward the academic. He has already shown his adaptability at fund raising in his successful associations with several of Davidson's most recent benefactors.

A man of intelligence and character, President D. Grier Martin enters his term as leader of Davidson College with a full realization of the task ahead and with the ability and zeal to establish a bright era in Davidson's history.

Davidson Announces Eight Baker Scholarship Winners

Davidson, N. C. — Davidson College announced Saturday, May 10, winners of eight George F. Baker scholarships to high school seniors graduating this spring and coming to Davidson as freshmen next year.

College Treasurer D. Grier Martin, chairman of Davidson's Scholarship committee, in announcing the winners said, "The final selection was based on the secondary school records of the applicants, recommendations, and tests, the most important of which is the Scholastic Aptitude Section of the College Entrance Examination Board Tests."

The selection at Davidson is based on merit and ability but the actual amount of the award is determined by the financial need of the recipient.

Students from five states were winners of the eight honors. Two of these are residents of Charlotte, one from Leaksville, and one from Statesville.

The George F. Baker Scholarships, which may range from an honorary award without stipend to a $5600 scholarship for four years, depending upon the need of the winner, were made to Graham T. Allison, Jr., and John A. Chiles of Charlotte; Woodrow Lee Kirby, Jr., of Leaksville; Tommy Southall of Statesville; Richard T. Callaway of Maryville, Tennessee; William Dysard of Lewisburg, West Virginia; Jerry T. Grissom of Cleveland, Mississippi; and David W. Jordan of Richmond, Virginia.

Georgetown, South Carolina — The Rev. Ace L. Tubbs, who has been pastor of the Georgetown Presbyterian Church for the past six years, has resigned effective May 31, in order to accept a call to the South Presbyterian Church, Yonkers, New York. While there, he will be in study at Teachers College, Columbia University, working toward an Ed.D degree in Pastoral Counseling in the Department of the Home and Family Life.

FIRST PRESBYTERIAN, FLORENCE, S. C.

Work is progressing on schedule in the erection of the new Sanctuary of the First Presbyterian Church of Florence, South Carolina. Begun on January 1 of this year the building will be completed by the first of next year.

Colonial in style, the church will seat seven hundred people. Included in the building plans are the construction of a new three manual pipe organ, rooms for the musical department of the Church, Session Room, and added Sunday School space for one department.

During the ministry of Dr. J. E. Cousar, Jr., the First Church of Florence purchased a nine-

acre piece of ground in a new growing residential area of Florence. In 1952 the Church moved from downtown to the Educational Building that had been erected on the plot of ground.

In 1955 an additional wing was added to the Educational Building, and the present building project was begun January 1, 1958. When the Sanctuary is completed the total plant will be valued at $600,000.00 and will be debt free by 1960.

In addition to the Building Fund the regular budgets for current expenses and benevolent giving to the Presbyterian Church have been growing steadily.

Dr. William Garnett Foster is the present Pastor of the Florence Church.

TENNESSEE

Nashville (PN) — The Rev. and Mrs. Lardner C. Moore of our Japan Mission announce the arrival of a daughter, Anne McIntire, in Osaka, Japan, on April 13.

The news was released here through the Board of World Missions, Presbyterian Church, U. S.

The Moores have one other child. They are serving their first term in Japan, having left the United States in August of 1954.

Mr. Moore was born in Japan. He received his education at the University of Michigan, Occidental College in Los Angeles, Calif., the University of South Carolina, and Columbia Seminary in Decatur, Ga. He is a member of the Wilmington Presbytery.

Mrs. Moore is the former Mollie Anne Boney of Wallace, North Carolina. She received her education at Peace College and Flora Macdonald College. Mrs. Moore is a member of the Presbyterian Church of Wallace.

TEXAS

Kingsville — (PN) — Trustees of the Presbyterian Pan American School elected Dr. George Mauze, pastor of the First Presbyterian Church of San Antonio, as board chairman succeeding Dr. Cecil H. Lang of Dallas during their spring meeting on the campus here.

Dr. Lang recently announced plans to retire July 1 as executive secretary of the Northeast Texas Presbytery.

Other officers were reelected during the meeting of the 15-member board. Other business included: further study of development plans for the international coeducational school whose largest department is a senior high or preparatory school; plans for a chapel were given special attention. Funds for construction of the chapel are available.

President Sherwood H. Reisner presented reports on current operations and also reported on proposed programs for the 1958-59 year.

Hulon W. Black, Austin layman, was reelected as vice chairman to serve with Dr. Mauze, and Dr. T. Watson Street of Austin Presbyterian Theological Seminary will continue to serve as secretary subject to his reelection as trustee by the Synod of Texas.

Dr. Lang, Mr. Black and Dr. Street have served as officers of the Board since it was organized two years ago.

Dr. Mauze held pastorates in Winston-Salem, N. C., St. Joseph, Mo., and Kinston, N. C., prior to going to San Antonio. He is a graduate of Davidson College and Union Theological Seminary in Richmond, Va.

VIRGINIA

Richmond — Winners of the 1958 Competitive Scholarship Contest sponsored by the Board of Christian Education, Presbyterian Church, U.S., have been announced here at the Board's headquarters.

The scholarship contest, which has been held annually since 1945, is open to high school seniors who are members of the Presbyterian Church U.S. Twenty awards are offered, ranging from $2,000 paid in equal payments for each of four years, to $100 for one year only. The awards are to be used only in the colleges of the Presbyterian Church, U.S.

This year's winners are as follows:

Margaret Louise Welsh of Fern Creek, Ky., who won a four-year scholarship worth $500 a year. She is the daughter of Mrs. Mildred R. Welsh of Fern Creek, and Mr. Robert S. Welsh of Louisville, Ky. She attended Fern Creek High School and is a member of the Beulah Presbyterian Church. Miss Welsh expects to attend Southwestern at Memphis.

Margaret Ann McGeachy, of Statesville, N. C., is winner of the four-year scholarship worth $400.00 a year. She is the daughter of the Rev. and Mrs. Neill R. McGeachy; and sister of Lila McGeachy who received an award from the contest held in 1955. She is a member of the First Presbyterian Church in Statesville, and expects to attend Agnes Scott or Mary Baldwin College.

Mary Kay Richter of Waco, Tex., is winner of four-year scholarship worth $300.00 a year. She is the daughter of Mr. and Mrs. John Gus Richter, and a member of First Church of Waco. Miss Richter plans to attend Austin College.

William Asbury Dysard, Jr., of Lewisburg, W. Va., won a four-year scholarship worth $250.00 a year. The son of Mr. and Mrs. William Asbury Dysard, he is a member of Old Stone Presbyterian Church. He plans to attend Davidson College.

The 16 students who won scholarships for one year are listed below with their college preference:

Harry Blair Richardson, Jr., $500. He is from Bowling Green. Ky—Davidson College.

Charlotte Margaret Minyard, of Jackson, Miss., $400.—Southwestern at Memphis.

Diane McCullough of Memphis, Tenn., $300.—Souhtwestern at Memphis.

Thompson Brown Southall, III, Statesville, N. C., $300.—Davidson.

Sue Ellen Parrott, Little Rock, Ark., $300.—undecided.

Sylvia Ann Pruitt, Anderson, S. C., $200.—Agnes Scott.

Lily Katherine Jones, Dallas, Tex., $200.—Austin College.

William Gatewood Workman, Jr., Davidson, N. C., $200.—Davidson College.

Sharon Kay Langston, Houston, Tex., $100.—Austin.

Woodrow Lee Kirby, Jr., Leaksville, N. C., $100.—undecided.

Elizabeth Boyd Healy, Bellaire, Tex., $100.—Austin.

Tinsley Gordon Smith, Belgian Congo, $100.—Austin.

Philip Scott Arnold, Decatur, Ga., $100. — Davidson.
Frances Alicia Reddick, Austin, Tex., $100.— Austin.
Mary Ruth Jackson, Raleigh, N. C., $100.— undecided.
William Marion Moss, Macon, Ga., $100.— Davidson.

This year 233 young people completed all the work of the contest. A spokesman for the Board of Christian Education said that they were "well above average in scholarship, leadership, character, and general ability."

Honorable mention prizes were given to 17 students. These contestants will receive no financial reward, unless one of the winners relinquishes his scholarship. In such a case all below him on the the list are moved up one place, and the roll of honorable mention winners is drawn on.

Those who received Honorable mention are listed here in alphabetical order.

Betsey Lynn Brown of Tuscaloosa, Ala.; Sara Frances Craig of Wilmington, N. C.; Katherine Worsley Davis of Auburn, Ala.; Dian Gould of Beaumont, Tex.; Susan Beatrice Grey of Asheboro, N. C.; Francis Bolling Kemp, Reidsville, N. C.; Genevieve Christian Lansord, Chattanooga, Tenn.; Martha McFerrin Lemly of Decatur, Ga.; David Lee McAdoo of Dallas, Tex.; Robyn Charlottee McChesney, Gladewater, Tex.; Martha Elizabeth Radford, Eastman, Ga.; Barbara Anne Regan, Jackson, Mississippi; James Alan Reinke of Houston, Tex.; Lucy Bernice Schow of Bowling Green, Ky.; Angelyn Wright Stokes of Greensboro, N. C.

Scriptures in the Antarctic

Recent additions to the library of the American Bible Society at the Bible House in New York City are two well-worn English Bibles, each a publication of the Bible Society. These books have been returned to their home base by Chaplain John E. Zoller, who for over a year has been serving the men in the U. S. Antarctic operation, DEEP FREEZE II.

A seabee, who was remodeling a shop space brought to the Chaplain a Bible which he had found tucked away near the overhead of the shop. Chaplain Zoller has said he thinks it probable that this Bible made the first tractor train trip to Byrd Station in December, 1956, a distance of approximately 1300 miles (round trip) part of which was across a treacherous crevassed area. Never before had such large, heavy vehicles crossed Antarctic crevasses, and no one knew how they would make it.

"I know how anxious and tense those drivers must have been," said Captain Zoller, "as their huge roaring 38-ton cats, each towing a 20-ton sled rumbled slowly but steadily along the narrow trail, with seemingly bottomless crevasses falling away on both sides. After several weeks of round-the-clock work, bone-tired and chilled from working in near sub-zero temperatures, they mounted their tractors for the gruelling tedious return trip to Little America. With this brief background, it may be a bit easier to understand how much a man's Bible could mean to him out there — its words of comfort and inspiration quietly working the miracle of renewing faith and courage when the going was bitterly difficult."

The Bible had been nearly covered with mildew and the covers were warped, but the type is plainly readable.

The other used copy of the Bible the Society received had been given to a sailor at Little America last November. He was attached to the naval air support squadron there and carried the Bible with him on flights over the vast, lonely areas of ice and snow. The book has received hard usage — it has been snow drenched, it got wet and frozen — but it was used. Just before the service man left for home he asked if he might have a new copy, which, of course, the Chaplain was glad to give him.

The wintering-over contingent which spent the calendar year 1957 at seven widely-separated and isolated stations on that remote and frozen continent was well stocked with Bibles, Testaments and Illustrated Portions of the Bible, all supplied by the American Bible Society.

A pulpit Bible, also furnished by the Society, and embossed in gold on the cover with the station's name, stands on the altar of the Richard E. Byrd Memorial Chapel in Little America. Every Sunday in divine services the lesson is read from it and during the week it remains open at an appropriate passage for individual meditation.

Practising His Presence

In suggesting we should acquire the habit of practicing the Presence of God, F. B. Myer says:

Never leave our prayer room in the morning, without having concentrated our thoughts deeply and intensely on the fact of the actual presence of God: there with us, encompassing us, and filling the room as literally as heaven itself. Allow the habit to grow upon us, when alone or in the busy thoroughfare, at night as well as in the day time. We will then often find ourselves whispering, "Thou art near; Thou art here, O Lord."

PRESBYTERIAN PHYSICIAN — Former China missionary, Southern Presbyterian Elder, 45 years of age, desires small town general practice. Has completed special training in surgery. Wants hospital facilities available but prefers family practice. Wishes to locate in South. Full time housekeeper essential because wife's arms paralyzed by polio. If interested write Dr. T. C. Vinson, Veterans Administration Hospital, Wadsworth, Kansas.

Silent Christians

I may say with trust that there is only about one in ten who professes Christianity who will turn around and glorify God with a loud voice. Nine out of ten are still-born Christians. You never hear of them. If you press them hard with the question whether they are Christians they might say: "Well, I hope so." We never see it in their actions; we never see it in their lives. They might belong to the Church you go to, but you never see them at the prayer meetings or taking any interest in the Church affairs. They don't profess it among their fellows or in their business, and the result is that there are hundreds going on with a half hope, not sure whether their religion will stand them or not.

—D. L. MOODY

Shaping Us

I have a friend who during the depression lost a job, a fortune, a wife, and a home. But he tenaciously held to his faith—the only thing he had left. One day he stopped to watch some men doing stonework on a huge church. One of them was chiselling a triangular piece of stone. "What are you going to do with that?" asked my friend. The workman said, "See that little opening away up there near the spire? Well, I'm shaping this down here so it will fit in up there." Tears filled his eyes as he walked away, for it seemed that God had spoken through the workman to explain his ordeal through which he was passing. "I'm shaping you down here so you'll fit in up there."

BILLY GRAHAM

"A Man Called Rigby"

A commercial traveler called Rigby, compelled to spend a week-end every quarter in Edinburgh, always worshipped at Free St. George's, attracted by the wonderful ministry of Dr. Alexander Whyte. It was his invariable custom to try to persuade some other visitor to accompany him to the services.

On one occasion, after breakfast, he saw a fellow-traveler writing busily, and approached him to ask if he were going to any place of worship. The man answered that he was too busy, and was also a Roman Catholic. Finally he consented to accompany Mr. Rigby, and was so impressed that he asked permission to go with him again at night. At the evening service his heart was strangely moved, and he yielded himself to the call of Christ.

The next morning Mr. Rigby was passing the house of Dr. Whyte when an impulse prompted him to call and tell the preacher of the help he had given to one soul. As the doctor listened, tears rolled down his cheeks, and then he told how he had come away from the previous evening's service feeling that everything had been a failure. Then he bethought himself to ask the name of his caller, and on being told that it was Rigby, he exclaimed:

"Why, you are the man I've been looking for for years!"

Dr. Whyte went to his study, and returned carrying a bundle of letters, from which he read such as these:

"I was spending a week-end in Edinburgh, some weeks ago, and a fellow-commercial, called Rigby, invited me to accompany him to St. George's. The message of that service changed my life."

"I am a young man, and the other day I came to hear you preach, at the invitation of a man called Rigby, and in that service I decided to dedicate my life to Christ."

Dr. Whyte went on to say that twelve of the letters were from young men, of whom four had since entered the ministry.

—ON AND OFF DUTY

Imputation

"Blessed is the man to whom the Lord will not impute sin" (Rom. 4:8). If God were to impute my sins to me, or deal with me according to my sins, how could I have one moment's peace? How could I possibly be happy? But when God tells me that my sins have been imputed to Christ and that, as a believer in Him, God will not impute sin to me, but will deal with me as one who died in Christ, is risen with Christ, and for whom Christ intercedes, I can rejoice and sing for everlasting joy.

Every aspect of salvation is "according to grace." Redemption and the forgiveness of sins are "according to the riches of His grace" (Eph. 1:7). Our heavenly calling is "according to His own purpose and grace" (II Tim. 1:9). There is already and constantly standing, a "throne of grace," and "grace to help in time of need" (Heb. 4:14-16) perpetually proceeds from that throne. There is already and constantly standing the appearing of Jesus Christ (I Pet. 1:13). And in the ages to come, the "God of all grace" will display "the exceeding riches of His grace in His kindness towards us by Christ Jesus" (Eph. 2:7).

REV. J. J. BEDDOW.

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By Dr. J. G. S. S. Thomson

The Reformed Doctrine of The Holy Spirit
By Dr. Wm. E. Hill, Jr.

The Reformed Doctrine of Imputation
By Dr. Floyd Hamilton

Calvin's Attitude on Tolerance and Intolerance
By Dr. Wm. C. Robinson

A Fresh Look at The Hypothesis of Evolution
By Dr. Gordon H. Clark

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EDITORIAL

Not Peace But a Sword

The Christian faith should bring peace to the believer's heart but unrest, even dissension, without. Our Lord's statement: *"Think not that I am come to send peace on earth: I came not to send peace but a sword,"* (Matt. 10:34) reveals something of the conflict which is inevitable when the righteousness of God and the sinfulness of man meet.

There is a popular tendency today to look upon Christianity as a panacea for everything, but Christ never promised ease, only the grace to endure what may be unspeakable hardship.

No word in the English language is more abused than the word "peace." Communism uses it as a front for overt aggression or subversive infiltration. We in America think of peace as the antithesis of war. But Christ talks of another kind of peace: *"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."* Here we learn of a peace neither from or of the world. It can be present in the heat of battle, in the presence of tragedy or suffering. It is truly not of this world because its Giver is above all.

One of the tendencies of our times is to look for freedom from the inevitabilities of life — fear, want, oppression, suffering — whereas God may use these very experiences to draw us close to Him. The present-day emphasis of some faith healers is an implication that God will deliver from sickness those who have sufficient faith, losing sight of the fact that even sickness can be a schoolmaster to lead us back to Christ and also losing sight of the fact that, on their premise, given sufficient faith man might live on indefinitely.

But the great contrast which our Lord would impress on our hearts is that of the unending battle between sin and righteousness. As long as we are in the flesh we are aware of the battle which rages within. True, the victory is through the living and indwelling Christ but the victory is His, not ours, and victory itself implies a battle.

Wherever the apostle Paul went he was the cause of trouble and unrest. The Gospel which he preached ran counter to the beliefs and actions of the pagan world and those pagans, except as they were themselves converted, had no idea of taking this new concept lying down. In Ephesus the uproar developed over loss of business. The artisans who made the silver images and shrines of Diana began to feel the pinch and they rebelled. Instead of peace there came a sword.

Why are the liquor interests so docile today? Because the Church of Jesus Christ has largely made peace through silence; because Christians have not risen up and demanded that our homes be delivered from the exploitation of our eyes and ears through liquor advertisements. The present peace is neither honorable nor is it Christian.

The Christian has no right to be at ease in Zion. When we take our responsibilities seriously there are times when we *must* run counter to established customs and to the entrenched interests of evil. The Apostle Paul, writing to Timothy, expressed a truth we would like to ignore: *"Yet, and all that will live godly in Christ Jesus shall suffer persecution."* Rare is the Christian who has suffered persecution for his godly life. Far more frequently he has compromised with the world by living in and of the world.

No Christian should seek opposition for the sake of opposition. But, if he is true to his Lord there come times when he *must* face opposition and it may be very unpleasant. A persecution complex has nothing to do with an effective Christian witness but a complex which makes peace at any price may bear the mark of Judas upon it.

A well known minister has said that his duty is to comfort the sorrowing and make the comfortable uncomfortable. Unquestionably the faithful preaching of the Gospel will bring repercussions. Some people will become very uncomfortable, and they may fight back. The crux of the matter is that Christ and His righteousness shall be offered to sinning men. When the blackness of sin shows up on the whiteness of His holiness it makes us awfully uncomfortable and we either repent and bend the knee, or we reject and draw back the fist. *"Not peace, but a sword,"* is no idle phrase. It becomes a heart-searching reality. —L.N.B.

A Plague on Both Your Houses

In the struggle between the free nations and the slavery of communism, some of the eastern nations, like India, profess to adopt a neutralism. Communism and American materialism are equally bad, they say, and they wish a plague on both houses. Now, Americans, even though they may admit the many shortcomings of western and especially American civilization, are apt to think that neutralism is impossible, and that there is no third way between slavery and freedom. But if there were a third way, or in any situation in which there is a third possibility, the position of wishing a plague on both houses is not impossible. One must, however, make clear just what the possibilities are.

In the religious controversies of the recent past, and indeed of the present, some strategists who have wished to undermine Biblical religion have made use of a plausible application of this principle of a plague on both your houses.

It has been said that the Sadducees were the modernists of Christ's day. They had no faith, they were secularists, they did not listen to the prophets, and sincere people in modern times should not follow their example. We do not want to be Sadducees or modernists. On the other hand, the Pharisees were the fundamentalists, the orthodox, of Christ's day. But it was a dead orthodoxy and they earned for themselves a bad reputation. Therefore we today ought not to be Pharisees either. A plague on both your houses. Let us have neither orthodoxy nor modernism.

This type of appeal has impressed many people. These people follow their devout feelings, have little interest in theology, and are satisfied with some sort of quiet pietism or mysticism. But the argument cannot stand up under scrutiny.

The major flaw in the argument is that the Pharisees were not orthodox. They were not the fundamentalists of Christ's day.

In the first place, they were hypocrites; and whatever lip-service they paid to the Old Testament must be discounted. It is true enough that they paid a certain honor to Moses and the Law. It is true enough that they talked of God and were zealously theological. But their theology was not orthodox, and they altered the Law which they professed to follow.

It is hard to understand how anyone who has read the gospels can think that the Pharisees were orthodox. This is not a question of their evil deeds. The point is that their theology was wrong. A few passages from Matthew show clearly that the Pharisees did not accept the teaching of the Old Testament.

That they misinterpreted the fourth and fifth commandments is stated in Matt. 12:2-13 and 15:4-9. The second of these two references sweeps in areas beyond these two particular commandments. It says in general that the Pharisees substituted the commandments of men for the doctrines that God had revealed in the Old Testament. This is not orthodoxy.

Another still more general reference is Matt. 16:12, where Christ warns the disciples to avoid the doctrine of the Pharisees. The Pharisees had a false theology, they did not believe the Old Testament.

A more particular case, though one of extreme importance, is found in Matt. 22:41-46. The passage shows that the ideas which the Pharisees entertained about the nature of the Messiah were inconsistent with what the Old Testament taught. It is just not true that the Pharisees were orthodox.

And a final but not so basic point is found in Matt. 23:16-22, where the casuistical theories of the Pharisees are condemned.

Therefore when someone says, a plague on both your houses, when he wishes to condemn both modernism and fundamentalism, when he tries to disparage orthodoxy by making it appear Pharisaical, he is not supporting the

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Biblical position, he is not a neutral, but he is definitely aiding unbelief. It is, however, a good strategy, for it appears plausible to those who know little of what the gospels actually say. Our task is to inform the public of the exact position which Christ, the Apostles, and the Old Testament prophets actually took.

—G.H.C.

An Unusual Conversion

Statistics show that the great majority of conversions are experienced before the age of 30 and the proportion rapidly diminishes as age advances from that point, something less than 5 per cent after 50, dwindling to less than one per cent after three score and ten. We quote below from a letter received from Dr. C. T. Caldwell, of Waco, Texas, himself a nonagenarian, giving the particulars of the conversion of a man 73 years old.

"A few days ago I received a letter from a man in another city who said that he did not expect me to remember him for it had been some 35 years since he lived in Waco with his mother and brother. He was the baby in the family but was now 73 years old. He had prospered. He had Parkinson's disease, but made no complaint. He wanted to remember his mother who loved the Church here, and me, her pastor, and enclosed a check for $200.00 which I could use for myself or the church or do whatever else I might want to do with it. And then he wrote a paragraph saying that he was not a member of any church, but had lived a clean life by his motto 'Do unto others as ye would' etc.

"I wrote him at once after this manner: I thanked him for his generous check which I gladly turned over to the Church she loved. I then said: You and I are old men. We must make our decisions quickly and right. You have not made your greatest decision. I want you to make it now. You cannot get salvation by your motto. I am writing on another sheet the questions you would be asked if you were here asking to be received into membership in our Church. These questions are copied from our Book of Order. You read them prayerfully and sign your name below and send it to me. I will present your confession of faith to the session here and ask them to receive you into membership in this church.

"In my letter to this man I also told him that if he had not been baptized in infancy that I would go to see him and baptize him and it would not cost him anything.

"When I got his reply, signing his name, he added that he had been baptized in infancy by Dr. B. M. Palmer, of New Orleans, who had come up to Centerville, Miss., to baptize him and that he was given the name of Palmer. So he is a namesake of that Chrysostom of the South, Dr. Benjamin Morgan Palmer! His parents were high type Presbyterians.

"I consulted the pastor, Rev. Roy Sherrod, about my proposition and he was pleased to cooperate. And the church also was glad to get such a big check!

"I prayed over the letter and mailed it. It came back in three days *signed up*! I thanked God and immediately wrote him that he had often made decisions but that this was his greatest—he had committed himself to God—his mother's God.

"The session received him into membership after reading the letters and on last Sunday morning the pastor announced his reception and asked me for a statement. My statement to the congregation was about this way: I recited that this family had resided here some 35 years ago; that a brother still resides here and is a member of this church; that the mother was a devoted Bible student; she had read the Bible through 60 times; she had died here and I had officiated at her funeral and after her death her sons gave one of her Bibles to the church—a large embossed Pulpit Bible which she must have intended to present to the church herself; and that this Bible has been our pulpit Bible for all these years, and now after all these years the prayers of their mother are answered and her son comes to have his name enrolled where his mother's name was enrolled and his name announced over *the* Bible they gave the church in her memory, with the one word in gilt - *Mother* - printed on the back — *and on this day—Mother's Day!* A family reunion!

"And the angels echoed it round the throne—
Rejoice, for the Lord brings back His own."

Ignorant Intelligentsia

The other night I was watching a TV show. Three persons were presented, each claiming to be a certain individual. This night each of them claimed to be a man who had spent sixteen years in prison for a murder he had not committed. During this time he had begun to study for the ministry; and when the real murderer was discovered, the innocent man was released and became a Presbyterian minister. The rules of the show are that the one person must tell the truth but that the two fakes need not tell the truth. A panel of four distinguished people question the three and try to decide which claimant is telling the truth.

One of the panel members addressed a question to number one: Does the Presbyterian church have communion? Number one said, No. The panel member then asked the same question of number three, and received the same answer. After several minutes of other questions by all the members of the panel, they voted as to which one was the innocent man who was now a Presbyterian minister.

Since it is to the financial advantage of the three to appear to be the true party, for the more wrong votes on the panel the more money they all get, the two fakes will try to give correct answers so far as they know them. Obviously therefore numbers one and three did not know enough about Presbyterians to say that they have communion services. This is rather deep ignorance, but no doubt it is quite easy to find on the streets of New York many men who know just about nothing of Presbyterianism or Protestantism as a whole.

But there is something more amazing. The panel members are supposed to be extremely intelligent. They are chosen for their brilliance and wide experience. And yet three of the four panelists did not vote for number two. The three voted for either number one or number three, both of whom had said that Presbyterians have no communion service.

Ignorant intelligensia. Pagan America. Ineffective preaching of the gospel.

—G.H.C.

"The Throne of Grace"

This beautiful phrase from the Epistle to the Hebrews tells us that grace is on the Throne. The Almighty is the God of grace. No one has seen God at any time. The Only-begotten God Who dwells in the bosom of the Father He has revealed Him, and manifested Him as full of grace and truth. He Who was in the form of God took the form of a slave, that in that self-forgetting love we might see that the grace of humility is the very heart of our God. So, the All-great were the All-loving too. So through the thunder comes a human voice.

Again, this phrase shows us that grace is sovereign. God is free to save or not to save and to save whom He Will save. No man yet ever earned his own salvation and no man is able to give a big enough price to redeem the soul of his brother. Salvation is free, gratuitous, out of God's great heart of love, by His hand of mercy. It is free grace that makes each sinner a child of God. By grace are ye saved and that not of yourselves, it is the gift of God. Not of works lest any man should boast.

Then this grace which is on the throne, which is the very heart of God, this grace which is unearned, acts in its sovereignty in a gracious manner. The Incarnation of God is the point of contact, the acme of graciousness. One of my old teachers uses these lines in his able book,

'Twas the same love that spread the feast,
Which sweetly forced me in,
Else I had still refused to believe
And perished in my sin.

With the highest esteem for this father in the faith, and agreeing with his fine Calvinism, I suggest a slight re-phrasing of the lines:

'Twas the same love which spread the feast,
Which sweetly drew me in,
Else I had still refused to believe
And perished in my sin.

—W.C.R.

The Fifty-One Per Cent Christian

Faith and doubt, belief and unbelief, trust and suspicion, side by side in the same heart. That is the make-up of the average person.

If the person is a Christian then we may conclude that the good qualities constitute at least fifty-one per cent of the heart content. The accomplished fact of salvation guarantees that, but the negative forty-nine per cent is often (aided and abetted by the devil) the militant part and the fifty-one per cent is static.

How can the fifty-one per cent (just-over-the-line) Christian increase the percentage of Faith, Belief, Trust, etc., in his heart and life?

Thank God there is a way. First, pray over it. The man of prayer is the man of power. Second, exercise your faith, your belief in Christ, by use, and shrivel your doubts, your unbelief, by non-use.

If a man exercises his arm it grows strong, but if he lets his arm hang at his side it will wither away.

The trouble with most of us is we do not exercise, very much, our faith and all of our other God-given good qualities, but we permit our doubts and distrusts to run rampant and grow strong in our lives.

Remember God is our ally. He saves us without effort on our part—just acceptance. That puts us over the line, but thereafter prayer keeps the power turned on and exercise (use) of the power makes it grow stronger.

—R.LeC.

How Do You Worship God?

It may come as a shock, but many persons who attend religious services do not worship. Webster gives worship this definition: To pay divine honor to God. As an example, to pray. If a man never breathes a prayer publicly or privately for six days and sits in the amen corner Sunday, all attentive to the fine sermon, there is doubt that he is worshiping anything except his position in his church or community.

To pay divine honor to God is to be thankful for all blessings, to praise Him for His love and mercy, to confess that you are a sinner, to ask forgiveness, to seek guidance, to pray for others, those near and those far away. Jesus prayed in the streets, in homes and especially alone often because He felt the need of prayer. He advised that the perfect way to pray (and worship God) was to go into a closet and shut the door. This called for no public display. By this method, you are alone with God.

If the sermon inspires you to act and you listen and pray while listening, you are worshiping. Otherwise, you might as well stay home because any person who attends a divine service and does not worship God in prayer is a hypocrite. Do not be a hypocrite six days a week and put on your pious clothes on Sunday only.

The only way to be drawn closer to God is to worship Him in prayer and if you develop the habit, you will be able to worship Him at all hours, in all places, at work or play. The pretense of one hour's worship Sunday morning is not sufficient. Be honest, answer the question: How do you worship God?

Ralph Brewer

San Francisco Crusade

One indication of the tremendous impact of the Christian witness of the Billy Graham Crusade is the daily coverage given by all of the newspapers of San Francisco and the Bay Area. Each edition of every paper carries news of the meetings and of Mr. Graham's outside speaking engagements. The friendly and responsive tone of the articles is in sharp contrast to the cold and often distorted reporting in metropolitan newspapers.

When Mr. Graham was served with a subpoena by a publicity-seeking politician; a demand that he appear as a witness before a committee of the state legislature on pornographic literature, the *San Francisco News* called the action "disgraceful" in an editorial. When Mr. Graham spoke to the national convention of the American Red Cross he spoke on the disaster of sin in the human heart. One paper reported: "On his arrival at the packed Civic Auditorium Dr. Graham received a silent standing greeting. When he left there was a standing ovation."

At the University of California Mr. Graham spoke to 11,000 students and faculty members. At San Francisco State College, while speaking to an audience that packed every cranny of the auditorium, some students in the rear hoisted a banner on which was inscribed the question, "Billy, what about the H-Bomb Tests?" to which he immediately replied: "The problem is not the weapon which man has created. The problem is man himself" and from there out he told them of man's need for the redemptive and transforming work of Jesus Christ. On a campus where a few weeks before there had raged a controversy over an invitation to Mr. Graham this message of man's need of personal salvation brought a spontaneous response of almost unprecedented enthusiasm.

* * * * *

Hundreds of thrilling stories are coming from the counselling room and from other sources where the work of the Holy Spirit is so greatly in evidence.

Five nights a week, beginning at 10:30 P. M., there is a TV program for the San Francisco area, conducted by Team members, at the conclusion of which people are invited to phone in for counselling.

The other night a woman phoned to tell of her broken home, her husband a hopeless alcoholic. On another line a man, a seaman, was phoning in telling of his broken home and saying that he was a hopeless alcoholic. Not until later were the names correlated. Then they discovered that at exactly the same time an estranged husband and wife were phoning asking for help. A few days later, husband, wife and four children were reunited, this time by the bond of love for and faith in Jesus Christ.

Will it last? The same day the above story came to us there came a letter from a man. He told of having been an alcoholic for years, of having accepted Christ through Mr. Graham's preaching five years ago. He is now an active and useful member of one of our Presbyterian churches.

* * * * *

As we go to press over 16,000 have made decisions at San Francisco. Years from now some of these may be the world's outstanding Christian leaders. Mr. Graham requests your prayers for them, for him and for the Team, *Today!*

Recommend The Journal To Friends

The New York Crusade Seven Months Later

Recently there seems to have developed a concerted effort of some extreme liberals and extreme fundamentalists to discredit the lasting effects of the New York Crusade of last summer. Just as the Pharisees and Saduccees united against Christ so we are seeing extremists of both sides united to discredit either the Gospel itself or the sponsorship under which it is preached.

Hundreds of New York pastors who cooperated with the Crusade at Madison Square Garden and whose churches have received rich blessings as a result have become disturbed over these attempts to discredit the meetings. As a result Mr. Graham has received an avalanche of letters telling of the other side. One of these letters came into our hands and the author, Rev. Dr. Albert L. Neibacher, Pastor of the well-known Saint Luke's Lutheran Church, has written giving us permission to reprint it. We do so below:

SAINT LUKE'S LUTHERAN CHURCH

316 West 46th Street

New York 46, New York

Albert L. Neibacher, Pastor
Melvin L. Weseloh, Assistant
Marth Eber, Parish Worker

Dr. Billy Graham
Minneapolis
Minnesota

Dear Dr. Graham:

Seven months have passed since the New York Crusade has ended here and we are still experiencing the thrills and reaping the benefits of that great venture for Christ.

Of the fifty new people we gained through the New York Crusade, all of whom were enrolled in our adult instruction program on the fundamentals of Christian teaching, only two have dropped out. The others attend church services regularly and about twenty have become very active in our church either as counsellors, choir members or ushers, are actively engaged in group Bible Study and serve as the nucleus in an ongoing visitation program of evangelism. The spirituality of all who attended the Garden meetings with some regularity has been raised and we see the direct benefits of this in better and more active church members today.

I have been discouraged, as no doubt you too, with some of the post Crusade evaluations and criticisms and have felt that they have been unfair and inaccurate. Statistics are strange things; one can prove almost anything he wants with them. My personal observation is that some of the loudest critics are those who were prejudiced from the very outset and who did not cooperate in the Crusade. Now they must defend their original indifference and antagonism.

In speaking factually and enthusiastically in various groups of ministers of our experiences at Saint Luke's, I have discovered many ministers who are now regretting their inactivity and who would act differently if they had another opportunity to participate. Then too, I have observed that some churches, which are not preaching the Gospel of Jesus Christ, as it was preached at the Garden, are unable to hold the people who were referred to them because they are giving them only chaff, a shallow morality instead of the Gospel of the Cross.

My message to the churches of the San Francisco area is that this is a once in a lifetime opportunity. However, they will get out of the Crusade only what they put into it by way of prayer, membership participation and attendance. Of course, there is work, but in my twenty-two years ministry at Times Square we have not received from any endeavor equal or similar results and from far more effort. We got much more out of the Crusade than we put into it. Saint Luke's is an old inner city church. We have been in Times Square since 1850. The Crusade has given us new vitality and a new vision. We thank God for the experience which has been ours.

May the Lord richly bless you and your team with much power in your forthcoming endeavor for Christ. You have the sincere prayers of your fellow Christians at Saint Luke's. We are all eagerly looking forward to your Saturday evening telecasts.

With warmest personal greetings, I am

Very cordially yours,

/s/ Albert L. Neibacher

Since writing the above letter Dr. Neibacher writes us that twenty *additional* people have been won to the Lord through the visitation evangelism of some of his revived church members, men and women who caught the vision of soul winning at Madison Square Garden.

—L.N.B.



May 22, 1958

To The Editor:

"Inasmuch as I have expressed to you in former times my criticism of the **Southern Presbyterian Journal**, it is only proper that I now express to you my hearty approval of the **Journal**. There was a time when I felt the **Journal** was too strong in its defense of the Gospel and our Reformed Faith. However, still conscious that the Lord God omnipotent reigneth and that He is able to defend and preserve His truth, I am convinced that we who believe with all our heart and take seriously our first two ordination vows are obligated not only to proclaim the Gospel, but also defend it with all our might. Perhaps God will use us to save our communion from its headlong rush toward unitarianism and universalism. So I commend you and the **Journal** for your ministry and urge you to proclaim and defend more vigorously the faith and truth which God reveals in His Word."

A Virginia Pastor.

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The Signs Of The Times

By Dr. J. Park McCallie

Is it possible for us to know the signs of the times?

Yes, Noah knew it 120 years before the Flood happened. Abraham knew it 400 years before it happened to his descendants in inheriting Canaan. Jeremiah knew it 70 years before and Daniel from him learned what was about to happen at the very time he lived in as to the return from the Babylonian captivity. Then he told in Daniel 9 exactly the time the Lord would first appear to Israel as their Messiah and thus informed old Simeon that it was time for the Messiah to come. It was probably Simeon who told Herod to inform the Wise Men that the King was to be born in Bethlehem. He knew he was too old to live to see the little babe become an adult, "a man of sorrows acquainted with grief, with whose stripes we are to be healed," so he did the remarkable thing of making the most amazing prayer to God any man ever made — to see the Lord's anointed before he himself died — and the Lord granted his request. He took the month old babe in his arms as his mother presented Him in the temple according to the Mosaic law at 40 days of age.

Yes, it is not only possible but it is important that we should know the signs of the times. Our Lord rebuked the Pharisees because they did not know the signs of the times. Said Jesus (Matt. 16:3) "When it is evening ye say: 'It will be fair weather for the sky is red. And in the morning, it will be foul weather for the sky is red and lowering.' O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?"

Our Lord evidently knew that those who knew the signs of the times were on His side, looking for His coming, as Zacharias and Elisabeth and their son, John, the Baptist, and all of His disciples, His parents, Mary and Joseph, Nicodemus and Joseph of Arimathea, and all the apostles save one, Judas, who failed to read the scriptures aright or to know the signs of the times. So it is just as important for us in this day nearly 2000 years later to know the signs of the times.

To know the signs of the times is reading God's thoughts and plans as expressed in His holy word through the prophets. It keeps us studying the word of God continually to learn God's will for our lives, for every man's life is a plan of God, if he will only submit his will to God's plan. It keeps us constantly looking for the coming back of our Lord in accordance with His promise and His command. This is not an impractical, entirely an other-worldly attitude, unconcerned with anything that happens in this world. To be aware of the times in which we live, to be looking for the coming of the Lord is the greatest motive in the world to incite us to Christian living and to Christian work.

It is set forth in scripture as a motive to heavenly-mindedness and holy conversation, to a life of self-denial, to watchfulness, sobriety, and prayer, to a mortification of earthly lusts, to general obedience and holy living, to moderation and patience under the burden of wrong and oppression. It is the solution of the world's problems.

The return of the Lord will set all things in their right place.

From the scripture what about the signs of the times? What do current events indicate as to the nearness of His return? As Jesus left the Temple on Tuesday of Passion Week He told His disciples about "not one stone of the Temple being left on another." They asked Him about the signs when this would happen and then about the signs preceding His coming and the end of the age. The Lord gave them clearly about ten, such as these:

1. Deception. 2. Wars. 3. Famines. 4. Pestilence. 5. Earthquakes. 6. False Prophets. 7. Apostasy. 8. Increase of lawlessness. 9. Indifference of church. 10. Gospel preached as a witness to every nation.

To a large degree these are the same signs as indicated in the six seals of Rev. 6. Every one of these signs has happened and one additional one besides during the past 40 years since 1917 when Allenby took over Palestine from the Turks as Grattan Guinness long before 1917 said would happen from Daniel's prophecies. That additional one is the regathering of Israel as predicted in the O.T. prophets. This is the budding of the fig tree. And the scriptures add "and of all the trees," so we see the formation of new nations around the world, such as Ghana and Indonesia, Pakistan, Jordan, Syria, Libya, Egypt, Burma, Formosa, and now of the new all-Arab republic of Egypt-Syria. One could give details about each of these "signs" but let us single out only two at present, No. 7, *apostasy* and No. 10, *The Spread of the Gospel Over the World.* In a way these are opposites. While modernism and worldliness and lethargy are manifest in the church, at the same time, evangelical preach-

ing and victorious living, and worldwide witnessing to the power of a living Christ to save a lost world are manifest on every hand. The great missionary conferences, the use of planes, radio, television, gospel recordings, translation of scripture into a new language each month, already in over 1100 different tongues, indicate the wonderful fulfillment of our Lord's statement in Matt. 24:14 "And this gospel of the kingdom shall be preached as a witness to every nation and then shall the end come."

How is this recognition of the signs of the times related to witnessing for the Lord? In this way; Peter says (2 Peter 3:11) we can hasten the coming of the Lord. How? Because the Holy Spirit through Romans 11:25-26 says when the fullness of the Gentiles is come in, then He will return and all Israel will be saved. The Lord knows who are His. His divine election of those whom He has called awaits fulfillment, just as the martyrs under the altar had to wait until their brethren who would be killed as they were was fulfilled. Who knows but one of us may lead to the Lord the last one to complete His body and the Rapture will take place.

How important, therefore, for us in carrying out God's plan for our lives to know the Signs of the Times!

We Too Should Learn

By Dr. David W. Baker
St. Davids, Pa.

Across the street from our house is a large estate occupied by the Missionary Sisters of the Sacred Heart of Jesus. On March 15th of this year they received a charter from the Commonwealth of Pennsylvania, and this Fall are expecting to open a new Catholic College of the Liberal Arts for Women, to be known as Cabrini College.

Recently, I had occasion to drop into the office on a neighborhood errand, and was given a copy of the bulletin for the new school. I was interested to note that two hours of theology are to be required of every student for each semester of her four years.

What was of most interest to me, however, were the courses which are expected to be offered: *The Life of Christ, Moral Guidance, Christ as Prophet and King, The Priesthood of Christ, The Sacrifice of Christ, The Communication of the Life of Christ to the Church, The Mystical Body of Christ,* and *Christ's Life in the Individual Members of the Mystical Body.*

For years I have heard it said that the reason Roman Catholics attend Church so faithfully is *fear.* As a physician, caring for the sick of all creeds, I have had an unique opportunity to check the truth of this saying. It is possible that I have not been able accurately to ascertain the extent to which fear motivated their devotions, but so far as I have been able to do so, I honestly cannot say that I have found fear any more of a motive among Catholics than among Protestants of a corresponding level of culture and intelligence.

Is it not possible that at least part of the secret of an admittedly greater loyalty to the Church on the part of Catholics may lie in just such courses as Cabrini College is going to offer? Whereas we would doubtless disagree entirely with the contents of some of them, it must be acknowledged that the subjects suggested by most of them are basic to New Testament Christianity! *The Communication of the Life of Christ to the Church, The Mystical Body of Christ,* and *Christ's Life in the Individual Members of the Mystical Body* are not uniquely Catholic doctrines. They are Protestant too! For they are part of the very heart of the New Testament, especially the Pauline Epistles and the Gospel of John.

One wonders what would begin to happen in our churches if such subjects were required courses in our church colleges, instead of the disjointed Biblical Literature courses and critical introductions so often offered. Yet where is there even the Seminary which offers much instruction in these things? Where are the preachers who declare them from the pulpit? Where are the pastors who consciously shepherd their flocks by the light these doctrines shed on the deeper sources of Christian saintliness and holy living?

Luther and Calvin and our Puritan forefathers, whom none can accuse of trafficking with Rome, or of having papal inclinations, taught these things, and practiced them. If we were wise, we would follow in their train, and possibly be less critical of other Christians who are desperately trying to live New Testament Christianity also!

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LESSON FOR JUNE 22

By THE REV. J. KENTON PARKER

Who Are The Strong? (Temperance)

Background Scripture: Judges 6:1 to 8:23; 13-16

Devotional Reading: I Peter 1:13-21

Who are the strong? Those who are pure; those who are holy; those who are temperate in all things. We are so accustomed to associate intemperance with strong drink that we forget that temperance is applicable to every part of our life. We can be intemperate in our speech; in our bodily appetites; in our pleasures and social activities; in our dress; even in our work. We hear of those who "work themselves to death" trying to get all they can of the wealth of the world. We have our "playboys" and women who wear themselves out trying to have a good time and get a thrill out of life.

Peter, in our Devotional Reading, sums it up by saying, But as he which hath called you is holy, so be ye holy in all manner of conversation (living); because it is written, be ye holy; for I am holy. "I have the strength of ten, because my heart is pure," is a very true quotation. Any sin makes us weak. Just as a disease saps our bodily strength, so sin weakens our moral and spiritual strength.

In our lesson today we study the character and work of two of the Judges; we see, especially in Samson, a strange mixture of strength and weakness. Indeed, his character is as puzzling as the riddles he likes to propound and the "practical jokes," so to speak, which he practiced upon his enemies. He had his faith, and is enrolled among the heroes of Hebrews 11, but his life was full of sin and impurity, the basest form of intemperance. Gideon was a much better man morally than Samson, but we find evidence of weakness in him, too.

I. *Gideon and His Victories*: Judges 6:1-8:23.

The Israelites were delivered into the hand of Midian and their oppression was extremely severe: "because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds." These enemies also raided the land and "left no sustenance for Israel, neither sheep, nor ox, nor ass, . . . and they came as grasshoppers for multitude . . . and they entered into the land to destroy it."

1. The call comes to Gideon through an angel who appeared to him as he was threshing wheat by the winepress to hide it from the Midianites. The angel saluted him in these words, "The Lord is with thee, thou mighty man of valor." Gideon replied, "If the Lord be with us, why then is this befallen us? and where be all his miracles which our fathers told us of?" And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? Then Gideon begins to remonstrate and make excuses, as Moses did, when he was called. We seem to forget that God knows all about us, and our weakness and limitations, and that God can use even the smallest and weakest instrument; that when we are weak, then we are strong, if our strength comes from the Lord.

2. The "signs" which Gideon asks for begin at this point and continue as we read the story. Gideon wants to make sure that it is really the Lord, and God does not seem to be displeased with him because he insisted on these "signs." When the Pharisees and Sadducees asked for signs, Jesus refused to grant their request. There is a vast difference between querulous unbelief and cautious, or weak, faith. Gideon was told to place the flesh and unleavened cakes upon a rock and pour out the broth. Then the angel of the Lord touched the flesh and cakes and fire came out of the rock and consumed them. Gideon builds an altar and called it Jehovah-Shalom (the Lord send peace). In verses 36-40 we have two more signs granted him — the signs of the fleece and the dew.

3. His destruction of the altar of Baal and the grove. The men of the city demanded his father to bring out his son, that he should die, but Joash made a very sensible reply; if he (Baal) be a god let him plead for himself, or let him avenge the wrong done.

4. The reduction of his army from 32,000 to 300. The Lord said to him, the people that

are with thee are too many for me to give the Midianites into their hands, lest they say, mine own hand hath saved me. The first reduction came when he announced that all who were fearful and afraid should go home. Twenty-two thousand went home, leaving ten thousand in his army. Again the Lord told him that they were too many and commanded him to bring the men down to the water. Every one that lapped as a dog does must be put in one group, and all who bowed down, into another. Three hundred men put their hand to their mouth and lapped as a dog, and by these three hundred God told him He would deliver them from the Midianites.

The Midianites were like grasshoppers for multitude, and after this very drastic cutting down of his army, the Lord encouraged Gideon by letting him hear the conversation between two Midianite soldiers as they discussed a dream. When Gideon heard this he worshipped and came back encouraged to carry out his plan. The story is very familiar to us all. The hosts of Midian fled and the men of Israel gathered together and pursued them. The men of Ephraim complained that he had not called them to fight. There are always those who like to share in the spoils of war, even though they may be unwilling to help before victory is assured.

5. The Israelites wished to make Gideon their ruler, but he refused to agree to this, saying, The Lord shall rule over you. He requested them to bring the golden earrings — part of the spoils of war — and he made an ephod out of them. This ephod became a snare to them. It is so easy to drift into idolatry. It may begin in a very innocent way. I am sure that Gideon meant no harm, but rather good, when he suggested it. I am equally sure that some of our innovations will prove a snare to us in these days when new methods are being sought. We should be very careful that we follow the leading of God's Spirit and not the spirit of the age in which we live.

II. *Samson*: *Victories and Defeats*: Judges 13-16.

We come now to one of the strangest characters in the Bible, a mixture of strength and weakness, of faith and folly. Our temperance application centers around him.

His parents were told to bring up their child as a Nazarite. His mother was warned not to drink wine nor strong drink. As a Nazarite, Samson, of course, was to observe this and never let a razor come on his head. Manoah and his wife are visited by the angel of the Lord and taught concerning the child that was to be born to them.

1. He marries a Philistine woman. His father and mother try to prevent this unfortunate marriage, but Samson's answer is, "she pleaseth me well." They go down and arrangements are made for the wedding. A lion comes out against him and he rent the lion as he would a kid. When he returned he found a swarm of bees in the carcass of the lion. Samson was fond of "riddles," and he proposes to the Philistines a riddle which he made up about the lion; out of the eater came forth meat, and out of the strong came forth sweetness. His wife finds out the answer and tells the Philistines. Samson slays thirty men of the Philistines and takes their raiment to pay his "bet." Samson's wife is given to his companion whom he used as a friend, and when Samson tries to reclaim her he is forbidden to do so.

2. Other experiences. In revenge for this treatment he catches three hundred foxes and putting firebrands on them, turns them loose to destroy the corn and vineyards and olives of the Philistines. There follow other episodes in his feud with them. He judged Israel twenty years.

3. *Samson and Delilah*: chapter 16:4-20.

Samson falls in love with a woman named Delilah, and the wily lords of the Philistines see and seize their opportunity. They go to her and tell her that if she will entice him and see wherein his great strength lies, they will reward her with eleven hundred pieces of silver. She begins to worry Samson, begging him to tell her the secret of his strength. He deceives her with lies for a time, but finally tells her the truth, and while he is asleep she calls for a man and he shaved off the seven locks of his head. The Philistines come upon him, put out his eyes, and bind him with fetters of brass and make him grind in the prison house. We read the sad and tragic story. We ask, How could a man be so foolish? He had surely enough experience with Philistine women to know they could not be trusted. The 'biggest fool in the world" ought to have seen that this "strange woman" would sell him to his enemies, and yet he deliberately walks into the trap. Strange as this story is, we see it repeated over and over again. We see men leaving a good wife and children to fall into the clutches of some other woman. We see women who are blessed with a good husband and children, do likewise. We see men and women go on drinking whiskey until they are destroyed. There are many forms of intemperance, as I said before. Our age is cursed with every kind. All forms of intemperance lead to misery and to hell. Samson is an outstanding example of intemperance in bodily appetites and passions.

4. *His Victory and Revenge*: 16:21-31.

His hair begins to grow again. His enemies failed to note this. He is brought forth from

prison to "make sport" for the great crowd who were gathered together to sacrifice to Dagon. He asks the lad who held him by the hand to place him where he could feel the pillars of the house. He prays his prayer and God gave him strength to pull down the house and destroy some 3,000 of his enemies. Thus he revenged himself. He might have well said, "What a mess I have made of my life!"

Caesar or God?

In the fourth century, Augustine, in a harvest sermon, said: "Our forefathers abounded in plenty because they gave God the tithe and to Caesar tribute. But now, because our devotion has receded, the imposition of taxes has advanced. We are unwilling to share with God, giving Him the tenth, and now, behold—the tax-gatherer takes from us that which God receives not." History repeats itself! And Christians cry out against taxes! Twenty-five cents out of every dollar we earn goes for one tax or another, most of which is for past wars, and in preparation against the possibility of war, while we give 4/10 of 1% for the salvation of mankind. We groan under the burden of Caesar's tax because we are unwilling to "render unto God the things that are God's."

It has been announced, however, over the radio that "We are in the midst of spending a billion dollars (the support of a million missionaries for a hundred years) on the defense of the Atlantic seaboard." Yet, our only sure defense is the bringing of the whole world under the reign of the Prince of Peace. In our mad race to prepare for the possibilities of war, our missionary program is underfinanced and, therefore, under-manned. We actually spend twenty times as much for chewing gum in America as we give to meeting the needs of the world with a vital missionary program.

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CHILDRENS Page



The Ant - A Worker

It is a very small insect, with a big idea: Work while it is Summer, for the winter cometh when no ant can work. The Bible speaks twice of this little fellow, and both times very good. Proverbs 6:6-8 "Go to the ant, thou sluggard; consider her ways and be wise, which having no guide, overseer or ruler, provideth her meat in summer, and gathereth her food in the harvest" and Proverbs 30:25, "The ants are a people not strong, yet they prepare their meat in the Summer." And Shakespeare (in King Lear) says, "We will set thee to school to an ant to teach thee there's no labouring i' the winter." Did you ever follow a line of ants storing up food? See what heavy loads they carry, and what long distances they travel to their storehouse. Children are little, too, but they can work, and they can help. Then, when it's time to play, it's lots more fun! "You hear that boy laughing? you think he's all fun; but the angels laugh, too, at the good he has done; the children laugh loud as they troop to his call, and the poor man that knows him laughs loudest of all." (Oliver Wendell Holmes) E.

YOUTH PROGRAM FOR JUNE 22

By THE REV. B. HOYT EVANS

It's My Soap Box

Scripture: Acts 5:21b-29

Suggested Hymns:

"Lord, Speak to Me that I May Speak"

"Take My Life, and Let It Be Consecrated"

"I Would Be True"

Program Leader's Introduction:

It is an important part of our Protestant heritage to insist on the separation of church and state. Wherever and whenever the church has sought to control the state or the state has sought to control the church, serious abuses have arisen. Sometimes it is suggested that the church should be more zealous than it is about making its voice heard in political matters. There are many who believe that for the church to speak in matters of politics is a violation of the principle of the separation of church and state. It is a very short step from speaking on politics to wholesale involvement in politics.

There is a big difference between separation of church and state, and the separation of Christians from the state. As we noted last week, Christians have some definite obligations to their government. One of these obligations is to make themselves heard. If it is unwise for the church as the church to speak in political matters, it is needful for individual Christians to make their voices heard. By the title of our program, "It's My Soap Box," we do not mean that Christians ought to make speeches from soap boxes, but we do mean that we have a responsibility for speaking out. In this program we shall consider some of the rules to govern our speaking.

First Speaker:

Sometimes we are given the impression that there is special virtue in opposing things and speaking against them. Usually it is far more effective, and certainly more pleasant, to raise our voices in support and commendation of that which is good. The teacher who has mastered the art of honest praise can get far more work and cooperation from her students than one who nags and threatens, and the relationship between them is much more pleasant. Christians ought to learn how to speak positively. There is no guarantee of virtue in being disagreeable. If we will become more watchful to use our voices and our influence in support of that which is good, we shall not have to spend so much time and energy opposing that which is wrong.

Second Speaker:

What are the subjects on which a Christian has an obligation to speak? The Christian ought not to be ashamed to take his stand on any matter where basic morality is involved. Basic morality is summed up in the Ten Commandments and in love to God and to our neighbors. The mature Christian will take every opportunity to encourage such morality and to oppose violations of God's moral code. In this connection, we need an increased understanding of all that is involved in the Ten Commandments. We need to understand, for instance, that anything that tends to endanger the life and health of our neighbor is a violation of the sixth commandment. We are also bound by that commandment to do what we can to promote health and physical welfare. When we begin to look at the whole law in this light, we see that there is much which Christians should be saying in the realm of morality.

Third Speaker:

We recognize the truth of what the first speaker said, that there is nothing commendable about being disagreeable just for the sake of being disagreeable. Even so, we must admit that times inevitably come when we must disagree, or else compromise our Christian convictions. It is a duty which we may not enjoy, but which we must not shirk. When it is necessary to disagree, there is a right and a wrong way in which to do it. When we find ourselves obligated to speak out against that which is wrong, we must see to it that we speak in a spirit of Christian love. The Lord has told us that there will be times when the truth is offensive, but He does not want us to make ourselves purposely offensive as we speak the truth. If we disagree in a truly Christian spirit, we may

be used to win others to the way of right and truth.

Fourth Speaker:

In our country we believe in what we call "freedom of speech." Freedom of speech means that our citizens are granted the right to disagree with the majority, even with the government, and the further right to give expression to their disagreement. Christians must recognize this right. Sometimes we wish that the mouths of those who take issue with what is good could be closed by law. Christianity would not be safe in a land where such a thing were permitted. Christians are responsible for preserving the right of dissent even for those who are opposed to what we stand for.

When we speak of freedom of speech, however, we do not mean that a person is free to say whatever he pleases. When he begins to undermine basic morality and endanger the rights of others by what he says, a man does not deserve the protection of the government or of decent people. It disturbs us when Communists seek refuge under the same constitution which they desire to destroy. It does not seem fair for the Roman Catholic church to demand the liberty to propagate their belief in our country which they deny to other religions wherever they can. These things do not make us happy, but as long as devout Christians will know the truth and will accept their responsibility of speaking out, we need not fear. We have a right to speak. Let us see to it that we use it.



GEORGIA

Atlanta — (PN) — Sixteen members of the Board of Women's Work, presided over by Mrs. Morrell DeReign of Caruthersville, Mo., new Board chairman, met in committee sessions on May 14th, and held their general Board meeting May 15th, at the Presbyterian Center here.

Three of four new members attended the Board meeting for their first time. Mrs. W. W. McCrary, Jr., Lonoke, Ark.; Mrs. S. R. Williamson, Springhall, La.; Mrs. W. K. Brown, Nashville, Tenn.; and Dr. B. Frank Hall of Wilmington, N. C., have just been elected to membership on this Board, under which comes the work of the 850,000 women of the Presbyterian Church, U. S.

Reports from the six committees of the Board were heard during the plenary session, following the report of the Executive Secretary, Mrs. Leighton M. McCutchen, and presentations from staff field assignments by four staff members, Miss Annie Tait Jenkins, Miss Janie McCutchen, Miss Louise Farrior, and Mrs. Mable C. Morley.

Proposals for allocation of the $377,700.00 budget approved by the General Assembly for the Board's work in 1959 were approved by the Board when presented by George B. Hoyt, Atlanta layman who is chairman of the Business and Finance Committee.

Underscoring the Board's interest in the 1959 meeting in Brazil of the World Presbyterian Alliance, the Board noted that the 1958 General Assembly in Charlotte named Mrs. A. Walton Litz, Mrs. A. R. Craig, and Mrs. L. M. McCutchen to represent this Church on the Department of Women's Work of the Alliance. The Board suggested that these women be included in the General Assembly official delegation which will be named to attend the meeting in July and August, 1959. The Board was so interested in assuring the participation of these women in the Alliance meeting that it authorized the underwriting of much of the expenses of the three in the event they are not chosen official delegates.

Authorization of the Board was given to Secretary McCutchen to visit mission areas in Brazil while she is in that country.

The Board approved the Business and Finance Committee's recommendation that a Certificate of Service be given to members of the Board at completion of service, and to all former members, as a token of appreciation for their service to the Church through Board membership. Samples of these certificates are to be submitted for approval, at the Board's fall meeting.

Mrs. Julius H. Smith, of Dallas, Texas, chairman of the Editorial Committee, presented the report of that committee, calling attention to the promotion and sales of literature of the Board. Members voted to revise and reprint the booklet, "I Saw the Lord," written by Mrs. L. M. McCutchen, and have it available for further use by local churches.

The report of the Leadership Education Committee, presented by Mrs. Helen T. Vass of Homestead, Fla., was adopted, giving approval to the suggestion that two briefing conferences be held at the offices of the Board of Women's Work in preparation for 1959 women's Training Schools. One of the conferences would be composed of persons selected by each Synodical, who would study the 1960 literature and be prepared to interpret it at Synodical Training Schools during the summer of 1959. The other conference would be held for Presbyterial presidents and district chairmen on the three all-Negro Presbyterials, offering similar services, preparatory for the Negro Presbyterial Training Schools.

Mrs. W. H. Hopper, of Louisville, Ky., chairman of the Program Committee, presented the report of that committee, which had met the previous day in joint session with the Editorial Committee. Both committees accepted the action of the Centennial Committee as adopted by the General Assembly that the special Bible study for 1961 be on "The Basic Beliefs of the Reformed

Faith." The two committees also recommended that the Circle Bible study for 1961 be on the Book of Philippians. The Program Department of the Board, in its committee's report, stated its intentions to produce programs, in co-operative efforts with the Division of Men's Work, which relates to the denominational Centennial observance in 1961.

Board members adopted the recommendations of the Program Committee that a leaflet for 1959, similar to the 1958 leaflet, "Seeing Myself as a Part of the Church," be prepared for individual use; that the material prepared by Dr. Georgia Harkness for this year's Week of Spiritual Enrichment be put in attractive form and made permanently available; that since the emphasis for 1959 is World-Wide Witness, a writer from abroad be obtained to write the "For Personal Use" leaflets for the Week of Spiritual Enrichment.

Members unanimously adopted the recommendation of the Program Committee endorsing the four-year program of the United Clothing Appeal of Church World Service. A special report on the Conference on the United Clothing Appeal, held in New York in April, was presented by Miss Janie McCutchen. Already the Appeal is being made to local groups, calling for clothing to be sent to the Church World Service for overseas relief. Donors are also being asked to give 8 cents for each pound of clothing donated, to take care of processing. Miss McCutchen told board members that Women of the Church groups could participate in the program by urging the use of local publicity, filmstrips and posters, and through the distribution and use of literature, and gathering the clothing itself .

The Board adopted the report of the Executive Committee, which recommends that the next meeting of the Board of Women's Work be held July 11-14 at Montreat, North Carolina, with a consultation among the Board, the Women's Advisory Council, and Staff scheduled for July 12.

NEWS of CHURCHES around the World

Report of the Ad Interim Committee on Mass Communications

A number of copies of the "REPORT OF THE AD INTERIM COMMITTEE ON MASS COMMUNICATIONS," adopted unanimously by the 1958 General Assembly, are available. The report, including tabulations of replies to questionnaires, will be sent on request as long as the supply lasts. Requests for copies may be sent to the Division of Radio and Television, 341-B Ponce de Leon Ave., N.E., Atlanta 8, Ga.

We quote the following from the *Religious Newsweekly* published by the National Council of Churches:

May 20, 1958

Four Major Issues on General Board Agenda

The churches' concern for unemployment, agricultural policy, public assistance and the control of space and armaments will be topics for discussion and action when leaders of the National Council of Churches meet in Minneapolis, Minn., the first week in June.

The current unemployment situation has been discussed since April by a committee of the Department of the Church and Economic Life, its director the Rev. Cameron P. Hall declared, and a statement will be presented to the Board.

Public assistance problems have resulted in a proposed statement by the Department of Social Welfare in line with the recommendation of the National Conference on Policy and Strategy in Social Welfare that the churches make this one of their concerns. That conference brought 300 church experts together in Atlantic City in May 1957. Executive director of the department, the Rev. William J. Villaume, noted that this proposed statement was adopted unanimously by a commission of his department in March.

Perennially since December 1950, said the Rev. Kenneth L. Maxwell, who heads the Department of International Affairs, the National Council has reiterated the concern of the churches for the control of armaments and use of atomic energy for peaceful purposes.

Editor's Note — We can but wonder about the qualifications of these church leaders to make pronouncements on matters of government policy; also the right of the Church to intrude in areas so far afield.

We would be happier about the whole situation if the Church leadership so active in these social areas would be willing to make *equally unqualified pronouncements with reference to the Christian faith itself.* But let anyone raise a question about any basic doctrine of Christian truth and they shy away as though from a plague. It is at this identical point that the essential weakness of such movements is found. Reformation? By all means. Personal redemption? Well, that is a matter of debatable relevance.

Memorial to Earl G. Beyerle, Sr.
June 14, 1898 - April 27, 1958

Whereas God hath called unto Himself his able, faithful, and diligent servant, Elder Earl G. Beyerle, Sr., Clerk of Session, be it resolved by the Session of the Glen Haven Presbyterian Church of Decatur, Georgia.

We give thanks for the 19 years of his membership in this church and for the blessings brought by his lifetime of service to our Master.

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We shall hold in loving remembrance his effectiveness in all church responsibilities and his willingness to use his remarkable sound judgment and unusual administrative skill in advancing manifold church and civic causes.

We shall pray that the example of his unselfish generosity and his constant spirit of Christian cooperativeness may continue to affect the lives of all of us who had the great privilege of association with him.

We assure all members of our friend's family of our sharing the sorrow of their bereavement. We also are grateful that our friend's faith was shared by his family.

We place on a special page of our Session book this testimonial so that our grateful tribute will be recorded so long as our records endure.

Unanimously adopted May 18, 1958, Session of the Glen Haven Presbyterian Church, Decatur, Georgia.

—Rev. Russell Strange, Pastor
Elder Dennis Lown
Elder Wm. S. Sharp, Clerk of Session

APPALACHIA

King College

Thirty-seven seniors were candidates for the Bachelor of Arts degree at King College, Bristol, Tenn., this spring.

The graduating class on May 25 heard the Reverend Charles Edward Gammon, pastor of the Central Presbyterian Church of Chattanooga, Tenn., deliver the baccalaureate sermon. The commencement address on May 26 was given by Dr. C. Everett Tilson, professor of biblical theology at Vanderbilt Divinity School and the newly elected president of the King College Alumni Association.

The honorary degree of Doctor of Divinity was conferred by the college on four outstanding Presbyterian ministers: the Reverend Hugh Frederick Ash, pastor of The Village Chapel, Charleston, W. Va.; on the Reverend Charles Edward Gammon, pastor of the Central Presbyterian Church of Chattanooga, Tenn.; on the Reverend Willard Alexander Peak, pastor of the Lookout Valley Presbyterian Church of Chattanooga; and on the Reverend William Mitchell Schotanus, pastor of the Waverly Road Presbyterian Church, Kingsport, Tenn.

The Rev. George Anderson Joins King College Faculty

The Reverend George Andrew Anderson, vice president of Montreat College, will join the King College faculty next month as Dean of Students, it has been announced by President R. T. L. Liston. Mr. Anderson succeeds Dr. F. S. Rankin, who is retiring after eleven years' service as dean.

"It is a pleasure to welcome Dean Anderson to our King College faculty," commented Dr. Liston.

A native of Farmville, Va., Mr. Anderson is a graduate of Hampden-Sydney College and of Columbia Theological Seminary. He received the Th. M. degree in 1947 and was that year ordained to the Presbyterian ministry. He served as Professor of Bible and Dean of the Presbyterian College of South Carolina from 1947 until 1956. In 1956 he came to Montreat College as the active administrative officer of the College, serving under the general presidency of Dr. Rupert McGregor.

Mr. Anderson's wife is the former Miss Mary Katharine Ballard of Glen Jean, W. Va. They have six sons and one daughter.

GEORGIA

Atlanta — (PN) — Fifteen members of the Centennial Committee of the Presbyterian Church, U. S., met at the Presbyterian Center here to discuss plans for the denominational Centennial observance in 1961.

Dr. Wallace M. Alston, president of Agnes Scott College, chairman of the Committee, presided over the general sessions.

Detailed planning and procedure for the 1961 observance, including the program, invitations to representatives from other Church and ecumenical bodies, and certain financial aspects of the Centennial celebration were referred to sub-committees for study and later action by the Committee as a whole.

The Centennial observance will formally begin with the meeting of the 1961 General Assembly, and be climaxed on Reformation Sunday in October.

The Centennial Committee urges that a strong Centennial emphasis be included in the meeting of the 1961 Assembly. The Committee also emphasized that the Centennial program be designed primarily to point the Church forward.

Theme of the Centennial, adopted by the 1957 General Assembly, is "Our Presbyterian Heritage and Mission." In the Committee's report to the 1958 Assembly, it stated that "our common traditions in doctrine, polity, worship and practice will be presented in such a way as to strengthen our sense of unity with the Calvinistic family, and through it with the Ecumenical Church."

Next meeting of the Centennial Committee was set for February 16, 17, 1959. On the 16th, subcommittees of the general committee will meet, with the plenary session scheduled for the following day.

Ralph A. Huie

Atlanta — Ralph A. Huie, ruling elder at Central Presbyterian Church here, vice-president of Atlanta's First National Bank, and civic leader, died at his home, on the morning of May 21, after a two-years' illness with leukemia.

Only a few weeks before his death Mr. Huie gave notice of his retirement as city alderman after serving in that position for the past 15 years.

Under the automatic retirement system,, he retired from membership of the Board of Church Extension last February. Mr. Huie set a record by having served on his denominational Executive Committee of Home Missions, and later on the Board of Church Extension, for a total of fifteen years and never missed a meeting of either of these groups.

The 64-year-old Presbyterian leader was chairman of Atlanta's important finance committee for the past 11 years, steering the city through its greatest era of expansion and prosperity. He also

had served on every other major committee in the city government.

Mr. Huie was in the banking profession for 47 years and for the past 17 years was in charge of the North Avenue Branch of the First National Bank, Atlanta.

Among the many offices he held, he was director of Gordon Feeds, Inc.; Potter and Rayfield, Inc.; Master Manufacturing Co.; the Southeastern Fair Association; and was a trustee of Westminster School in Atlanta. He was also a Mason, a member of the American Legion, and a member of the International Lions Club.

Funeral services for Mr. Huie were held May 22, with Dr. Stuart R. Oglesby, pastor of Central Presbyterian Church where he was an elder, officiating. Honorary pallbearers included William Hartsfield, members of the Board of Alderman, city department heads, officers of the Central Presbyterian Church and the First National Bank, and officers and past masters of the J. C. Greenfield Masonic Lodge.

The mayor of Atlanta ordered the flag to be flown at half mast over the city hall until after the funeral, and city hall offices closed early on the day of the funeral.

Mr. Huie is survived by his wife; a son, Dr. Ralph A. Huie, Jr.; two daughters, Mrs. George Winship, Jr., and Mrs. Kenneth E. Johnson; a sister, Mrs. Guy A. Bennett of Miami; eight grandchildren; and two nephews.

CHEROKEE PRESBYTERY

Rome, Georgia — The Rev. William B. Hood, member of Wilmington Presbytery, and former pastor of the Wallace, N. C. Presbyterian Church, was received into the membership of Cherokee Presbytery, at its recent meeting in Cloudland, Ga.

A Commission composed of Rev. Robt. C. Pooley, Jr., of Rome; Rev. Dennis Ketchem, of Rome; Rev. Jack Robinson of Silver Creek, and Ruling Elders J. A. Bush, of Rome and L. V. Andrews of Cedartown, was appointed to install Mr. Hood, pastor of the Rockmart Presbyterian Church, Sunday, May 25th.

A second commission was appointed to organize a new church in East Marietta, to be known as the John Knox Presbyterian Church. Members of this commission include Revs. Murdoch McK. Calhoun, and H. K. Holland of Marietta; and Rev. L. R. Scott, of Rome. Ruling Elders Richard Nash and James Anderson have been named to complete the commission. Dr. Claude Pritchard, Secretary of Home Missions for the Board of Church Extension, Atlanta, Ga., will preach the sermon.

The Rev. H. Paul Currie, at his own request was divested of office, without censure, and his membership placed in the Rock Springs Presbyterian Church, Atlanta, Ga.

Presbytery elected Ruling Elder J. L. Fesperman, of Dalton, moderator in nomination, and adjourned to meet at the First Presbyterian Church, Rome, Ga., Wednesday, June 4th at 5:00 P. M.

Robert C. Pooley, Jr.

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FLORIDA

Miami Springs — (PN) — In a report to the meeting of the Synod of Florida, Dr. Thomas P. Johnston of Dunedin said that FHA approval on a loan has been obtained, and that construction should begin soon on the Bradenton unit of the Presbyterian homes for elderly citizens.

Dr. Johnston is president of Presbyterian Homes of the Synod of Florida, Inc., the church corporation which has done much of the preparation for the project.

Architects' drawing has been approved and the building is now up for bidding on construction, Dr. Johnston said.

The five-story modernistic style building would house 145 occupants divided among the 75 single room and 35 two room apartments. Each would be completely furnished for those accepted in the Bradenton unit and the building will also contain a chapel, library, infirmary, kitchen, beauty and barber shops. Living costs are not fully determined yet, but those who are able to pay will do so, and assistance will be given those who need it, Dr. Johnston explained. There will be tasks available for those who wish to help in that way.

The Synod heard estimates calling for an annual operating cost of the home of $270,000 with some of the income to be derived from the residents of the $1,000,000 building. The Synod has designated $30,000 from its benevolence fund each year and has authorized a Mothers Day offering for the home.

It is eventually planned to have other similar homes in the Orlando area and in southern Florida. The Bradenton home will not be equipped to take care of bed-ridden cases, but everything will be done to make this home a safe and comfortable one for its senior citizens, Dr. Johnston said.

NORTH CAROLINA

Rose Hill—Mount Zion Presbyterian Church here will celebrate its 100th anniversary special services at the Church on June 29.

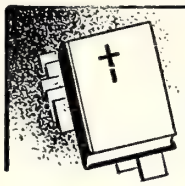
The Rev. S. G. Harness, now pastor of Fuller Memorial Presbyterian Church in Durham, who was for 16 years pastor of Mt. Zion church until 1943, will deliver the sermon. He is the only living former minister of the church. The present pastor is the Rev. W. H. Allison.

Among those who have served the church as minister during its history are the late Rev. W. P. M. Currie of Wallace, whose portrait will be presented to the congregation at the services, and the late R. Murphy Williams of Greensboro. Dr. Joseph Wilson, father of President Woodrow Wilson, was stated supply for the church for a brief period.

Since 1951 the church has occupied its stone building of Gothic style.

The celebrations will include a basket dinner, a homecoming observance for former members, and worship services.

The church was established by Wilmington Presbytery in 1858 as a convenience for members of historic Grove Presbyterian Church of Kenansville, and Rockfish Presbyterian Church near Wallace, the two oldest Presbyterian Churches in North Carolina, when they wished to better serve the community situated between them.



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The Pocket Testament League

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NORTH CAROLINA

Maxton — (PN) — On Sunday, May 18th, Mrs. R. M. Williams, organist for the First Presbyterian Church in Maxton, played for her 10,000th church service.

The 77-year-old began as church organist in 1897, and was only 17 years old when she played for her first church service.

For 61 years Mrs. Williams has played for practically every Sunday School and church service Maxton's First Presbyterian Church has had. She has also played for most of the weddings and funerals held there during that time.

Even with hours of her time taken up with the music of the church, she has found time to teach Sunday School and serve as president of the Women of the Church.

When Mrs. Williams began playing the organ, she traveled much of the time throughout North Carolina, taking part in the evangelistic services of Evangelist William Black. When she began playing the organ for the First Presbyterian Church here, Dr. H. G. Hill was pastor. Today — 61 years later — she still plays with the same zest and skill that she had then.

Mrs. Williams studied music at the Durham Conservatory of Music, Durham, N. C., and Flora MacDonald College at Red Springs.

She was honored by her church in 1951 when the congregation held a "Miss Annie Night" (she is affectionately called "Miss Annie" by her friends there). On this occasion, members of the church expressed their feeling of esteem to her and presented her with a wrist watch and a cash gift.

Davidson Announces Union Carbide Scholarship Winner

Davidson — Louis Lasseter Burton has been awarded the Union Carbide and Carbon Corporation Scholarship at Davidson College for the coming year.

Burton, a high school senior of Cartersville, Georgia, was announced the winner in a field of over 300 applications for scholarships at Davidson, by the Chairman of the Scholarship Committee, D. Grier Martin.

The selection of scholarship winners at Davidson is based on merit and ability but the actual amount of the award is determined by the financial need of the recipient.

Burton, who plans a vocation in physics, was a semi-finalist in the National Merit Scholarship competition. He not only served in various positions of leadership in his high school class but was editor of the school paper as well. He also earned a varsity letter in tennis and was on the National Scout Jamboree Staff.

Davidson — Davidson College on May 24 announced winners of five major scholarships to high school seniors entering Davidson this fall.

Awarded C. R. Harding Scholarships are Robert A. Waugh of St. Petersburg, Florida, and James M. Davis of Asheville, N. C. Receiving Curtis B. Johnson Scholarships are Alden D. Miller of Raleigh, N. C., and Harry B. Richardson, Jr., of Bowling Green, Kentucky, and Donald B. Saunders of Upper Montclair, N. J.

These boys were winners of five of Davidson's twenty-five major scholarships awarded to outstanding students from a field of over 300 applicants. Competing for these scholarships were five National Merit Scholarship winners and numerous Certificate of Merit winners in the National Merit Scholarship program.

The Harding and Johnson Scholarships range from honorary awards in which no grant is made to stipends of $2800 covering four years, depending upon the financial need of the applicant. Though the selection is based upon merit and ability the amount of the award is determined by the recipient's need.

President D. Grier Martin in announcing the winners said, "The final selection was based on the secondary school records of the applicants, recommendations, and tests, the most important of which is the Scholastic Aptitude Section of the College Entrance Examination Board Test."

James M. Davis, a senior at Lee Edwards High School in Asheville, is Secretary of the Student Council, President of the House of Representatives, and Moderator of Asheville Presbytery (Young People).

Alden D. Miller of Needham Broughton High School in Raleigh is a Student Council member and is outstanding as a playwright and actor of the Little Theatre staff.

Harry B. Richardson, Jr., a senior at College High School in Bowling Green, was president of his Junior Class, Moderator of the Senior High Fellowship, and Varsity letter winner as manager of the basketball team.

Donald B. Saunders of Upper Montclair, New Jersey, is a member of the National Honor Society, the Student Council, the Glee Club, and is President of the French Club. He has served on the Yearbook staff and has been President of the Young People's group.

Robert A. Waugh of St. Petersburg High School is a winner of the D.A.R. and American Legion Citizenship Awards and has served as President of his Junior Class. This year he is President of the Student Council.

MISSISSIPPI

Belhaven College

Belhaven College in Jackson, Miss., conferred thirty-one bachelor of arts degrees and three bachelor of music degrees in a Diamond Jubilee commencement ceremony on June 2.

The commencement speaker was Kenneth S. Keyes, prominent Florida realtor and oustanding Presbyterian layman. Dr. David H. C. Read, pastor of the Madison Avenue Presbyterian Church in New York City and former chaplain to the queen of Scotland, spoke at baccalaureate service. Speaker for the commencement vespers was Rev. Charles G. Bruce, pastor of the First Presbyterian Church in Louisville, Miss.

Four honorary degrees were conferred. Mr. Bruce received a doctor of divinity, as did Rev. George W. Long, Jr., pastor of the First Presbyterian Church in Tupelo, Miss., and Rev. Arthur M. Schneider, Jr., pastor of the First Presbyterian Church in Pascagoula, Miss. An honorary doctor of music degree was bestowed upon Mr. Jerome P. Robertson, minister of music at the Second Presbyterian Church in Memphis, Tenn.

The commencement week end officially opened the seventy-fifth anniversary celebration of Belhaven College,, which will be observed through December, 1959.

The Diamond Jubilee Anniversary year at Belhaven College in Jackson, Miss., opened officially with commencement week end May 31 to June 2 under the direction of Prof. Robert De Vos, the newly-appointed director of the seventy-fifth anniversary.

De Vos was named by the board of trustees and President McFerran Crowe to supervise the various activities planned as part of the special observance which will run until Dec. 3-, 1959.

Professor of voice at Belhaven, De Vos has handled such administrative posts as dean of men, chairman of the radio and TV committee and director of the 15-minute recorded series, "Voice of Belhaven." He headed the High School Day committee which conducted an all-day open house for prospective students and also was tour manager of the annual 2000-mile spring Chorale trip. In addition he directs the Men's Ensemble and the Girls' Sextet.

Belhaven College merges three separate endeavors in higher education by the Southern Presbyterian Church. The first of these, Mississippi Synodical College, was founded at Holly Springs in 1883 and united with Belhaven in 1939.

McComb Female Institute became part of Belhaven in 1911 when the college moved to its present site in Jackson. Because the physical plant and location in Jackson was selected for the combined institutions, the name of Belhaven was kept for the merged schools.

Events on the anniversary schedule began with alumni homecoming May 31 followed by baccalaureate and vespers for seniors on June 1. Graduation exercises were held on June 2.

With the opening of school next fall, additional events which will take place are the anniversary convocation, a Diamond Jubilee pageant, a newly-instituted Alumni Day, the anniversary choir tour, dedication of the new science building, Founder's Day, a spring lecture series and a concert series.

As part of the Diamond Jubilee observance, alumni and friends of the college are establishing a "Living Endowment Fund." This fund is designed so that everyone who wishes to further the work of the college may have a part in supporting its programs and works. Under this plan, Belhaven boosters, instead of contributing principle to the college endowment fund, give a yearly sum equivalent to the interest on that principle, thus making it possible for larger numbers of friends and alumni to participate than in previous endowment drives. De Vos also will head the Living Endowment Fund.

SOUTH CAROLINA

Clinton — Presbyterian women of South Carolina will focus on the Bible department of Presbyterian College as a special project for increased support.

That's the announcement today from Mrs. R. Grier Robinson of Charleston, president of the Women-of-the-Church of the South Carolina Synod, who said that each local church group has been urged to place this department in its budget for 1959.

Mrs. Robinson pointed out that the synodical executive board, at a recent meeting, officially recommended the Bible department as a worthy project for the 301 local women's organizations throughout the state. She said the action has received strong endorsement from the membership, and a number of the groups already are at work on it.

Dr. Marshall W. Brown, president of Presbyterian College, expressed deep appreciation for the increasingly strong interest and support of the dedicated Presbyterian women of South Carolina. He said that when this new program reaches its full potentiality it will stand as a major contribution to the forward strides of the institution.

Dr. Brown pointed out that the Bible department is the keystone of the religious training which annually sends forth from Presbyterian College scores of ministerial candidates and future lay leaders to nourish the life and growth of the Church.



ALL OVER THE WORLD PEOPLE ARE DESTITUTE, COLD, HUNGRY

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The Man I Remember



MAN TO LAWYER: As we prepare my will there is one man I want to remember—the college teacher. The character and influence of one of my professors has been one of the most important factors in my life. How important a job these church college teachers do—and how well! How can I help professors such as he?

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FOREORDINATION EXPLICITLY STATED IN SCRIPTURE

Acts 4:27, 28: *For of a truth in this city against thy holy servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy hand and thy counsel foreordained to come to pass.*

Eph. 1:5: *Having foreordained us unto adoption as sons through Jesus Christ unto Himself, according to the good pleasure of His will.*

Eph. 1:11: *In whom also we were made a heritage, having been foreordained according to the purpose of Him who worketh all things after the counsel of His will.*

Rom. 8:29, 30: *For whom He foreknew, He also foreordained to be conformed to the image of His Son, that He might be the firstborn among many brethren: and whom He foreordained, them He also called: and whom He called, them he also justified: and whom He justified, them He also glorified.*

I Cor. 2:7: *But we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory.*

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EDITORIAL

Thoughts and Imaginations

In the rightful emphasis on consistent Christian living there is an area often forgotten or ignored — the area of our thoughts; the imaginations of our hearts. A sober analysis of the things within our minds, the thoughts which only too often we cherish and dwell upon, will convince each of us how sinful they are.

A study of the Scriptures will reveal that much is said about this. Isaiah proclaims: *"Let the wicked forsake his way, and the unrighteous man his thoughts."* In Proverbs we read: *"The thoughts of the wicked are an abomination to the Lord."* In another place Isaiah says: *"Their thoughts are thoughts of iniquity."* Jeremiah warns of the judgment which comes from evil thoughts.

Our Lord is very specific on this subject: *"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man:".*

The Bible is as an x-ray, looking into our hearts and showing us the evil they contain. In Hebrews we are told that the Scriptures are, *" . . . a discerner of the thoughts and intents of the heart."* As early as Genesis 6:5 we read: *"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually,"* but in 1958 the heart of unregenerate man is no better. Paul, writing to the Roman Christians, describes evil men of every generation: *"Because that, when they knew God, they glorified him not as God, neither were thankful: but became vain in their imaginations, and their foolish heart was darkened."*

Probably in no area of life do Christians sin as much as in the thoughts we cherish. Unknown to those around us we forget that they are known to God, and they are not only an offense to Him but are also the object of His judgment. The Psalmist writes: *"The Lord knoweth the thoughts of man, that they are vanity,"* while David, a man after God's own heart, prays fervently: *"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."*

Our prayer today should be: *"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.* The Apostle Paul, writing to the Corinthian Christians, speaks of the "strong holds" that must be captured and pulled down if we are to be the kind of Christians God wants us to be: *"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."*

This is a plea for heart-searching, for a confession of the sin of which we all are so frequently guilty and which is so rarely realized. That it is a grave offense to God the Bible makes abundantly plain. That it is easy for us to gloss over because there is no outward act makes it all the more subtle and dangerous. With David of old we all need to pray:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report if there be any virtue, and if there be any praise, think on these things."

—L.N.B.

Am I Ready?

The most important question for any individual has to do with readiness for death and eternity. We recently sat in a crowded church during a funeral. Many present were close friends. About some of them there was the serious question — were they ready for this inevitable future?

Why is it that there is so little reference to death, its inevitability and its finality, so far as this world is concerned? There seems to be almost a conspiracy of silence, but in that silence there lurks tragedy.

Some may say that talk about death is too morbid. We do not think it morbid to warn against accidents; to take measures against epidemics; to take out life insurance; to take the precautions necessary for safety and health. True, all of these are designed to protect and preserve life. But standing in the shadows is the inexorable fact that some day we shall die.

To some the thought of death involves an emotional reaction they would evade. But evasion of a fact is the most childish thing one can do.

Or, because there is so much of interest in the world; so many things to do, places to go and experiences to be shared in, one may say that either thought or talk about death is unwarranted. Where the inevitable is concerned its consideration is always warranted.

But some think that talk about death is unwise because it warps our outlook on this life. The simple fact is that no man is prepared to live this life aright until he is prepared to die, and no one is prepared to die until he knows in his heart that Christ has died for his sins and has accepted that which He has done.

The Christian is the only person in this world who has a right to be happy. He is the only person who should smile. He has life now and he has it for all eternity.

The Bible makes repeated references to death. It makes it plain that death is but a transition, either into the glorious and eternal presence of God or into an eternal separation from Him. The Gospel of Jesus Christ is a many-faceted marvel of God's love and one of its greatest truths is that Christ came into the world to save sinners, and to be "saved" means eternal life with Him.

The Church owes it to all who enter her doors that they shall hear plainly the way of life. Only in Christ is the sting of death removed, for sin and death are the arch enemies of mankind and our Lord has triumphed over both.

A Christian funeral should bear joyous witness to the hope we have in Christ.

But only Christians can have Christian funerals.

—L.N.B.

God's Laws

This depression has demonstrated clearly that while man has unquestionably made great progress in his understanding of the laws of mechanics—i.e., the relation of things to each other, he is still woefully lacking in his working knowledge of the laws of ethics—i.e., the relation of people to each other. For instance, man has made the 800 odd parts of an automobile work together in perfect harmony, but where on earth are the 800 people who have learned to do as much.

There is a reason for this. God made man master of the "things" of this earth. Also for nearly 4,000 years He tried men under a set of God-given laws which were intended to govern men's relation with each other. The fact that they did not work was, of course, due to the presence of the devil on the earth.

Then about 2,000 years ago Christ came down to earth and added to the old laws of human relations some new precepts—The Golden Rule —"Love Thine Enemies," "The Greatest Man Is the Best Servant," etc.

But man in his vanity, attempts to supersede Christ's plain instructions with man's bungling, superficial, unstudied laws, theories, panaceas and formulae.

Isn't it queer? If men would follow God's precepts ALL our problems would immediately be solved.

But if men won't do it, dear reader, then you do it personally. Salvation, after all, is personal, not general. Your own action makes it 100 per cent as far as your life is concerned.

"Prove Me Now" says the Lord.

—R.LeC.

Recommend The Journal To Friends

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Reinforcements for Robert Moffatt from Rocky River — 1834

Robert Moffatt of the London Missionary Society moved into the interior of South Africa in 1820 with his wife Mary Smith. Twenty years later he was joined there by David Livingston. But six years before Livingston arrived, three Southern Presbyterian couples set out to re-inforce Moffatt at Kuruman and move beyond him to work among the Matabele at Mosega. Before Livingstone ever set foot on African soil, at least two Southern Presbyterian babies had seen the light of day in the interior of South Africa and one Southern Presbyterian mother had given her life for the Christianization of the Dark Continent. Mary Jane Smithey Wilson of the First Presbyterian Church of Richmond is credited with being the first white woman to give her life for the Transvaal — accordingly her grave is tenderly cared for by the American women of the Martha Washington Club of Johannesburg.

But let us return to the grand old church of Rocky River, Concord Presbytery, N. C. Dr. Makemie Wilson had completed a long and useful career as its Pastor. The young theological graduate from Union was terrified at the thought of trying to fill the great minister's pulpit. But after some months as supply he received a unanimous call and was used of God for the hopeful conversion of some two hundred and fifty people, the organization of the Sunday School and of a Temperance Society. As he preached on missions God laid the Great Commission on his own soul and on that of a fine young medical doctor in the congregation, Alexander Erwin Wilson, son of the late pastor. This doctor went to Union Seminary to prepare for mission service. Both men found wives in Richmond, Lucy Allen and Mary Jane Smithey. With these were also associated Rev. and Mrs. Henry Isaac Venable of Kentucky. He was of Centre College, of Princeton and of Union and of Hanover Presbytery.

In those days Dr. John Holt Rice was teaching the love of the Redeemer that sent men to the utmost parts of the earth with a sound theology. Turretin's classical Calvinism gave Lindley such a clear grip on the Reformed Faith that he refused the calls of his father and other members of the family to come into the Cumberland Church and stood by his Concord Presbytery. Near the end of his life, there is a gracious letter from him to my first pastor, Dr. R. Z. Johnston of Lincolnton, then stated clerk of the Presbytery.

Learning the language, and maneuvering the long lines of oxen for the thousand mile trek inland, building adobe houses, dealing with the difficult King of the Matabele, Mzilikazi, teaching the natives about the Saviour occupied their time in Mosega. There they lived in their wagons until it got so cold that they were forced to move into the new houses before the mud had completely dried, and soon all were down with fever. From this most of the company recuperated. But while the men were away the Matabele compelled Mrs. Wilson to witness their torturing of a captured Bushman. The horrors of that experience were too much for the body weakened with fever, she slipped away in September 1836 after testifying, "I find Jesus to be an all-sufficient Saviour." "Tell my mother, sister and friends that I have never regretted coming to Africa."

War between the Boers and the Matabele made the work of the mission at Mosega impossible and the other members of the party made the 1300 mile trek around the lofty Drakenberg mountains to Grahamstown and thence north to Natal to join another group of ABCFM missionaries working there for the Zulus. Lindley did a magnificent work with the natives and in helping the Dutch Reformed Church in its earliest days in South Africa. Dr. Wilson after a period in Natal brought his baby back to America.

In 1839 he returned to Africa, this time joining J. Leighton Wilson at Cape Palmas. There he himself died, after having shared as doctor and minister in the opening of the three missions of the ABCFM for Africa: Mosega, Natal and Cape Palmas.

Leighton Wilson's account of the death of Dr. Alexander Erwin Wilson follows:

> "It was truly profitable to attend the death bed of one who was so eminently prepared for this great and solemn change. His mind was unusually clear and his spirit tranquil and composed. He seemed to meet death as a familiar friend, and looked for it as the gate of endless joy. His mind, for months before he was attacked with his last illness, seemed to have been prepared by the Spirit of God in a remarkable manner for this great change . . . His practice was to commit to memory one or more verses from the portion of Scripture which we daily read . . . He said he did not then, nor had he ever for one moment regretted his coming to this part of Africa. He suffered much with thirst, and said, 'How happy are they who quench their thirst at the fountain of living waters.' He sent to the native town for three or four young men, and calling them by name, said: 'I am about to die; I am going to Jesus Christ. I beg you never to forget those things

which I have taught you, but to attend to the salvation of your souls.' After they left he soliloquized, 'Well the Lord is about to take down this tabernacle, but blessed be God, we have a building of God, a house not made with hands, eternal in the heavens."

—W.C.R.

Reaffirming The Reformation

Rev. Paul Wolfe, D.D.

Pastor, Brick Presbyterian Church, New York

Our real concern is not with the Roman Church, but with the Churches of the Revolution. They do not officially deny the right of private judgment, but in practice they are approaching the Roman position and affirming that the Church has authority over social and political problems.

Where once they stood for liberty of conscience, these Free Churches today are stressing "group thinking" and "collective mind". Pronouncements and resolutions on social and political problems, purporting to represent the "group mind" of the Church, are used to compel the individual Christian to conform. Sometimes we are told that these pronouncements carry "authority" to compel the individual Christian to conform.

Church Pronouncements

The pronouncements are on all manner of subjects. Is it foreign affairs? The government of the United States is told how to conduct its diplomacy. Christians are told what they should think about the United Nations. Is it domestic politics? The individual Church member is told whether he can approve Federal oppropriations for education or Federal appropriations for housing; he is told what should be his attitude toward public schools and private schools. A short time ago one of our Church bodies had before it a resolution to tell the President of the United States when he should speak and what he should say in his speech. There is hardly a meeting of a Church body in which some representative of an "action committee" does not bring in a resolution and ask that "the prophetic voice of the Church be heard on (whatever he considers) the social and political crisis of this hour". The Free Christian Churches in the name of group action are asserting authority over almost everything except religion.

Not Voice of the Church

These pronouncements are not the voice of the Church. If they were the voice of the Church, they would have to be debated in every session, in every Board of Deacons, in every congregation, debated back and forth until they actually expressed the judgment of the responsible courts of the Church. This, however, is not what happens. The pronouncements represent the political maneuvering of a hard core of committee-entrenched individuals who use a majority vote of a council to promote their social prejudices. These persons work at this task year in and year out. Some of them are part of the paid secretariat of the Church. Delegates and Commissioners to Church bodies rotate, but these permanent office holders are there year after year writing their "prophetic" resolutions.

Not Prophetic Action

Such action is not prophetic action. Prophecy does not count noses or operate through majority votes. The prophets of the Old Testament were lonely men. Amos, the Prophet of social justice asked that he be not called a prophet. He did not want his name associated with the schools of mass prophecy. The same was true of Jeremiah. The men who were defeating righteousness were the organized prophets who set their truth in place of God's Truth. The true Prophet said—I stand here alone and I speak alone because God commanded me to speak.

But the final critic of these pronouncements is Church law. The words of our Confession in regard to Synods and Councils are: "All synods or councils since the Apostles' times . . . may err and many have erred, therefore they are not to be made the rule of faith or practice." "Synods and councils are to handle or conclude nothing but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth."

One can understand the Pope of Rome claiming authority over social and political problems; he does not believe in the right of private judgment. What is tragic is to have the churches that do believe in religious liberty attempting to play Pope to their own people.

Right of Private Judgment

We should remember that the law of our Free Churches still protects the right of private judgment. Our councils and assemblies, being

made up of all kinds of men with varying capacities for judgment, probably will continue to be the victims of political pressures. You should know, however, that these pronouncements carry no authority and you are not obligated to obey them.

Finally may I remind you that the right of of private judgment is a solemn responsibility exercised under God.

Frequently our Roman brethren speak as though the Reformation stood for religious laissez faire, meaning religious anarchy. They assume that the right of private judgment means that one may think what he wishes and worship as he pleases.

To assert this is to indicate complete ignorance of the teaching of the Reformers. In his statement on the freedom of the Christian man, Luther pointed out that the individual Christian is at one and the same time the most free and the most bound of all men; he is free from the authority of men, but he is bound by the revelation of the Bible and the truth of God's Word. He is bound by the voice of God speaking to his own conscience.

The Christian Is Free

Our Confession of Faith teaches a similar doctrine: "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to His Word." The Christian is free. He does not stand in intellectual or moral bondage to any man, to any council, Presbytery, hierarchy or priesthood. Nevertheless, the Scriptures are to be studied and the will of God obeyed. The Christian stands responsible before the most august court of all, the court of the Living God. "He is constantly referred beyond the Church to the Lord of the Church and summoned as a free man, to make his solemn answer to the rightful Lord of his life." When Martin Luther set the Western world free from the commandments of men he bound it to the Law of God.

There is a scene in Luther's life which no liberty loving Christian should ever forget. A lone man, isolated and seemingly forsaken, stood before the Emperor of the Holy Roman Empire and representatives of the Roman Church. On a table before them were the man's writings. Had he written them? He had. The writings had been condemned by the Roman Church: Did he still believe what he had written? He did. He knew the penalty for heresy? He did. Would he retract and recant? The man paused before he answered and then spoke in measured words, "I cannot submit my faith either to the Pope or to the councils because they have frequently erred and contradicted each other. Unless I am convinced by the testimony or by clear reasoning since my conscience is thus bound by the Word of God, I cannot and will not retract for it is unsafe and injurious to act against one's conscience. Here I stand: I can do no other. May God help me. Amen!"

Sturdy Independence

"Amen" and "Amen" and yet again, "Amen". And let all of the Church courts, councils, presbyteries and assemblies of our Free Churches re-echo that Amen. In such sturdy independence is the foundation of political and religious liberty. To attempt to substitute for such independence the servile group mind and the standardized social thinking of our time is, in the words of the late General Smuts of South Africa, "the greatest human menace" to religious, and all other liberties. May this sermon assist some of you to achieve such sturdy independence under God and to stand fast in the liberty wherewith Christ hath made us free.

—*Excerpts from Sermon Preached October 27, 1957.*

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Manasseh's Prayer

Prepared by

MRS. MOLLY JONES MONROE

"Manasseh's Prayer", sometimes written "The Prayer of Manasses", the Greek form of the word Manasseh, is that portion of some editions of the "Apocrypha" sandwiched in between "Bel and the Dragon" and "I Maccabees".

At the outset, all Christians should share both the Apostle Paul's belief when he said in II Timothy 3:16 "All Scripture is given by inspiration of God" and also the belief of the early fathers of our church when they said in the "Confession of Faith", "The Old Testament in Hebrew and the New Testament in Greek being immediately inspired by God, and by His singular care and providence kept pure in all ages are therefore authentical." True Christians believe that the Bible, from Genesis 1 through Revelation 22 is the inspired Word of God and further, that the same Holy Spirit that inspired all these various men to write down God's message to us, is able and has been able through the ages to keep God's Holy Word all together in one Bible for us, for "With God all things are possible." Therefore, the books of the "Apocrypha", along with the writings of Josephus and some of the New Testament apocryphal books should hold little interest for Christians, other than casual historical reading material of that day and time.

A study of Manasseh's Prayer should begin in God's Word to get something of the background of this man, Manasseh, who, most authorities agree was the most wicked king that Judah ever had. He also ruled Judah longer than any other king of Judah ruled—55 years.

Beginning with the 29th chapter of the Book of II Chronicles and the 18th chapter of II Kings, we read that Manasseh's father, Hezekiah ascended the throne of Judah when he was 25 years old, about the year 726 B.C.

Hosea, the last king of Israel, was ruling in Israel. This was just a few years before the northern kingdom of Israel was carried into captivity by the Assyrians.

Hezekiah was the son of the wicked King Ahaz, but the Bible tells us that his mother was Abi or Abijah (longer form of the name), the daughter of Zechariah. Many authorities believe that this Zechariah was the prophet and that Abijah was his godly daughter.

It is felt that if a child has to have only *one* godly parent, it is far more important for the mother to be a devout believer. At any rate, Hezekiah seemed to follow after the religion of his mother. To review a little further, when Hezekiah came to the throne of Judah, the nation as a nation had forsaken Jehovah, and abandoned His worship. The nation was weakened by spiritual illness and enfeebled by moral corruption to a stage approaching disintegration. Hezekiah reopened the sanctuary and had the priests and Levites purify themselves. He reinstated, purified and revitalized formal worship of Jehovah according to the authoritative forms. He sought a revival of true worship and cleansed the land of the shrines and images of false gods. For fourteen years he built up a reserve of spiritual and moral strength against the hour of need.

Hezekiah did not stop with purifying and vitalizing the Jewish religion. He developed material power by such improvements as a water system that gave Jerusalem a sure and ample supply; he stored up food, ammunition, and other supplies, and he strengthened the fortifications of Jerusalem.

One of the most spectacular things that took place during Hezekiah's reign was the siege of Judah by the powerful, victorious Sennacherib. In Chapter 32 of II Chronicles, verse 1 we read, "After these things and these acts of faithfulness (on the part of Hezekiah), Sennacherib, King of Assyria came and invaded Judah. . . ." We have seen how faithful Hezekiah had been to the Lord and how he had led the people in true religious revival. Now, after he had been so faithful to Jehovah, Sennecharib took his cities and advanced toward Jerusalem. This is an interesting turn of events. Up to this time, in the time of the Judges and in the period of the Kings, the men of God have proclaimed that enemies have come upon the Jewish people and their leaders because they forgot the Lord and sinned against Him. But now, the most powerful enemy of all was advancing against a faithful king who had led his people in real revival and religious reform.

It is human nature to feel that faithful service should be followed by peaceful reward. However, God does not always work that way. Sometimes the enemy does come and destroys us because we are weak due to sin and unfaithfulness. But at other times real revival and faithfulness to the Lord only strengthens us so that when the enemy comes we shall be strong in the Lord and overcome in the power of His might. We should never judge God's love and care by our ease and comfort. We know that the enemy and trials come to everyone, and only as we are strong in the Lord will we be able to stand and withstand. In Hebrews 12:6-7 we read, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?"

Often the Christian who suffers the most is the most patient. Jesus, who suffered more than all, was the most patient of all.

At first, when Sennacherib took the fortified cities, Hezekiah weakened and sent him tribute or bribe money to keep him from coming to Jerusalem, but when Hezekiah realized that Sennacherib was coming on relentlessly to try to take Jerusalem, he didn't sit down and whimper and cry to the Lord about how faithful he had been to Him. No, first of all, the scripture tells us he got busy. He did all he and the people of Judah could do. He dammed up the water supply so the Assyrian soldiers would have a scarcity of water, he had water piped underground into Jerusalem so they would have an ample supply, even in a long siege. He strengthened the wall and his fortresses; he even had shields and darts made for the common men, not in the army, so they could man the wall.

God blessed Hezekiah when he did all he could do first, and then Hezekiah asked the Lord to do what he couldn't do. God expects us to do all that we can and not to be lazy Christians. Because Hezekiah and his people had been faithful to the Lord, Hezekiah gathered his men together and said to them, "Be strong and of good courage. Do not be afraid or dismayed before the king of Assyria and all the horde that is with him; for there is one greater with us. With him is an arm of flesh but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves in the words of Hezekiah, king of Judah." That is a thrilling, magnificent confession of faith on the part of King Hezekiah. It would be wonderful if we had more leaders like that today. The world can only be conquered militarily when it is converted spiritually. Then, enemies become friends.

After Hezekiah had done all he and the people could do, he sought Isaiah the prophet of God and besought him to lift up a prayer to God for the remnant that was left. God always takes care of His own people. He subsequently annihilated Sennacherib's army—185,000 men—and Sennacherib, in shame and humiliation, crawled back, so to speak, to Assyria, to be murdered by his own sons in his heathen temple.

So much detail about Hezekiah has been given here to emphasize how God-fearing Hezekiah was and in what close communion he lived with His Lord.

Just after Sennacherib was vanquished, the Scripture tells us that Hezekiah became sick unto death with some deadly infection akin to a boil.

Hezekiah prayed earnestly to the Lord that his life would be spared, and in answer to Hezekiah's prayer, God did lengthen Hezekiah's life fifteen years, and as a sign to Hezekiah that He would lengthen his life fifteen years, God made the shadow on the sundial go backwards ten degrees. At the end of these fifteen years Hezekiah, God-fearing even as was David, the Scripture says, slept with his fathers and his son, Manasseh, then twelve years old, born to Hezekiah and his Queen Hephzibah during those fifteen years in which the Lord lengthened Hezekiah's life, ascended the throne.

God's Word doesn't tell us anything about Hephzibah, Manasseh's mother, but her name. Whether she was a godless mother or whether Hezekiah was too indulgent with the young prince whom he doubtless adored, we don't know, but we do know that Manasseh was one of the most wicked kings that ever reigned in Judah. He tried to undo all the good that his father had done in Judah. We are told that he built up again the high places for idol worship which his father had destroyed, and reared up altars to Baal. He is compared with Ahab, the most idolatrous of the kings of Israel, he even built heathen altars in the House of the Lord, and we are told that he himself worshipped the sun, moon and stars. He also practiced human sacrifice to idols, and caused his own son to pass through the fire. Moreover, in addition to his own personal idolatrous sins, we read that he caused Judah to sin and to do that which was evil in the sight of the Lord, in fact he caused Jerusalem to sin more grossly than the heathen. Furthermore, Manasseh refused to hearken unto the rebuke of the Lord.

To punish Manasseh for all his wrongdoings and for leading the people astray, God sent the Captains of the host of the King of Assyria who took Manasseh and bound him with fetters and carried him to Babylon in captivity.

In captivity, Manasseh turned to the Lord in abject humility and repentance, God's Word tells us, and history records for us in the "Apocrypha" Manasseh's beautiful prayer of repentance. One remarkable thing about this prayer is the fact that Manasseh didn't try to get to Heaven on his "father's coat-tail". He didn't once remind God how his father had loved and honored Jehovah, but he only claimed God's everlasting mercy:

"O Lord, Almighty God of our Fathers, Abraham, Isaac and Jacob, and of their righteous seed, who hast made Heaven and earth, with all the ornament thereof; who hast bound the sea by the Word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable: but thy merciful promise is unmeasurable and unsearchable; for thou art the most high Lord, of great compassion, long-suffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee; and of thine infinite mercies hast appointed repentance unto sinners, that may be saved. Thou, therefore, O Lord, thou who art the God of the just, hast not appointed repentance

to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up my head, neither have any release: for I have provoked thy wrath, and done evil before thee; I did not thy will, neither kept I thy commandments. I have set up abominations and have multiplied offenses. Now, therefore I bow the knee of my heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities, wherefore I humbly beseech thee, forgive me, O Lord, forgive me and destroy me not with mine iniquities. Be not angry with me forever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, even the God of them that repent; and in me thou wilt shew all thy goodness: for thou wilt save me, that am unworthy according to thy Great mercy. Therefore I will praise thee for ever all the days of my life; for all the powers of the heavens do praise thee and thine is the glory for ever and ever. Amen."

Scripture tells us that God answered Manasseh's prayer, brought him out of captivity, and restored him as King of Judah, and that Manasseh was a righteous king all the rest of his days.

We may not have built heathen altars and sinned in the same way or ways that Manasseh did, but we are, each one of us sinful at heart, even as was Manasseh. We so often worship money, power, prestige, popularity, and hosts of other things more than we do our Lord. God has waited almost 2,000 years now for our wicked world to repent and accept the Gospel. His watchful care over us is manifest in the multiplied blessings he gives us every day. It is God who gives us all we need and who keeps our world safe on its course. The world is not at all thankful to Him, much less repentant.

Let us each one humble ourselves under the mighty hand of God, casting all our care upon Him, knowing *that anchor holds.*

Only as we faithfully study the Word of God can we know His Will and only as we receive God's Son presented in His Word can we have the power to do His will. In I John 5:18 we see that Christ keeps us, we do not keep ourselves. It is *Christ* with the power. It is *Christ* who keeps you and me. When Christ keeps us He helps us to overcome trials and temptations.

Every day or so our newspapers herald to the world that we are facing a national crisis. We seem to move from one crisis to another. We see, looking back over history, that we are not the first people ever to face a crisis, and the same God who has watched over many nations in their hours of crises is still watching over His own.

Sennacherib, before he tried his siege of Jerusalem, sent three ambassadors to try to undermine Judah from within, by frightening the common people into overthrowing Hezekiah. Today, nations try those same tactics. Several have tried to overthrow us from within. Oh, how we need a Hezekiah today and a return to the Lord.

We do have the same God today that Hezekiah had, the same God that forgave Manasseh, and He is still able to do exceeding abundantly above all that we can ask or think, if we turn to Him in repentance, as the Kingdom of Judah did in Hezekiah's day and as Manasseh did. Our Saviour is a *living* Christ. He *lives* today.



Grundy, Virginia
May 24, 1958

Rev. Henry B. Dendy, D.D., Editor
The Southern Presbyterian Journal
Weaverville, N. C.

Dear Dr. Dendy:

The statement concerning the Confession of Faith on the cover of the May 21, 1958, issue of the **Journal** is clear enough but it presents only one side of the difficulty.

What to the average layman is so difficult is the statement in the Confession of Faith that some men and angels are foreordained to everlasting death. To some the statement is not true and cannot be believed, and to others who profess to believe the words as used do not mean what they plainly purport to say.

Webster's dictionary defines foreordination as "previous ordination or appointment." To most people this would certainly convey the meaning that God purposely created some men and angels in order that He might send them to suffer in everlasting hell for the manifestation of His own glory. In other words, it is difficult to understand from the statement in the Confession of Faith how the words as used can mean that some men are purposely predestined to heaven unless it means that others are purposely predestined to hell. The thought, that a just, loving and merciful God would purposely create a man destined for everlasting torment for the manifestation of God's own glory, is simply unbelievable.

I have heard the doctrine of predestination explained to my satisfaction by very able ministers of the Southern Presbyterian Church, but I have never heard nor read any explanation of the doctrine consistent with the language used in the Confession of Faith that: "By the decree of God, for the manifestation of His own glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death."

Why should not the doctrine of the Church be more clearly stated in concise but compre-

hensive language so as to correctly and clearly convey the real thought behind the doctrine?

Would it not convey the real meaning if put in this language:

God created men and angels for the manifestation of His own glory, and by decree foreordained to those who should conform to His plan of salvation, everlasting life, and to those who should not conform, everlasting death.

If this is not what is meant then I would certainly appreciate a concise statement of what it does mean couched in laymen's language, for after all the vast majority of Christians are laymen and need not to be confused but should have a statement which they can understand without apparent conflict with their faith in a just, loving and merciful God, and his plan of salvation through Jesus Christ that "Whosoever" (and not merely some) "believeth in Him should not perish, but have everlasting life."

Sincerely,

F. W. Smith

One of the **Journal's** loyal constituents submitted an original "pome" for publication (it was impossible!), but all we could do was to explain the lack of space and to praise the "motif" (for the motif was indeed praiseworthy).

The "poet" was greatly pleased by the commendation and wrote extolling the critic's skill in appraising poems.

So we responded as follows:

You do me too much honor, Friend;
I don't deserve such praise,
For I have blundered time no end
When judging poets' lays.

And if by chance that I should score,
Exceptions prove the rule,
I go on stumbling more and more,
Deserving ridicule.

Yet, praise is sweet, though giv'n amiss,
And like a common worm
I'll bask in ignorance and bliss,
While luckless readers squirm.



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THE SOUTHERN PRESBYTERIAN JOURNAL
WEAVERVILLE, N. C.



LESSON FOR JUNE 29

By THE REV. J. KENTON PARKER

A Spokesman For God

Background Scripture: I Samuel 2:12 to 3:21

Devotional Reading: Ephesians 6:10-20

It is quite a relief to turn from Samson to Samuel; from a man who made a mess of his life to one who made a success out of life. Samuel is the last of the Judges and the best of the Judges. The concluding chapters of the book of Judges show the chaotic nature of these times when there was no king in Israel and every man did that which was right in his own eyes, or very much as he pleased. The book of Ruth is a bit of beauty and brightness which lets us see that there were some good simple people even in those days.

Our Devotional Reading exhorts us to put on the whole armor of God and be strong in the Lord and in the power of His might. Samuel was a man who put this into practice long before Paul wrote about it. He knew especially the power of the sword of the Spirit which is the Word of God, for Samuel was a great teacher and established schools or "seminaries" where young men could be taught the Scriptures, the schools of the prophets. His influence was tremendous and he began to consolidate Israel into a nation again. He was judge and prophet all in one. It was during his life that the transition was made from a Theocracy to a Monarchy.

I. *The Weakness of Eli and the Wickedness of Eli's Sons*: 2:12-36.

Eli was the High Priest when Hannah came and prayed her prayer for a son. She kept her vow to God and brought the child Samuel to the tabernacle to be loaned to the Lord all the days of his life.

The sons of Eli were very wicked; selfish, greedy, immoral, and a disgrace to their office. In the expressive words of Scripture, "they knew not the Lord." They profaned the priesthood and brought the curse of God upon their father and upon the nation.

It is rather surprising that the boy Samuel, growing up in such an atmosphere, should have been such a good man. The words used about him are similar to the ones used of Jesus: And the child Samuel grew on, and was in favor both with the Lord, and also with men.

A man of God came to Eli and warned him about the wickedness of his sons and the judgment which was coming upon him and his house. It is true that he had remonstrated with his sons: Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress. God charges him with honoring his sons more than he honored God. They made themselves vile and he restrained them not.

This is a very timely lesson for us today. The blame for so much "Juvenile Delinquency" has been placed squarely on the fathers and mothers. Many of these young people come from broken homes and others from homes where there has been no discipline or home training. They do not come from homes where there is a "Family Altar" or where the parents take the children regularly to church and Sunday School. I wonder just how it was in Eli's home? What sort of woman was Eli's wife? Was Eli so busy with his duties in the tabernacle that he did not take time to train his own children? Was he weak and wavering in his discipline? He was evidently to blame, for the Lord certainly tells him so. Were there unusual temptations for young people? It is a remarkable fact that Eli, Samuel and David, all failed in training their children. We study Eli today. In Chapter 8, when the elders of Israel gathered to ask for a king, they said to Samuel, "thy sons walk not in thy ways" and we are told that they turned aside after lucre took bribes, and perverted judgment (8:3). All of us know what a mess David made of his home and the punishment and sorrow that came. What a tremendous responsibility rests upon the parents! How we need all the grace and strength that God can give! Oh, that the lesson of Eli might be learned before it is too late.

II. *The Call of Samuel*: 3:1-10.

This is one of the most familiar and most beautiful stories in the Bible and we have

often told it to our children. It is strange that Eli had not told Samuel about the Lord. Samuel heard a voice calling him, and thinking it was Eli, he ran to him saying, Here am I; for thou calledst me. This he did the second time, and Eli told him to answer, Speak, for thy servant heareth. So when the Lord called again, Samuel answered, Speak, for thy servant heareth.

It is a great experience when a child hears and answers the call of God. Are we praying that our children (or grandchildren) have such an experience? In our preaching; in our teaching in the Church School; in our contact with young people in camp, are we encouraging them to expect and answer that call? One snowy day in a little church in England the boy Spurgeon heard and answered. There are young people in our homes and in our congregations that ought to be expecting the Lord to speak to them in a very definite way. I do not know whether Samuel had much help from older people, even Eli. I am sure that Hannah remembered her boy and prayed for him. Had she not dedicated him to the Lord? When we take our children to God in prayer, God will honor us and them by calling them into His service. When we have our children baptized do we fully dedicate them to the Lord? The vows we take at that time are very solemn and sacred. As preachers we ought to emphasize this at the time of baptism.

III. *The Message for Eli*: 3:11-18.

The first message that Samuel had to deliver was a very sad one and a very disagreeable one. He was no doubt very fond of his "foster-father" and somewhat afraid of him, perhaps. God tells Samuel of the terrible judgment which is coming upon the house of Eli because his sons had made themselves vile, and he restrained them not. The task of a prophet (one who speaks for God, or a spokesman for God) is not always a pleasant one. We have to tell men of sin and punishment and warn them.

Samuel delayed telling Eli until he was called and commanded to hide nothing from him of all that God had revealed. So Samuel told him all. The reply of Eli is noteworthy. It shows a submission to God which is commendable: It is the Lord let him do what seemeth him good. How much better it would have been if Eli had heeded the previous warning of the man of God, or even better, had restrained and trained his children for the Lord. We cannot succeed in our task by ourselves, but we do have the promise that if we train up a child in the way he should go, that when he is old he will not depart from it. It is very, very sad when we have to say, it was my fault. When punishment comes we should be submissive to God. He has to chasten us and "Whom the Lord loveth He chasteneth." Eli submitted to the rod.

IV. *A Prophet of the Lord*: 3:19-21.

A prophet is one who speaks for God. With Samuel we see the beginning of the long line of prophets. Moses was a prophet, but the prophets, as we usually think of them, did not rise until Samuel. He established the Schools of the Prophets, and had a regular circuit where he went, in Samaria, Gilgal, Bethel, Ramah, Shiloh, and Jericho. It is a long way, of course, to Elijah and Elisha and the many prophets of Israel and Judah, but to Samuel must be given the credit for starting a regular system of training. He taught the word of the Lord and he also judged the people: he was a "circuit judge" in a real sense and also a "circuit rider," or teacher and preacher. "Prophecy became a continuous and organized institution, and the New Testament speaks of him as the first of the long line of prophets who foretold the days of the Gospel" (Analytical New Testament) (See Acts 3:24).

Sometimes "A Spokesman for God" has a hard and discouraging work. Samuel had disagreeable work, as we have seen, in his first message of condemnation. He had to tell Saul, the first king, some terrible facts. While he was judge he had to rebuke and warn Israel.

A spokesman for God has to deliver the message as God gives it to him. His business is not to change the message to suit the people, but to say what God has told him to say. Even Balaam, the covetous prophet, recognized this. He said to Balak that he could only say what God told him to say, and he went on to bless Israel when Balak had hired him to curse them. (Balaam's great sin was in causing Israel to become entangled in the immorality and idolatry of the Moabites, and thereby bringing a curse upon them).

As prophets today — and every preacher is a prophet in the real meaning of the word — for he speaks for God. We think of a prophet as one who foretells the future, and some of them did this, but their main business was simply to take God's message, often a message of rebuke and warning, to the people. Jeremiah was so distressed and burdened and discouraged that he wanted to stop preaching, but God's Word was like a fire in his bones and he had to speak. Would that all of us might feel the compelling force of the Gospel message! We are to proclaim it to the world as God has revealed it to us, not change it to suit the modern mind but to make the modern mind hear and heed and even tremble at the message.

YOUTH PROGRAM FOR JUNE 29

By THE REV. B. HOYT EVANS

My Job, Too

Scripture: I Timothy 2:1-4; Romans 13:1-7

Suggested Hymns:

"Jesus Calls Us: O'er the Tumult"
"Stand up, Stand up for Jesus"
"Rise up, O Men of God"

Suggestions to Program Leader:

(If there is an elected or appointed public official in your congregation, it might be very interesting and helpful to ask him to speak to your group about the responsibility of rendering public service as a Christian. The young people should be given an opportunity to ask questions as to how one enters public service and about its trials and rewards.)

Program Leader's Introduction:

In our past two programs on Christian citizenship we have discussed the privileges and responsibilities which belong to the Christian as a member of society. We have seen that he is obligated to be informed about the governments under which he lives. He has an obligation and a right to vote his intelligent convictions. He is obligated to pay taxes and to render military service whenever it is required. He is also responsible for expressing his convictions and exerting his influence in matters of political and civic concern.

We have noted that these rights and obligations belong to every Christian citizen, but for some there is still more responsibility. In this program we want to consider public service as a vocation. We are all persuaded that in times of crisis God has raised up leaders to direct our state and nation. The Bible makes it very clear that some men were God's chosen vessels in places of political leadership. This is indeed the ideal way for the influence of Christianity to be brought to bear on the life of a nation. Some have thought that the church as an institution should act like a pressure group to direct the course of government. This is where there is danger of violating the principle of separation of church and state. If the church instills in its people a respect for righteousness and truth and a sense of responsibility to God and man, then these people can become leaders in the government and make their influence felt. We want to consider the possibility of serving God as public officials.

First Speaker:

With all the publicity that has been given to instances of corruption in government and public life a great many people have become very cynical in their attitude toward politicians and public officials. There was a time when the highest goal a young man could adopt was to enter politics and hold an office in government. Today some people are saying that to be a politician is a cheap and shameful thing. This is one of the most sinister ideas that we could possibly have. If there is corruption in politics and in government life, Christians have no one to blame but themselves. When able and honest people refuse to accept their political responsibility we can expect political life to deteriorate. The fact is, however, that not all politicians and public officials are inferior and dishonest by any means. There are many public servants of high moral character who are dedicated to selfless service. We should be grateful for their devotion, and, as young people, we should at least consider joining their ranks that God may be honored in the life of the nation.

Second Speaker:

It is to be hoped that God will lead some of our finest Christian young people to run for elective offices when they reach mature years, but not all government service is rendered by those who are elected in political campaigns. The government maintains many institutions and agencies to serve its people. There are schools, prisons, health and welfare agencies, etc. If these agencies and institutions are staffed and headed by Christian people they should serve more efficiently. The opportunities for Christian influence in such positions is almost unlimited. Christianity has a distinct obligation to furnish leadership in this area of our society's life. Christian young people should consider the possibility of preparing themselves for institutional service.

Third Speaker:

Many people are becoming alarmed about the increased size and cost of government. It is not our purpose to pass judgment on this matter, but merely to observe that besides elected officials and institutional workers many, many people are employed by the government. The

CHILDRENS Page



Swat The Fly!

Flies are pests; they carry disease germs and deposit them on food. Never heard of a fly doing any good. They just don't. Before wire screens were discovered, flies would swarm into the house and pester people. Fly traps and sticky flypaper would get rid of some of them, but always some remained. to bother folks; keep them from taking a daytime nap, unless there was a mosquito net. Even then they would find an entrance. The fly-swatter was invented, and that helped. Still the pesky fly would appear out of nowhere and buzz around so fast you couldn't swat it. One of the plagues God visited upon Phaaoh and the Egyptians was flies — swarms of flies. Temptations are like flies. They slip up on you so suddenly and quietly. What do you do to a pesky fly? you swat it. Do that to your temptations. Tempted to lie? Swat it; to take something that does not belong to you? Swat it; to tell a tale on your school mate? swat it; to disobey father or mother? Swat it. Know what makes the best swatter for these flies? Prayer. Ask God to help you resist temptation

now open your Bible to — 1. Cor. 10:13.

law of averages indicates that at least some of us may soon find ourselves in this category. We shall not likely have policy making or administrative responsibility, but we shall be responsible for the efficiency of that part of the government where we work. Some people seem to think that because the government has a great deal of money to spend that a certain amount of waste and carelessness is to be expected and will certainly not be noticed. The Christian cannot afford such an attitude. Who can say how much of the staggering waste is due to this kind of thinking? The Christian government worker will be just as conscientious in his use of time and material as if it were his very own. What a difference it would make if all government workers were Christians and did their work as Christians should?



WOMENS work



Bible Study for Circle Leaders on *"The Church in the New Testament"*

"The Church in the New Testament"

Prepared by Morton H. Smith, Professor of Bible, Belhaven College, Jackson, Mississippi

Lesson 7 THE SUFFERING CHURCH

The Lesson in Outline

Introduction — suffering of the Church, one of our most difficult problems

I Peter 4:12-19 — A Directory to Christians Suffering for their Faith.

I. Be Not Astonished at Sufferings

II. Be Not Depressed by your Sufferings — But Rejoice

III. Be Not Ashamed of your Sufferings.

IV. Persevere in well doing, commit your souls to God in your sufferings.

Introduction

As we come to this lesson on the "Suffering Church" we are confronted with one of the most difficult subjects that faces Christians. "Why do the righteous suffer?" has been the age long question of men. It was the question of the book of Job. The whole Bible bears on this subject, indicating that suffering was introduced into the world by sin, and will not be entirely wiped away until the end of the world. "And He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away" (Rev. 21:4).

Of necessity we must treat this subject most briefly. It is suggested that the Circle Bible Leader and each member of the Circle make a careful study of the list of Scriptures given in the *Presbyterian Woman's Workbook.* In these passages there is a good survey of the subject. Our purpose in this lesson will be to present a detailed treatment of a single passage which seems to cover the whole subject, with the hope that this may be of aid to the teacher as background for her lesson.

Before entering upon our treatment of this passage we should point out two serious errors that must be avoided as we think of the suffering Church. The first is the idea that the Church by her suffering in any way pays for her sins. To teach this would be to deny the clear teaching of Scripture that Jesus Christ is the All-Sufficient Saviour. Hebrews 9 and 10 clearly teach that His Work was a full and complete and final sacrifice for our sins. Jesus taught this from the Cross when He cried, "It is finished!" If our salvation rested in any way upon ourselves, then we have no hope of salvation, for we are all gone astray, and all have come short of the glory of God.

The second error that we might fall into is that of thinking of the suffering Church as a redeeming community in the world. The Church itself is not redeeming the world. Rather, the Church is the redeemed community of God's elect in the world, and bearing witness to the grace of God to the world. To teach that the Church saves the world is to deny the pre-eminence that is due to Christ and to Him alone. The Church's one task is to be the pillar and ground of the truth, to uphold and bear witness to the truth, not to take it upon herself to try to redeem the world in her own strength or efforts. This is the work of God alone, not of the Church.

I Peter 4:12-19 *A Directory to the Christian Suffering for His Faith*

In our treatment of this passage as a directory to the Church under suffering we are frankly indebted to the Rev. John Brown, a minister of the United Presbyterian Church in Scotland of a century ago, for his superb commentary. We are following his outline and quoting frequently from his work.

I. *Be Not Astonished at Your Suffering* - Verse 12

The first direction given to the Christians is that we ought not to be astonished at the sufferings of the Church as though this were a strange or unexpected occurrence. The reason for this may be found in part from the figure used for our trials, namely that of a refiner's fire. The refiner tries his metals with fire to test their purity, and to remove impurities from them. This is one of the basic teachings of Hebrews 12:1-13 regarding the chastening of the Lord. "All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that are exercised thereby, even the fruit of righteousness" (Heb. 12:11).

It might seem strange to the Christian Church to have to face the fact of suffering, especially when this suffering comes at the hands of wicked and sinful men. Yet this is all under the providence of God. We must remember that the Christian faith is in direct opposition to the world. "The spirit of Christianity is so directly opposed to the spirit of the world, that the wonder is, not that there has been so much persecution, but that there has not been more" (Brown). "If they were of the world, the world would love its own; but because they were not of the world, therefore the world hated them as it hated Him" (John 15:18).

No, it is not strange that the world should hate the Christians. "There is in the life of a Christian convincing light, that shows the depravity of the works of darkness, and a piercing heat that scorches the ungodly, which stirs and troubles their consciences. This they cannot endure, and hence arises in them a contrary fire of wicked hatred; and hence the trials, the fiery trials, of the godly" (Leighton on I Peter).

Brown suggests that without the persecutions by the world the Church would soon become entirely secularized by the world. "It is needful that the Great Husbandman take the fan in His hand, that He may purge His floor, driving off the chaff, and bringing close together the good grain." Suffering in the Church then produces a purified Church, for those without root are offended when tribulation arises and walk no more with Jesus, whereas those who have root, "tribulation worketh patience, and patience endurance and endurance hope" (Rom. 5:3-4).

Not only does persecution improve the Church itself, but it also improves true members of the Church, just as the refiner's fire improves the metal. "Suffering for Christ, in some form and degree or other, seems to be essential to the formation of the Christian character; and that character has usually reached nearest to perfection in those who have had the largest share of that kind of trial (Brown). A case in point is that of the Apostle Paul, who is certainly recognized to be among the very highest of God's saints, and yet one who underwent untold suffering and agony for his Lord.

Finally, it should not be a cause of surprise that the Church has to go through suffering, since her Lord had to go through so much Himself. "The disciple is not above his master, nor the servant above his lord. If they have persecuted me, they will persecute you" (John 15:20). "In the world ye shall have tribulation" (John 16:33). "Marvel not that the world should hate you" (Matt. 16:24). "All that will live Godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). "Through much tribulation we must enter into the Kingdom" (Acts 14:22).

II. *Be Not Depressed By Your Sufferings*— Verse 13-14.

Instead of being depressed when suffering comes, the Apostle calls us to rejoice. Paul in Romans 5:3 instills the same attitude: "And not only so, but we also rejoice in our tribulations . . . " Peter gives us three reasons for this rejoicing: the first, because if we endure we are partakers of Christ's sufferings; second, because this assures our fellowship with Him when He comes in glory; and third, because we have the Spirit of glory given to us already.

Christians, in suffering for Christ, are partakers of His sufferings. This statement must be understood in the light of other passages of Scripture. It does not teach that we are partaking in the atoning work of Christ on the Cross, for Christ Himself declared from the Cross that that was finished. So also do the 9th and 10th chapters of Hebrews. What is it then? Brown paraphrases the meaning of the Apostle thusly: "I am so closely connected with Christ, that He regards those sufferings endured by me in His cause, as His sufferings in my body." The same thought is expressed by Jesus Himself to Saul. "Saul, Saul, why persecutest thou Me?" Persecution of the Church was persecution of Christ. Again He taught concerning the final reckoning: "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to Me. Inasmuch as ye did it to one of the least of these, ye did it to Me" (Mt. 25:40,45). Thus it is clear that Jesus looks upon His Church as His very own, and that what happens to that Church happens to Him, so also with individual Christians. Leighton says, "It is a sweet, joyful thing, to be a sharer with Christ in anything. All enjoyments wherein He is not are bitter to a soul who loves Him, and all sufferings with Him are sweet. The worst things of Christ are more truly delightful than the best things of the world; his afflictions sweeter than

their pleasures, his reproaches more glorious than their honours, and more rich than their treasures."

Suffering with and for Christ rather than causing depression should cause joy, for this assures us of being with Him in His glorious return. Paul teaches this in Romans 8:17-18: "if so be that we suffer with Him, that we may be also glorified with Him. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward." Again in II Cor. 4:17 he says, "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory."

Peter then adds the word of comfort that we already have the Holy Spirit of glory granted to us. He is the One who has brought us into the Kingdom of Grace. He is the One who has made us wise, despite the world's reproach of us as fools. He is the One who makes us strong, though they call us weak. He is the one who has given us honor, though the world considers us despicable. He bears witness with our spirits that we are the sons of God, and that nothing can separate us from the love of God found in Christ Jesus our Lord (Rom. 8:16, 31-39). Truly we can cry with Paul, "If God be for us, who can be against us!"

III. *Be Not Ashamed of Your Sufferings*— Verses 15-16.

This exhortation contains first of all a warning to the believers. We are to take heed as Christians that we do not do anything that in itself would bring reproach upon ourselves, and thereby on the name of Christ. The Apostle specifically cites murder, theft, evil doing, and meddling. To suffer when guilty of these is to justly suffer shame for sin. "Exhortations to Christians, in the apostolic epistles, not only proceed on the principle that there were false professors in the primitive churches, who might discredit their profession by unholy conduct, but on the principle that in the truly converted man, that is, 'in his flesh, dwelleth no good thing'; and that but for the restraining influence of the Spirit and providence of God, there is scarcely any violation of the divine law into which remaining depravity, stimulated into active operation by powerful temptation may not hurry him" (Brown). We all need such exhortations. "Sin is hateful in every man, additionally hateful in a professor of Christianity; nowhere so hateful as in the heart and life of a child of God" (Brown). Is it any wonder that the Apostle warns us as he does here? All too often we have brought reproach on ourselves and on the Gospel by our sinful actions. May God preserve all believers from thus becoming stumblingblocks to others!

The other side of the matter is that when we suffer for the name of Christ, we need not be ashamed, but rather ought to glorify God and rejoice that He has deemed us worthy of suffering for Him. When we consider the terrible suffering He underwent to save us from hell, how ready we should be to show our gratitude by suffering any reproach or shame the world may heap upon us for His Name's sake! This should be the case especially when we realize that God in His providence has often used the suffering of His Church as a means of spreading His Gospel. "The blood of the martyrs is the seed of the Church."

IV. *Persevere in well-doing and Commit your Souls to God under Sufferings* — Verses 17-19.

As Peter comes to these verses he indicates that suffering and tribulation must come to the house of God first, and then to the world. The implication is that those of the house of God deserve this because of their sinfulness. To correct this situation he exhorts that we commit ourselves to God, our faithful Creator, and to continue in our well doing. The reference to God as a faithful Creator reminds us of the overall teaching of His being our preserver and sustainer. The Lord is thy keeper, the Lord shall preserve thee from all evil, the Lord shall preserve thy soul (Psalm 121). I give unto my sheep eternal life and they shall never perish (John 10:28-30). Nothing can separate us from the Love of Christ (Romans 8:28-39). When we think of God thus as our Faithful Creator, then truly we should commit ourselves unreservedly into His keeping care. This and this alone can prepare us to meet the tribulations that are to come, but this committal to our faithful Creator does prepare us sufficiently to meet all trials.

"The two injunctions are most intimately connected. It is only he who is continuing in well-doing, that in the day of severe trial can commit the keeping of his soul to God, as to a faithful Creator; and it is only he who commits the keeping of his soul to God, as to a faithful Creator, that in the day of severe trial will continue in well-doing." (Brown).

Conclusion

One last question must be asked. Must all Christians suffer for Christ? In answer to this question Brown says, "All Christians are not tried as the Christians to whom Peter wrote . . . but all Christians meet with afflictions, and meet with afflictions because they are Christians; all suffer, and all suffer as Christians." "If ye are without chastisement, of which all are partakers, then are ye bastards, and not sons" (Heb. 12:8). If we believe in Christ and seek to live for Him as we should then we may

expect trials in this life, but the final outcome shall be glory with Christ. If on the other hand we obey not the Gospel in this life, we have only that final expectation of unmixed misery and everlasting punishment. May God enable each one of us to know with certainty Christ as Saviour and Lord, and be able to bear any sufferings for His glory.

NEWS of CHURCHES around the World

Change of Address: Rev. Donald A. Swicord has changed his address from Panama City, Fla., to 1400 St. Elmo Ave., Chattanooga 9, Tenn., where he entered upon the pastorate of the St. Elmo Presbyterian Church, May 1st, last.

Missionary News

MEXICO

Miss Florence Nickles of the Mexico Mission arrived in the United States on May 16 to begin her year of furlough. She has been working in Cuernavaca, and will make her home during furlough in Berkeley, California.

Miss Nickles first took up her work in Mexico in 1951, after serving many years in China. When she was unable to continue service there because of the Communists, she asked transfer to the new field where her skills in devising audio-visual materials for use by women's presbyterial groups, and in rural missions have been highly valuable. She is from Due West, S. C., and received her training at College for Women in Columbia, S. C., and at the Bible Teachers' Training School in New York.

BRAZIL

Mr. and Mrs. Robert C. Shane and their two children are scheduled to reach this country on June 18 for their furlough from mission work in North Brazil. The have been stationed at Recife.

Upon arrival, they plan to journey to Washington, D.C., which is Mr. Shane's home, and remain there until about July 7. Both the missionaries are members of the Church of the Pilgrims in Washington.

Mrs. Shane is from Bradenton, Fla., and the couple will return to Bradenton from Washington to make their furlough home there.

CONGO

Dr. and Mrs. Robert Dunn and their four children are returning July 2 from service as medical missionaries in Bulape, the Belgian Congo. They will spend the first several weeks of their furlough in Iowa. Mrs. Dunn is a native of Lansing, Iowa. Dr. Dunn is a native of Atlanta, Ga., a graduate of Davidson College and Emory University Medical School.

JAPAN

Dr. and Mrs. W. A. McIlwaine and their daughter, Ellen, from Kobe, Japan, will reach this country about July 7 to begin their furlough from missionary service. They plan to go directly to Montreat, N. C., upon arrival in the United States, and remain there until late August. The rest of the year they will make their home in Mission Haven, Decatur, Ga.

Dr. McIlwaine, a native of Japan, the son of missionary parents, has been serving in the Reformed Seminary in Kobe. He is a member of East Hanover Presbytery, and a graduate of Davidson College and Union Seminary in Richmond. Mrs. McIlwaine is a native of Hopkinsville, Ky., and a member of Westminster Church in that city.

Board Meeting

Six new missionaries were appointed for service in four countries when the Board of World Missions met in May. Three will go as short-term workers, and three as permanent appointees.

Going as educational missionaries to Taiwan will be Mr. and Mrs. Paul Stephen Alexander, of Natchitoches, La. They will work in Tunghai University, the great new (four years old) United Board of Christian Colleges school in Taichung. Mr. Alexander is now assistant professor at Northwestern State College, Natchitoches, in biology, physiology and anatomy. He is a native of Indianapolis, Ind., a graduate of Indiana Central College and Indiana University, where he took his work toward a doctorate. Mrs. Alexander, a native of Malta, Montana, attended the same schools, and is a registered nurse. The couple has three children, and they are members of First Presbyterian Church in Natchitoches.

Named as a medical missionary to the Belgian Congo is Miss Elizabeth Henry Mayo, of Rocky Mount, N. C. She is a graduate of Woman's College, University of North Carolina, and Presbyterian Hospital, Charlotte, school of nursing. She also attended Assembly's Training School. She has been working as a nurse in Richmond Memorial Hospital, Richmond, Va. Her membership is in the First Church, Rocky Mount.

Miss Dorothy Jane Spencer of Gastonia, N. C., was named to a three-year term as an educational missionary to Japan. She will work in Canadian Academy, Kobe. A graduate of Queens College, Charlotte, Miss Spencer has been teaching English in Gastonia, where she is a member of the West Avenue Presbyterian Church.

Named as educational missionaries to Brazil are Mr. and Mrs. Robert Gunder Seaquist, of Montgomery, Ala. They will serve a three-year term as teachers of missionaries' children. Mr. Seaquist is a native of Sister Bay, Wis., he holds a BS in Education from Wisconsin State Teachers College, Platteville, Wis. He is a deacon of Memorial Presbyterian Church, Montgomery, and is an official of a cemetery company in Montgomery. Mrs. Seaquist is a native of Juda, Wis., holds a bachelor of education degree from State College, and did advanced work in genetics at the University of Wisconsin. She taught English in Illinois, and later worked as a technician in a Vicksburg, Miss., hospital. The couple has two children.

The meeting took other important actions, including the election of a new chairman. Dr. James

E. Bear, professor at Union Theological Seminary, Richmond, Va., was chosen chairman, succeeding Dr. Jas. A. Jones, whose term on the Board has expired. Mr. Wm. H. McCord, Sr., of Nashville, Tenn., was elected first vice-chairman, and Dr. W. L. McCoglan, Jr., of Pine Bluff, Ark., was named second vice-chairman.

An action of considerable importance was the approval by the Board of a new retirement arrangement for lay missionaries and other employes of the Board. After careful study by a special committee of the Board, working with the representatives of the Board of Annuities and Relief, the Board voted to place all lay missionaries and other employes who entered service on or after Sept. 1, 1942, under the provisions of the Board of Annuities' Employes' Annuity Fund plan. All ordained missionaries are already under the Ministers' Annuity Fund plan.

All missionaries serving under the Board of World Missions have been protected against retirement by the Board's own plan. Under terms of the action, older missionaries who entered service prior to Sept. 1, 1942 will continue under the Board's plan. Funds now held in the Board's plan to provide for the retirement of the younger missionaries will be paid into the Employes' Annuity Fund to place these lay missionaries under the plan, effective September 1 of this year.

At the same time, the Board welcomed two new members, Mrs. James W. Witherspoon of Beckley, W. Va., and General Joseph B. Fraser of Hinesville, Ga., elected by the recent General Assembly.

The Board's Committee on Overseas Relief and Inter-Church Aid recommended that the Board provide $2000 immediately from relief funds to meet a part of the drastic needs in the famine in North Brazil. This was voted, and an additional amount requested by the North Brazil Mission for inauguration of a work-relief program was referred to the Business and Finance Committee. The mission proposes to use $5000 to hire jobless and starving people for work on mission and church buildings. The mission reports that about 5000 Presbyterians are in the center of the drouth area, and that some are among the people actually starving. The churches in the area have already organized a relief program, and the relief funds voted by the Board will be used to supplement this program through the purchase of additional food, and in the distribution of food received from America.

The Rev. Paul B. Freeland, secretary of Overseas Relief and Inter-Church Aid, reported to the Board that receipts from the Easter Offering for relief totaled $66,341, through May 10. Figures for the same period in 1957 were $61,466, and for 1956, $56,473.

Mr. Freeland also told the Board of his plans for a trip to Europe and the Middle East, as approved at an earlier meeting of the Board. He departed from Nashville on May 14, to attend the annual Consultation on Inter-Church Aid, World Council of Churches, at Evian, France, and to inspect refugee and rehabilitation needs in Europe, Lebanon, Jordan and Iraq. This will be the first visit to Iraq by an official of the Board since the Board voted last year to enter that country as a new mission field.

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Congregation Pledges $255,249 for Missions

Boston—Members of Park Street Church (Congregational) pledged $255,249 for the support of its 121 missionaries in 50 countries at closing sessions of the church's 19th annual missionary conference here. Exceeding last year's pledge by $4,000, the amount raised to over $2,750,000 the total given by the congregation for mission work since the first conference in 1940. Sixty missionaries from 30 countries participated in the 10-day meeting which was attended by 4,000 persons. Dr. Harold J. Ockenga is pastor of the church.

ARKANSAS

Arkadelphia — Philip F. Howerton, Charlotte, N. C., insurance man and newly elected Moderator of the Presbyterian Church, U.S., speaking before the Synod of Arkansas in May, said that Southern Presbyterians should seek to bring more Negroes into the denomination. The Moderator warned that Southern Presbyterians should not forget "one inescapable fact—the Negro in our neighborhood needs the Gospel."

There are only 6,000 Southern Presbyterian Negroes in the entire South, Mr. Howerton said, while the Presbyterian Church in the U.S.A. has 4,500 Negro members in one small area of North Carolina alone.

He also called upon Presbyterians to "abide by the decisions and rulings of the church courts" concerning segregation in the denomination.

Arkansas Synod also reaffirmed previous anti-segregation stands, stating that enforced racial segregation is "discrimination which is out of harmony with the teachings of the Scripture."

A message from the Synod of Kentucky called upon Arkansas Synod "to render before the leaders and people of your state . . . an effective witness to the implications of the Christian faith" by implementing the General Assembly's call to terminate enforced segregation in Presbyterian institutions.

"We share with you the conviction," said the Kentucky Synod message, "that forced segregation of the races is immoral, contrary to the teachings of Jesus, and now illegal."

Florida Synod Orders Retrial in Riverside Church Case

Miami Springs—Dr. Albert J. Kissling, pastor of Riverside Presbyterian Church, Jacksonville, Fla., was upheld as holding doctrine "in harmony" with those of the denomination—following three hours of debate during the meeting of Florida Synod, and charges that the Jacksonville minister was too liberal in his theology.

The charges came from the Rev. Thompson L. Casey, Jr., of High Springs, Fla., who had appealed to the Synod the refusal of Suwanee Presbytery to hear the complaint against Dr. Kissling.

The Synod's statement, supporting Dr. Kissling, declared: "Because of the publicity given to matters discussed in executive session and in the light of a statement made by Dr. Albert J. Kissling on the floor of this synod concerning his personal faith, the synod continues to acknowledge him to

be in harmony with the system of doctrines held by the Presbyterian Church, U.S. and authorizes this statement for publication."

The unofficial charges came before the Synod sitting in executive session during the meeting of the Synod at the Miami Springs Presbyterian Church.

Mr. Casey charged Dr. Kissling of denying predestination and the five principles of Calvinism: complete sovereignty of God, unconditional election of the saved, limited atonement, irresistible grace, and the perseverance of the saints.

The Synod declared that Mr. Casey was out of order, and it sent his complaint back to Suwanee Presbytery.

The Synod also set up a judicial commission to hear an appeal by two members of Riverside Church, where Dr. Kissling has been pastor for the past 25 years.

The members, Ralph Fetener, an elder in Riverside Church, and Jesse A. Wallace, appealed a ruling by Suwanee Presbytery which upheld an action of the session of their church against them, deposing Mr. Fetener as an elder of that church and suspending him from receiving the Sacraments. Mr. Wallace was suspended from the Sacraments.

Another, Mill Smith, along with Mr. Fetner and Mr. Wallece, has headed a group in Riverside Church, opposing some of the views of their minister.

Mr. Smith's case was sent back to the presbytery with orders for retrial.

Among other business that came before the Synod in session here, was the furtherance of the state's first Presbyterian home for the aging. The Synod authorized the borrowing of $1,000,000 for the Home's construction at Bradenton. A 4½ acre site has been given by the community and by the First Presbyterian Church there for this purpose.

HOLLYWOOD, FLORIDA, FIRST

After having been re-elected for three successive years after the age of retirement, Dr. Robert Excll Fry will relinquish the pastorate of the First Presbyterian Church, Hollywood, Florida, on September 1st.

When Dr. Fry assumed this pastorate in January, 1942, the membership of the Church was 239. It is now over 1400. Three units of a lovely church plant have been erected and are now virtually free of debt—the Sanctuary in 1948, the Educational Building in 1953, and the Chapel in 1956. A beautiful furnished manse was also presented to the Church by the George Rice family.

Three missions have been formed from this Church during these years—the West Hollywood Church, the St. Andrew's Church, and the Miramar Mission.

Nine Candidates for the Ministry have presented themselves, of whom three are now ordained ministers in the Presbytery of the Everglades, two are in the Seminary, and two are in the University. Two others removed to the territory of the Presbyterian Church, U.S.A., before completing their studies.

This is largely a tourist church and for six months of the year the church is filled with worshippers both at 9:40 A. M. and 11:00 A. M. The attendance during the past season was larger than ever before.

It is expected that Dr. Fry will continue to serve the Church as Pulpit Supply until his successor is chosen.

Mrs. O. E. Andren
Church Secretary

GEORGIA

Decatur—The Board of Trustees of Agnes Scott College has approved the erection of three new buildings on the campus, Dr. Wallace M. Alston, president of the college, announced today.

The trustees, of whom Hal L. Smith of Atlanta is chairman, have set 1964 as the year for completing the new structures, another dormitory, a fine arts building and a new gymnasium. The 75th anniversary of the founding of Agnes Scott College falls in 1964.

The new buildings are part of a development program for the college first proposed by the trustees in 1953. Another part of the program is the addition of funds to the College's permanent endowment, in order to increase this to $10,000,000.

The two objectives of the development program, buildings and endowment funds, now total 10½ million dollars; $8,050,000 will go into endowment and $2,425,000 will be set aside for buildings including grounds and equipment.

More than three-fifths of the 10½ million goal has been attained to date, and the trustees are making tentative plans for an intensive financial campaign in 1960-61. Dr. W. E. McNair is director of development for the college.

The original buildings portion of the development program included the erection of a student activities building. In the revised plans, the present gymnasium which is centrally located and has ample floor space, will be converted into a student activities building and a new gymnasium will be constructed. The building now used for student activities will be removed.

The proposed fine arts building will be located in the area next to the John Bulow Campbell Science Hall, fronting on S. McDonough St. and lining up with the front entrance of Presser Hall which now houses the music department.

The fine arts building will provide space for the art department, with studios, offices and a gallery and for speech and dramatic art classrooms, studios, offices and perhaps a little theater.

Some cottages now housing students will be removed when the new dormitory is completed. This building's location will be on S. Candler St., extending north and south and having entrances to the campus on Buttrick Drive and Windship Garden.

The new gymnasium will be erected in the area south of the proposed fine arts building, with a front entrance on S. McDonough St. and with an eastern entrance to the athletic field and tennis courts.

Renovation of the present gymnasium for a student activities building will provide offices for student publications, offices and conference rooms for the major student organizations and staffs, a book store, a snack bar and bowling alleys.

The Board of Trustees has authorized its Executive Committee to go ahead with these plans whenever funds become available. Priority in the building of the new additions to the campus will be left to the committee's decision.

LOUISIANA

Camp Alabama—Reed Gardner, of Baton Rouge, was elected president of the men of the Presbyterian Synod of Louisiana at Camp Alabama last week end.

Principal speakers were T. Mack Blackburn, Knoxville, Tenn., president of Assembly Men's Council; Col. Francis Pickens Miller, Chancellorsville, Va., and Dr. Manford Gutze, Columbia Seminary, Decatur, Ga.

Workers together in Christ was the theme and this was the subject of the keynote address by Mr. Blackburn.

Other officers elected were Ted H. Sheppard, New Orleans, vice president; M. E. Mischler, Shreveport, treasurer, and Dr. Warner Anthony, Opelousas, secretary.

NORTH CAROLINA

Montreat — As its gift to Montreat College, the 1958 graduating class initiated a Living Endowment Fund which will be used to help underwrite the self-help scholarship program. Solicitation began May 7 with the mailing of 4499 letters to alumnae of the classes of 1942-57, the class of 1958 and the faculty and staff. The Seniors gave an initial gift of about $250 to underwrite the expense of initiating the program.

Miss Sabra Slay, Jackson, Miss., class president announced that 65 pledges totaling $3,775 have been received through May 24. Of this amount, $1159 was pledged by three-fourths of the Seniors themselves.

The $3775 would be equivalent to a rate of 2½ per cent on an endowment of $151,000.

Burgaw—Mount Williams Presbyterian Church, located about 10 miles east of Burgaw, observed its homecoming on Sunday, May 25. The Rev. James Alvin Williams of the Tarboro Methodist Church, delivered the sermon at the morning worship service.

Services have been maintained regularly for over a century in the church's quaint old building. For the past 45 years, the Rev. P. L. Clark of Burgaw has conducted service at the Mount Williams Church, along with the Burgaw and Hopewell Presbyterian churches. A picnic dinner was served on the grounds after the homecoming service.

Chapel Hill — A contract for nearly $300,000 will be let to a Durham firm for construction of the student and educational areas of the Chapel Hill Presbyterian Church, according to an announcement by the Rev. Vance Barron, minister. He has stated that the combined building contract cost, cost of additional property, architect's fee, and furnishings would bring the total expenditure to nearly $375,000. The student center and educational plant is being financed through a Synod-wide campaign and other funds. The rear section of the church, which was only slightly damaged during a fire on Feb. 27, is being utilized for Sunday School classes and for the church office.

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Montreat College

Montreat, May 29, 1959 — Honor certificates and scolarship pins were awarded to four Montreat College seniors in chapel exercises Saturday. Recipients were Misses Lucille Blackwell, 210 Lakeside Drive, Hendersonville; Pansie Cameron, 3914 Fayetteville Road, Raleigh; Anna Price, 427 E. Ste. Maries Street, Perryville, Mo.; Betty Sue Turnage, Rt. 3, Box 41, Quincy, Fla. To receive a pin and certificate, a student must make a grade of B or above on each subject for three years, one of which must be the senior year.

Honor certificates were also awarded to the following students who made A's and B's both semesters of the 1957-58 term on each subject: Jacqueline Gray, Montreat Road, Black Mountain; Sylvia Haley, 134 Walton Avenue, Danville, Va.; Mary Lou Kiser, 4211 Windermere Lane, Charlotte; Mrs. W. B. Rich, Montreat; Ann Sharpe, Thornwell Orphanage, Clinton, S. C.; Sabra Slay, 1200 Grand Avenue, Jackson, Miss.; all of whom are seniors.

Also, the following juniors, Patty Gray and June McCroskey, Abingdon, Va.; Jean Nash and Martha Rose Miller, Laurel Springs; Barbara Priest, Morristown, Fla.; Jo Thomas, 828 W. Street Augustine, Tallahassee, Fla.

Sophomores receiving the certificates were: Martha McWhorter, Route 1, Easley, S. C.; Martha Robinson, 727 N. Oak Street, Lincolnton; Patricia Shirah, E. Jackson Road, Porterdale, Ga.; and freshmen were Jo Dean Faddis, 107 Landreth Street, Galax, Va., and Nancy Gosnell, Route 1, Asheville.

Monograms were presented by the Athletic association to the following seniors: Louise Bradshaw, Route 3, Mooresville; Jean Burwell, 403 High Street, Oxford; Pansie Cameron, Raleigh.

Additional recognition for excellence in the athletic program was given to the following who had previously received monograms: Carolyn Dillingham, Barnardsville; Peggy Jo Miller, Laurel Springs; Ann Sharpe, Clinton, S. C.; Barbara Priest, Morristown, Fla.; Patty Gray, Abingdon, Va., Route 1.

The highest individual award, a gold pin, given by the athletic association for outstanding service went to Sabra Slay, 1200 Grand Avenue, Jackson, Miss., a senior.

A gold cup was retained by the Gold team, composed of the freshmen and junior classes, for winning the most athletic contests during the year.

Davidson Senior to Study in Germany

Davidson — Malcolm Henderson Rourk, Jr., a senior at Davidson College, has been awarded a Fulbright Scholarship for advanced study in the Free University of Berlin, Germany, next year. Rourk of Shallotte, N. C., will specialize in the field of Modern German Literature.

Rourk is a member of Phi Beta Kappa, Eumanean Literary Society and is winner of the Sigma Phi Epsilon Scholarship Award.

Approximately nine hundred grants for graduate study abroad in the academic year 1958-59 are being awarded under the Interdenominational Educational Exchange program of the Department of State. As provided by the Fulbright Act, all students are selected by the Board of Foreign Scholarships, the members of which are appointed by the President of the United States. Students are recommended by the campus Fulbright committees and by the Institute of International Education.

ILLINOIS

Coulterville — Long steps toward a possible union of two conservative church bodies were taken May 15th at Coulterville, Illinois, when the Committee on Fraternal Relations of the Bible Presbyterian Synod, Inc., met with a similar committee of the General Synod of the Reformed Presbyterian Church in North America, and formulated preliminary plans for such a Union in the form of a statement which was unanimously adopted the following day by the Synod of the Reformed Presbyterian Church in session at Coulterville.

Informed sources indicate that it is probable that the Synod of the Bible Presbyterian Church which meets next month in Florida will make similar ratification of preliminary steps.

Dr. Robert G. Rayburn, president of Covenant College and Theological Seminary, St. Louis, Mo., addressed the Synod as official delegate from the Bible Presbyterian Church to the Reformed Presbyterian body. Presiding over the joint meeting of the Committees on Fraternal Relations were the Rev. R. W. Stewart (R.P.) and Dr. R. Laird Harris (B.P.), chairmen for their respective denominational committees.

Moderator for the Reformed Presbyterian Synod was Dr. Charles F. Pfeiffer, Professor of Old Testament at the Moody Bible Institute, Chicago. The Rev. John Morton of Philadelphia was appointed official Fraternal Delegate to next month's B.P. Synod. Bible Presbyterians participating in the discussions were Dr. J. Oliver Buswell, Jr., Dean of the Graduate School of Covenant Seminary, the Rev. Thomas G. Cross, General Secretary of the National Missions Committee of the B. P. Church, the Rev. Jay Adams, Haddonfield, N. J., and Dr. Peter Stam, Jr.

The history of the General Synod of the Reformed Presbyterian Church in North America goes back to 1774, stemming from a group then known as the Reformed Presbytery, which had a direct descent from the Reformation in Scotland. The Bible Presbyterian Church was organized in 1938 and its name has recently been subject to some confusion since Dr. Carl McIntire of Collingswood, N. J., with a minority group, formed another body using the same name but identifying itself as the Collingswood Synod.

The Bible Presbyterian Synod will meet this year, June 18-25, at the B. P. Church of Lakeland, Florida, where the Rev. Linwood Gebb, another member of the Committee on Fraternal Relations, is host pastor.

The statement approved by the R. P. Synod and now to be submitted to the B. P. Synod is as follows:

"That our combined Committees on Fraternal Relations (of the Reformed Presbyterian Church in North America, General Synod, and the Bible Presbyterian Synod, Inc.) propose that our two Churches pursue steps toward union;

"That the two Committees be continued, or re-constituted in a geographically convenient manner, to formulate in detail a Plan of Union which may be submitted to the Presbyteries and Congregations of our respective Communions, and which shall become effective if and when ratified by a three-fourths majority of the Presbyteries of each of our Churches, and by our two Assemblies, with satisfaction of the constitutional requirements for amendments in each of our two Communions;

"That the suggested doctrinal basis of the Union be the Word of God as the only infallible rule of faith and life by which the Church is to be guided, and the historic Westminster Confession of Faith and Catechisms in an appropriate form; with all ministers and ruling elders required to subscribe to the inerrancy of the Scriptures and to the system of doctrine contained in the subordinate standards;

"That the suggested name of the Union be The Reformed Presbyterian Church in North America, General Synod;

"And that the various organizations of our two Churches be continued until they may be united by mutually agreeable arrangements."

Meeting of Synod of Texas

Fort Worth — The Synod of Texas, meeting here in its 103rd session, transacted several highly important items of business, including approval of a record budget and of a plan for making Austin Theological Seminary a joint operation between the United Presbyterian Church, U.S.A., and the Presbyterian Church, U.S.

It was a surprise resolution introduced by the Synod's Committee on Christian Relations, however, which produced the majority of debate and fireworks at the May 20-22 session. The resolution, which would have condemned the Texas Legislature for pro-segregation measures passed during its last session, was first tabled for a few hours, and then sent back to the committee for study. The committee report will not be taken up before 1959, when it will be presented to the Synod meeting in Presbyterian MO-Ranch Assembly near Hunt.

The resolution was introduced by the Rev. R. W. Jablonowski, Jr., pastor of Fort Worth's St. Stephen Presbyterian Church. Mr. Jablonowski, as chairman of the Committee on Christian Relations, read the resolution which attacked Texas House Bill 5 as "hasty, thoughtless and ill-conceived." The bill was passed to give county judges the power to require presentation of membership lists of organizations within the state, and was aimed principally at the National Association for the Advancement of Colored People.

Introduction of the resolution was unexpected, and after brief debate the matter was tabled until it could be put in mimeographed form. When

brought back to the floor, the resolution produced an hour and a half of debate before a substitute motion by Dr. Charles L. King, pastor of First Church, Houston, was passed. The substitute sends the resolution back to the committee for a year of study. Dr. King asserted that a year of study would result in a report which "will not defile us, but will unite us."

In another action earlier, the Synod gave approval to still another proposal originating last year with Mr. Jablonowski. At the 1957 spring meeting of the Synod he proposed that the Texas Synods of both Northern and Southern Presbyterian be federated. A study committee headed by the Rev. Harold Odum of San Angelo First Church, recommended approval of the idea. The Synod voted approval in principle and set up an ad-interim committee to work out plans for presentation next year.

This action would federate the Texas Synods which have a total of 147,000 members. The Northern Synod has 237 churches, and 44,000 members; the Southern Church has 300 churches and 103,000 members. An amendment from the floor asks that the inclusion of the Cumberland Presbyterian Church in Texas be explored.

Joint operation of the Austin Seminary was given approval by the Seminary Board some weeks ago, and in passing the Synod cleared the first of several hurdles before it became a fact. If the plan is eventually approved, Austin Seminary will join Louisville Seminary, among the four Presbyterian Church, U.S., seminaries, as jointly operated by the Northern and Southern Churches.

Hurdles include the necessity for approval by all other supporting synods in the Southern Church. The Synod of Louisiana has already approved; the Synod of Arkansas was expected to follow with approval within a week; and the Synod of Oklahoma's approval is regarded as a certainty. The major hurdle, however, is that the proposal must be approved by the General Assembly of the Northern Church, now the United Presbyterian Church in the U.S.A., following merger between United Presbyterian and U.S.A. Presbyterian branches.

The Austin Seminary property, valued at $5,600,000, would become jointly owned if the Northern Church approves the plan and will undertake to contribute $3,000,000 to the capital funds and property during the next three years.

The Synod meeting, held in the gleaming new First Presbyterian Church of Fort Worth, elected Brazos Presbytery's executive secretary, Dr. Malcolm Purcell of Houston its moderator, and nominated Dr. Flynn V. Long, Sr., of Fort Worth, executive secretary of Central Texas Presbytery, as moderator for the 1959 Synod.

The budget approved by the Synod for 1959 represents an increase of 5 per cent over the 1958 budget, and totals a record $1,376,040. This amount includes the Synod's acceptance of the General Assembly's benevolence budget, and support for all Synod's causes.

Strong objections voiced against the proposed resolution hitting at the State Legislature called the proposal "wholly a political document, something our church from the very beginning has stood against."

Another opponent of the resolution said, "The harsh, strong statements put us in the position of moving into Austin (the State capital). . . . The Church's function is not to solve these problems by condemnation or demand but by creation of an atmosphere of love and understanding in which they can be solved."

Texas Governor Price Daniel was one of the individuals named in the resolution, which called on him "to employ the same energy in its repeal that he gave to its passage," in referring to the controversial bill.

The resolution hit at what it called "flagrant violations of the rights of human beings" through the world in 1957. In Texas, it said, the most serious of these was "the state of legislation proposed and enacted with the purpose of seeking to subvert or to pervert the orderly execution of the decrees of the courts of law, attempting under the guise of legislation to deny a large segment of our citizenry rights of full citizenship, and proposing to deny to our citizens their basic right to freedom of association."

Texas Synod cannot allow such "punitive and undemocratic legislation to go unchallenged and unhindered," the resolution declared. . . . "The Church of Jesus Christ must always stand for the full exercise of all human rights because we believe that man is created by Almighty God in His own image."

The action of the Synod in sending the resolution back to the committee for a year did not change the Synod's stand concerning segregation: it has voiced its opposition to enforced segregation, and its willingness to support the law of the land.

VIRGINIA

Richmond—At the forty-fourth graduation exercises of the General Assembly's Training School thirty-six degrees in religious education were granted to five men and thirty-one women. Dr. Frank H. Caldwell, president of the Presbyterian Theological Seminary in Louisville, Kentucky preached the baccalaureate sermon, and Mr. Halbert M. Jones, president of Waverly Mills in Laurinburg, N. C., gave the commencement address on Monday, May 19.

Trustees of the Training School recently approved the election to the faculty of the Reverend Bruce A. Cumming to teach courses in missions. Dr. Cumming, a native of Baltimore, studied at Union Theological Seminary and at Princeton Theological Seminary. He served as a missionary to Korea under the Board of World Missions from 1927 until 1957 except for several years when he served pastorates in Florida while detained in the United States on account of war. He was professor in the Presbyterian Theological Seminary in Seoul, Korea until returning to the States a little over a year ago. Dr. Cumming will begin his work in September.

At its annual meeting on May 17, the Alumni Association of the Training School presented a check for $500.00 to President Charles E. S. Kraemer to be used toward the purchase of shrubbery in initiating an over-all plan to landscape the entire campus. About seventy alumni were present for the lunch at which members of the graduating class were honor guests.

Miss Myra Kight of Jacksonville, Florida, was awarded the $150.00 Paisley Scholarship provided by the Alumni Association in honor of former president Edward B. Paisley and his wife. This award is made each year to a rising senior selected by the faculty as one who possesses qualities of consecration and leadership and who gives promise of marked future usefulness in the field of full-time Christian work.

Dedication of the Demonstration Kindergarten Building was a feature of the 1958 commence-

ment season for the General Assembly's Training School. The service was held on Monday, May 19 with an address by the Reverend John L. Fairly, former Secretary of the Division of Religious Education for the Board of Christian Education in Richmond.

The Kindergarten Building, completed in January, 1957, is used for observation and for student teaching. The kindergarten, with 25 children enrolled, is directed by Miss Josephine Newbury. She has one full-time assistant and a limited number of student teachers. The kindergarten is conducted primarily for the children to provide needed experiences for growth and development for the four and five year old children enrolled, along with a program of parent education. Students interested in preparing for future service in the field of weekday church kindergartens or other types of work with children have opportunity for both observation and student teaching in addition to the courses offered in this field.

Mrs. Katharine Wauchope Read

Katharine Rutherford Wauchope was born at Capon Bridge, West Virginia, April 19, 1886, the youngest of eight children. Her father was Rev. Joseph Walker Wauchope and her mother Kate Anne Kendrick.

Katharine graduated at Fredericksburg College, Virginia, and then taught two years in Oklahoma Presbyterian College, Durant, Oklahoma.

Having volunteered as a missionary, she went for Bible training to the Biblical Seminary, New York City.

In 1913 she married Rev. John Leighton Read, pastor of Central Presbyterian Church, Little Rock.

In 1917 Mr. and Mrs. Read were called by the Reformed Church in America to take charge of the mission to the Cheyenne and Arapaho Indians at Colony, Okla., and later to the Commanche and Apache Mission at Lawton.

In 1931 Mr. Read resigned the work at Lawton and moved to Norman, Okla. Here they conducted undenominational Bible classes for the University students for eleven years. During the latter part of that period they were state directors for the Child Evangelism Fellowship. Mrs. Read continued the local work while Dr. Read was pastor of the Presbyterian Church at Minico, Okla.

In 1945 Dr. and Mrs. Read began work as Bible distributors in the rural schools of their home county in co-operation with Bible Lovers League, Dallas, Texas. The work gradually expanded until by 1954 they were reaching schools in more than five counties.

November 2, 1957, Mrs. Read died suddenly in the home at Norman, Okla.

She is survived by her husband, Rev. J. Leighton Read; four daughters, Mrs. Katharine Hughes, Norfolk, Va., Mrs. Mary Saunders, Norman, Mrs. Betty Dillon, Bethany, Okla., Mrs. Eleanor D'Antoni, New Orleans; and one son, John L. Read, Jr., Tyler, Texas; and by fourteen grandchildren.

The one surviving member of her immediate family is Rev. William C. Wauchope, Concord, N. C.

"Blessed are the dead which die in the Lord."



BOOKS

FAIRBAIRN'S IMPERIAL STANDARD BIBLE ENCYCLOPEDIA. Patrick Fairbairn. Zondervan. $4.95 per volume; six volume set, $29.70.

This great six volume set features nearly 700 illustrations of scenes and places, plants, animals, dress and customs, handicrafts, arts, and architecture, monuments, etc., plus many large two-page detailed maps and full page drawings of such cities and places as Jerusalem, Nazareth, and the Red Sea.

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For a number of years, Bible students have found this work a combination of deep research with humble reverence for the Bible. Though enriched with the best of scholarship, it is written to be helpful to intelligent laymen.

As a sample of the integrity of this work, we quote from Bishop J. C. Ryle who has written on Inspiration. Here the author declares, "Let us beware of giving up any first principle in theology. Let us not give up the great principle of plenary, verbal inspiration because of apparent difficulties. The day may come when they will all be solved. In the meantime we may rest assured that the difficulties which beset any other theory of inspiration are ten-fold greater than any which beset our own."

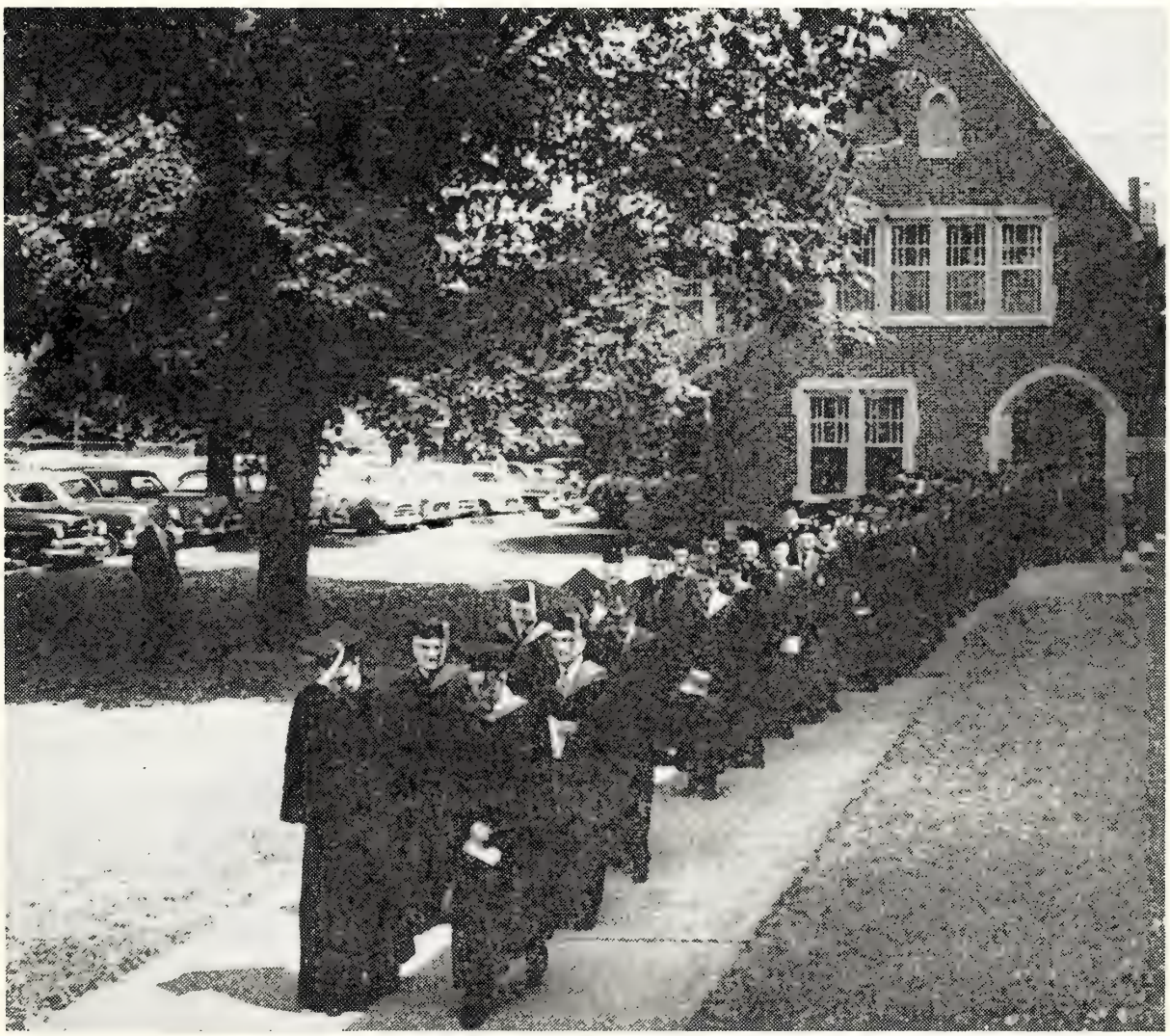
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—J.R.R.

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EDITORIAL

Confusing! !

To put in the mouth of David
Words from the pen of Paul*
May not affect their meaning
For Truth is Truth for all
But hasty copy revision
With change of reference verse
Could make a shambles of logic
And make us look ignorant—or worse.

And that is just what happened—
Last week in a hurried vein
We changed a verse at the ending
And rushed to catch a plane
But when "Thoughts and Imaginations"
was printed
And mailed beyond recall
With confusion we discovered
We'd left David speaking for Paul.

Yes, David was saying things written
By Paul at a later date
While we were chagrined and chokin'
At a mistake discovered too late.
But of this one thing we are sure
(And we hope that it holds for you)
That David when led by the Spirit
Would say these same things too.

—L.N.B.

*Page 2 of June 11th issue.

Authority

Shall the minister preach with authority, and if so what shall be the basis of his authority? An article in a recent issue of an extremely liberal religious journal deplored an authoritarian type of sermon, apparently rejecting the right of a minister to base his message on the authority of the Scriptures, certainly when that message conforms to evangelical interpretation.

By a strange coincidence (?) we happened to turn to Phillips translation of I Peter 4:11 and there we read: *"If any of you is a preacher then he should preach his message as from God."* Is that not the trouble with so much of contemporary preaching? Men hear the voice and the opinions of man and they desperately need to hear the voice of God.

The early apostles preached with authority. Paul based his message on faith in *"all things which are written in the law and the prophets,"* on his personal experience with the risen Christ, and on the direct revelation of divine truth he received from Him.

An authoritarianism which would impose the doctrines and opinions of men on others is something to be avoided like the plague. But an authoritarianism which bases its message on the clear affirmations of Holy Writ is surely needed today.

To escape from a message of authority is to close the door to the Gospel message itself.

L.N.B.

How Frail I Am

"Lord, make me to know mine end, and the measure of my days; that I may know how frail I am."

This is one of the hardest lessons we have to learn. As long as we are well and strong we seem to think that we will always be so. How often have you heard someone say, "A man never appreciates good health until he loses it." David, like the rest of us, needed to be taught how frail he was.

We are so frail physically: like the flower or the grass, that today is green and growing, but tomorrow may be cut down and withered. These bodies of ours, so fearfully and wonderfully made, are subject to all sorts of diseases. We may be seemingly well and strong, and then, in a moment's time, we may be at death's door. This is true of all men, presidents or

princes, rich or poor. Verily, there is but a step between us and death.

We are so frail mentally. Men like to feel that intellectually they are very strong, but this is but vanity, for how little even the wisest man in the world really knows! If God were to begin to question some of our scientists and other wise men, like he questioned Job, they could not answer Him one in a thousand. Then, how easily and quickly, the little we know slips away from us. See that eminent scholar as he lies ill and restless. How much does he remember of all that he knew? His mind may be wandering, or altogether gone.

We are so frail spiritually. The Bible describes us as dead in trespasses and sins. Helpless and hopeless we need someone to save us for we cannot save ourselves. Sin and Satan have us bound as captive slaves. We do not have the power to break the shackles and free ourselves.

What shall we do? "The conies are but a feeble folk, yet make they their houses in the rocks." Rock of Ages, cleft for me, let me hide myself in thee. David found God his fortress, his Rock, his Redeemer. No matter how frail we are, if He is our Hiding Place, then we are safe. Have we fled to Him for refuge? Have we built our house on the Rock?

—J.K.P.

The Recognition of the Risen Jesus

Recent studies in the appearances of the risen Saviour are pointing out that the intention of each of these is the clear recognition of the Crucified Jesus. It used to be said that He only appeared to believers. Manifestly, this is an error. Neither James nor Paul were in any sense believers. Thomas was rebuked for his unbelief. Indeed, none of the disciples believed in the Resurrection but had to be driven from their stubborn unbelief by the several appearances of Jesus over a period of forty days.

Yet those to whom He appeared were those who had previously known Him, those who had companied with Him from the Baptism of John. James the brother had not been a disciple, but manifestly knew Jesus from childhood. The women followed Him from Galilee and of them Mary Magdalene was last at the cross and first at the emptied tomb. Paul may seem to be an exception, and yet his part in the stoning of Stephen and in the letters to arrest other Christians prepared him to recognize the risen Lord when that One identified Himself as "Jesus of Nazareth *Whom thou persecutest.*"

Each appearance reaches its climax in an identification. When the Lord comes there is doubt or unbelief. He instructs those to whom He appears, He grants them sundry evidences and leads them in each case to recognize Him. This recognition means the identification of the risen Lord with the crucified Jesus. Wherever the risen Lord dwells richly in the Church, that Church is loyal in its testimony to the Crucified. The Apostle who wrote the fifteenth of First Corinthians determined to know nothing in that city save Jesus Christ and Him as crucified.

—W.C.R.

Weeds

Weeds, weeds, everywhere. Ragweeds, cockleburs, bitterweeds, thistles. Look in your front yard or in your garden and there they are. Nobody knows how they got there. Certainly you didn't plant them but they never fail to show up wherever anything is planted or is growing. So you just expect them and you fight them by "weeding out." If you didn't they would soon choke out your grass, flowers, or vegetable garden. Often they so closely resemble what you've planted that they will fool you if you aren't careful.

But there are other kinds of weeds and more virulent ones. They grow in our minds, in our hearts and in our spiritual lives. There are laziness, carelessness, self-satisfaction, the pursuit of pleasure, love of money, selfishness and many others. How did they get into our lives? Certainly we didn't plant them, they just grew while we weren't looking. They weren't invited but they came anyway and they aren't any respecter of persons either. Christians are subject to them the same as others.

Then why, why? The answer is plain if we really want it. We have failed to "weed out" the gardens of our lives. For instance, the weed "love of money" will grow up unnoticed

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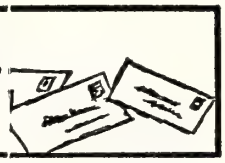
beside the virtue "hard work." "Pursuit of pleasure" is a close imitation of "happiness" and so it goes. And the weeds exhaust the soil and soon kill the flowers of life.

We must be constantly on our guard. We must "weed out" by careful thought and prayer and when we are in doubt, apply this yardstick — Is this thing, or this action for God's glory and for the advancement of His Kingdom?

Dust off and use often your greatest thistle-killer — your Bible.

—R.LeC.

LETTERS



THE FIRST PRESBYTERIAN CHURCH
Princeton, Indiana

May 13, 1958

To Brothers in the Christian Clergy
and Readers of Faith and Freedom:

The enclosed reprint from the *Congressional Record* of a speech by Senator Carl T. Curtis of Nebraska should be of interest to everyone. It depicts the cynical disregard in which Christian clergymen are held by some leaders of organized labor who seek our uncritical support for their activities. It also provides details of the Senate Committee's investigation of labor racketeering and corruption which have not been accessible through the public press (though in this connection, one should read in the May 3rd and May 10th issues of *The Saturday Evening Post* Senator McClellan's terrifying account of "What We Learned About Labor Gangsters").

For me, the remarks of Senator Curtis come painfully close to home. The situation described is almost identical with the one I went through in the "wildcat" strike a year ago at Princeton, Indiana. You may recall having read about it at the time of its dramatic climax in the shooting of a baby. Responding as a Christian minister to pleas from responsible members of the union, I stood actively against what seemed to be the illegal action of the strikers. I was subject to the same kind of villification referred to by the Wisconsin minister whose letter is quoted by Senator Curtis. My firsthand familiarity with what he is saying is leading me to a Christian revaluation of organized labor as it has come to be in America.

Many of us in the clergy have strong pro-labor sympathies, but I, for one, do not see how we can continue, in silence, to countenance the coercions which are building the uncontrollable power now being concentrated in the union movement and upon which the corruption which has already been exposed is sure to thrive.

I am grateful to my friends in Spiritual Mobilization (who first published the story of my experiences in their journal, *Faith and Freedom*) for making it financially possible to send this letter and the Senator's speech to you. I would like to see this speech even more widely distributed. Spiritual Mobilization, Box 877, San Jacinto, California, will send copies to any who can, and will, put them into circulation. I hope you will write for as many as you can use.

And I should like very much to hear from you personally as to whether you agree that the concentration and abuse of power in the labor union movement call for more vigorous Christian inquiry than has been in evidence up to now.

Perhaps, on the basis of the enclosed, you too will be led to searching appraisal or reappraisal. It may be that you have ideas about how clergymen and lay leaders might combat this glaring and growing evil. Please write me,

Faithfully,

EDWARD W. GREENFIELD

Editor's Note: The pendulum of pro-labor legislation has swung so far that in many ways labor and labor leaders are above the law. For the sake of labor itself, as well as for the good of America, drastic changes are needed.

Whiteville, N. C.
June 1, 1958

Dear Dr. Dendy:

My husband and I find your **Journal** good reading; also thought provoking, especially your analysis of spiritual matters confronting the Church. I like your courageous stand for what is right.

Sincerely,
Mrs. G. O. Rogers



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PRESBYTERIAN CHURCH, U.S.

The Call to Freedom

By Rev. John R. Richardson, D. D.

The Christian Freedom Foundation held its Ninth Annual Meeting at the Great Northern Hotel in New York City April 16 and 17. This Foundation is dedicated to the great principles of freedom which have been an inspiration to liberty-loving people throughout Christendom.

The Christian Freedom Foundation is a champion of religious liberty and believes that the basis of all true freedom is found in the Christian concept of God. It holds that since our rights and liberties come directly from God they are antecedent to all earthly governments.

Political freedom is strongly promoted by the Christian Freedom Foundation. This liberty is safeguarded in a written constitution and the powers of government are limited to insure that the government should be the servant and not the master of the people.

Economic freedom is stressed by this Christian organization. For this reason it fosters the principles of private ownership of property and free enterprise. The Foundation is opposed to state interference as it realizes that government ownership of the means of production or services inevitably results in control and the subsequent loss of personal freedom.

The Christian Freedom Foundation publishes a magazine called "Christian Economics." It is now being received by 195,000 ministers and 5,000 laymen. The influence of this paper is increasing. It is widely quoted, reprinted and extensively used by ministers. Some teachers are using it as assigned reading in their classrooms.

REDUCE THE NATIONAL DEBT AND ABOLISH THE INCOME TAX

Mr. Willis E. Stone, nationally known industrial engineer from California, was the first speaker, and he used as his subject, "How to Reduce the National Debt and Abolish the Income Tax." Mr. Stone spoke as an experienced financier. He is credited with saving more than 100 sick corporations from bankruptcy.

Mr. Stone began by affirming, "I believe the focal point of the composite problem deals with that which we call our free enterprise system, for this involves our economic capacity for individual independence. If we fail to possess economic independence, we have no place to stand for exercise of any other phase of economic freedom. I propose we restore the concept of freedom by removing encroachments. Simple as this may seem, there are vast ramifications, the by-products of countless years of irresponsible legislation, political contriving and the impositions of autocratic and bureaucratic force."

Mr. Stone developed his theme by laying the foundation for the answers to questions raised concerning his theme by tracing the process by which Americans are losing their liberty, to the degree which it has been lost, and spelled out the process for its restoration, and gave an analysis of the effects to make very sure that it is comprehensive and all-inclusive.

The speaker made it clear that taxes have a perfectly valid function — that of paying the cost of government. He said he was not in favor of abolishing or cutting the income tax first. The first thing, he said, must be the cutting of the cost of government sufficiently to accommodate the loss of revenue.

In seeking the most vulnerable area for cost reduction, he observed that he was amazed at the quantity of federal corporate activity which existed without any pretense of constitutional authority and the enormous quantity of tax dollars this activity consumed each year.

Discussing "Foreign-aid," Mr. Stone remarked, "Under the label of 'Foreign-aid' the American taxpayers who have never known a military defeat, have been compelled to pay more treasure into the coffers of foreign powers than all the vanquished people in history have been required to pay to their conquerors."

On the domestic scene, Mr. Stone observed, "More than 700 federal corporate activities have been established that absorb about half of our tax dollars and have already taken over forty per cent of the land area and twenty per cent of the industrial capacity of the nation, riding the backs of the American people as rent-free, interest-free, cost-free and tax-free princes of privilege, competing with every American, be he producer or consumer." He brought it out that the Interior Department asserts that it has custody of 750 million acres of land. This is an area equal to 32.3% of the total land and water area of the United States and all its territories and possessions. Thus the land taken over by these two Federal agencies alone exceeds the combined area of England, Ireland, Scotland, Wales, Portugal,

Spain, France, Belgium, Holland, Luxemberg, Switzerland, Germany, Iceland, Denmark, Poland, Austria, Czechoslovakia, Hungary, Italy, Monaco, Albania, Greece, Yugoslavia, Rumania and Bulgaria. In this connection, he commented, "These facts begin to give some pretty good idea as to why our tax bills hurt so much."

In order to correct the staggering tax load that exists today, Mr. Stone recommended that the government not engage in any business, professional, commercial, financial or industrial enterprise except as specified in the Constitution. This plan, he said, would stop a political gift of our tax dollars to foreign Socialistic and Communistic governments, leaving individuals to do this on a voluntary basis if they wish. By stopping this foreign-aid, a tremendous tax saving would be possible to taxpayers, plus restoring the capacity of private enterprise to engage in foreign trade. This plan would also cause federal corporate activities to be sold back to the American people from whom they were taken.

Space does not permit the quotation of all of Mr. Stone's figures to prove his thesis, but on the basis of these figures he has set forth, we find the most dramatic solution to the tax problem ever contemplated. Yet it simply provides for the reestablishment of true Christian philosophy and the free enterprise system. His conclusion was "This would solve most of the problems of capital and labor, consumers and producers, and certainly the problems which today confront every individual income tax payer."

THE CHURCH AND SOCIAL ACTION

Dr. Albert J. Lindsey, pastor of the First Presbyterian Church of Tacoma, Washington, presented a most thoughful paper on "The Church and Social Action" based on Romans 13:10-14.

Introducing his subject, Dr. Lindsey asked the pertinent question, "Is true social action that which brings the church of Jesus Christ to align itself and give support to one or more of the many social issues prevalent today?" Then he was quick to point out, "Here we must be most careful to distinguish between the church as an institution and as individual members. Individual members, as citizens, have personal responsibilities. They are free to enter into these matters, and should. For instance, the church is not a member of a political party, but members of the church may rightly be. Thus keep always in mind, we are speaking of the church, not of individual Christians in their proper civic relationship."

In this statement it is interesting to note that Dr. Lindsey, though a member of the Presbyterian Church, U. S. A., is stating the historic viewpoint of the Presbyterian Church, U. S.

With keen Biblical insight Dr. Lindsey observed, "Now while it is true that the theme of social injustice plays a great role in both the Old and New Testaments, yet the Bible does not view social injustice by itself, but as the consequence of a greater evil. The source of this evil is that men do not fear God and do not keep His commandments, but bow down to idols of various sorts. Here I would have you note that the present idols undoubtedly seem to be man and society. Underscore that in your thinking. This, if you please, is the fountainhead of life's errors. It is the source of this deceiving humanism. It is the basis of social distress and the folly of collectivism. To spell this out, the problem is this: the average person finds his heart living in the social issues only. The crime is, that while the social level may be met, yet the gospel is forgotten. It has been said, 'The whole social problem is absolutely of no importance when compared to the command to fear the Lord.' Thus humanism is that philosophy which puts the human relationships on a par with the relationship between God and man."

With a solemn warning to ministers, Dr. Lindsey averred, "It is impossible to exaggerate the inherent menace to human freedom of politics in the name of religion. What actually is taking place in many cases is a welding together, as a political herd, religious groups under the clergy to control and direct in the field of political advocacy. It has been said that no group of people influence a greater number than the clergy. No wonder then they are chosen to be a tool in clever, social manipulation. One of my most difficult tasks as a pastor of a large church is to keep myself from being drawn into some of these movements which, though on the surface very good, yet often are motivated by political and sometimes sinister forces. My duty as a minister of the gospel, as a pastor of a church, is not to become involved in the social issues, but to give witness to the grace of God in the preaching of the gospel and ministering of spiritual things. This is what it will mean. In the first place, by taking sides you automatically weaken your witness to certain groups or individuals. In the second place, you spend valuable time which should be spent in the ministry of the Word of God and related things. In the third place, you weaken the church's entire ministry and program by becoming aligned with certain institutions or movements which are not a part of the church thus losing the respect and confidence of the public."

In his closing remarks Dr. Lindsey asked, "What then is the church's primary duty?" He

answered, "Let the church be truly the church, nothing more, nothing less. Let the church get and keep the true perspective of its work, never being guilty of subordinating greater values for the less. Let the church always remember that the basic task is the salvation of the soul, the getting of a new nature into fallen man. . . . Thus true social action on the part of the church as the church, begins with the ministry of the gospel in the power of the Holy Spirit that the lives of men may be changed."

THE CONCEPT OF FREEDOM

Dr. Francis B. Downs, distinguished Episcopal minister of Lowell, Massachusetts, spoke to the group on "The Concept of Freedom." Dr. Downs began by saying, "It does little good to cast out the devil of state intervention unless we can put in its place the good spirit of a Christian concept of the joy of being a free man. Yes, and to set forth so far as we are humanly able our ideal of a free man under God . . . I would first consider freedom as something which comes from God, for He alone is perfectly free. And we, by corollary, are perfectly free only when our wills and our actions are subject to His. Thus man, being a creature, has no inherent freedom, only a derived freedom, for being by nature, imperfect, he can never fully possess that which is perfect, nor exemplify it . . . What freedom then have we under God? Clearly from all the New Testament arguments, it is the freedom to become wholly that which by nature we are not, perfect servants of God."

Referring to the French Revolution, the speaker observed, "Their great trouble was that they found all difficulties arising in things, not men; that they never balanced a right with a duty, and forgot to handcuff the state. Perhaps they did not realize that the state was men, and that as usual, the most corrupt were always able to assume power."

In contrast to the French Revolution viewpoint Dr. Downs stated, "Our Founding Fathers spoke of inalienable rights, but they were the gift of the Creator. They, too, said that governments were to secure their rights. But they made a vast change. 'Whenever any form of government becomes destructive of these ends it is the Right of the People to alter or abolish it and to institute a new government, laying its foundations on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness.' Thus they had a government to protect the few from the many, as well as the many from the few."

Once more, referring to the Founding Fathers, Dr. Downs declared, "I think it may be fairly said that Jefferson considered the state as a necessary evil to be tolerated only on the ground that it prevented still greater evils, but it was and should be, subject to change when in any way it failed to fulfill its purpose. Here there was no fuzzy-minded mixing of means with ends, relatives with absolutes, prescriptive law with moral law."

Dr. Downs concluded this able address by affirming, "Fallen man needs the protection of the community against his fallen fellows. But, most of all, he needs protection against that association of other sinners, who, usurping power, call themselves the State. . . . One of the primary liberties and rights is the holding of property. For once a man has lost that, he has become a kept man of the State and a kept man is a slave. But if the State can reduce my property to such an extent that I am threatened with the loss of means of livelihood, then they will have also proceeded against my person and I will have lost all liberty, so that the possession of property is the first bulwark of liberty which is to be attacked. Remember, the redeemed man does not want power, and the unredeemed man cannot be trusted with it, for it is the nature of the devil to enslave as it is God's nature to make man free. It is usually the Godless who seek to impose their will in the name of human betterment and to substitute for the God who created us the humanity which He created. Remember also that when the State has taken away my property, it will next seize my person and put me in servitude. Look at what has happened in every communist state, and make no mistake, that someone is planning that, and it is exactly what is going to happen to us—loss of property, slave labor and liquidation."

THE CHRISTIAN SCHOOL

Last year at the Board of Directors meeting of the Christian Freedom Foundation, Dr. Robert Ingram of Houston set forth the genesis and progress of the church school operated by the church he serves. This year he presented a progress report concerning the new insights gained during recent months in the operation of this school.

Dr. Ingram explained that a church school has inherently all the authority it needs to teach the young. No permission or approval is required of civil authority or any other authority. "We exist simply as a function of our normal parish life on the authority of Christ," he said, "and no one is forced to attend our school any more than he is forced to attend our church, and the government has no authority to direct our doings."

In describing the development of this school in the field of teaching methods and subject

matter, Dr. Ingram said that his school is teaching French in the second grade and Latin in the fourth grade. He observed that the introduction of foreign languages at an early age offers an additional discipline and opens a new world of thought and reinforces a primary phonetic instruction by learning sounds and letters all over again in a new language and it sharpens the accuracy of every child. It also, he remarked, "equips children so that they can make use of both French and Latin literature."

COMMUNISM — DIAGNOSIS AND TREATMENT

Dr. Fred Schwarz, Executive Director of the Christian Anti-Communism Crusade, gave an excellent address on "Communism — Diagnosis and Treatment." He explained how Communism conquers the minds of men. As a physician, he thought of Communism in terms of a disease. He says it is a disease of the body, of the mind and of the spirit. It is a disease of the body because it has already destroyed the health and lives of many men. It is a disease of the mind because it is associated with a systematized delusional pattern of thought not susceptible to rational argument. It is a disease of the spirit because it denies the existence of God in the spirit of man and degrades man's level to the beast of the field. In developing this thought, Dr. Schwarz commented, "Communism begins with the categorical statement, 'There is no God.' There is thus an impassable gulf between the philosophies of Christianity and Communism which no amount of rationalization can bridge. The battle against Godlessness is the responsibility of the born-again sons and daughters of the Living God."

In discussing the prognosis of Communism, Dr. Schwarz remarked, "The term prognosis is not in such general usage as the term diagnosis. The prognosis of a disease refers to its future rather than its present. Treatment must be related not merely to the severity of the existing symptoms, but also the probable future development inherent within the disease as a law of development. An understanding of this law, coupled with the records of past sufferers, enables an intelligent prediction of the future. Symptoms of the moment may be minor and insignificant, and yet, there may be within the being of the disease a future development of unlimited tragedy. Treatment depends very largely upon the future expectation. This principle is now generally acknowledged in our daily life."

Then Dr. Schwarz asked, "How serious is the danger that Communism presents to the health, liberty and life of free men and women throughout the world?" His answer was, "Upon the answer to this question depends the severity of the treatment. This question must be answered by fact, not fancy — by knowledge, not intuition. The facts of Communist progress are staggering. In 1903, Lenin established Bolshevism with about seventeen supporters. In 1917, Lenin conquered Russia with about 40,000 supporters. In 1955, the Party of Lenin was in armed control of 900,000,000 people. The number of their conquests is too vast to be comprehended. The Communists today have twelve times the number Hitler and Japan had. The Communists openly proclaim that they propose to conquer the world. They have made tremendous strides toward the consummation of this goal. The prognosis of Communism is desperate and only an honest acknowledgement of this provides a hopeful basis for successful treatment."

Should any of our readers desire further information concerning the work of the Christian Freedom Foundation we recommend that they write Dr. Howard E. Kershner, President, 250 West 57th Street, New York 19, N. Y.

Report of the Ad-Interim Investigating Committee to The Synod of Mississippi

The Ad-Interim Committee, appointed by the Synod of Mississippi to investigate charges made in the article "Infiltration — To What End?" published in the *Presbyterian Outlook,* June 17, 1957, submits this report for consideration and final action by the Synod.

Promptly upon notification of appointment of the Committee by the Moderator of the Synod, an invitation was extended to the Editor of the *Outlook,* asking that he make available to the Committee photostatic copies of the correspondence referred to in the article, and other data on which the charges were based, and also the sources of his information, in order that they might be contacted for first hand information.

The Editor declined to supply any of the data, or the information requested, on the ground that it would be a violation of journalistic ethics. Naturally this has hampered the investigation to a considerable extent.

A general invitation was extended by circular letter to all persons whose names were mentioned in the article, and to all ministers of the Synod, to submit to the Committee any statement or factual information which might have a bearing upon the matters under investigation. In response to this invitation some twenty-five or more letters and communications were received containing considerable factual

data, concerning a number of items covered in the *Outlook* article.

After some delay, photo-static copies of some of the letters quoted in the *Outlook* article were sent to the Committee by a member of the Synod.

THE SUBSTANCE OF THE OUTLOOK CHARGES

The wide range of matters dealt with in the *Outlook* article, the indirect type of statement mainly employed, and the fact that the charges, insofar as they involve the Synod of Mississippi, are implied rather than definitely stated, make it difficult to reduce them to specific terms. However, the substance of the principal charge is fairly well summarized in the following statement found in the opening paragraphs.

"Would it surprise you to learn that the Orthodox Presbyterian Church is seeking to infiltrate the Presbyterian Church, U. S., with declared purposes of drawing off churches and ministers if possible?" . . .

"The particularly chosen 'soft spot' for this approach seems to be Mississippi, but old line Presbyterians in that area are becoming deeply concerned about what they see happening in their midst, possibly with the help (conscious or not) of some of their own people."

In other words, what is here alleged, is that a definite plan or policy has been initiated by the responsible leaders of the Orthodox Presbyterian Church, to infiltrate the Southern Presbyterian Church for subversive purposes; and it is more or less clearly implied that the active co-operation of certain individuals and organizations within the Synod is responsible for "the ease with which Orthodox Presbyterians 'infiltrate' to establish a bridgehead for further operations."

Having given careful consideration to the charges published in the *Presbyterian Outlook*, insofar as they relate to the Synod of Mississippi, and also to all available data pertinent to the charges, the Committee submits the following summary of findings, and recommends that it be adopted by the Synod:

SUMMARY OF FINDINGS

1. The basic facts reported in the *Outlook* article, with the exception of a few minor errors, are found to be substantially as stated. However, other facts having an important bearing on the questions raised in the articles were not reported; consequently the article fails to present the complete picture necessary for a sound conclusion.

2. Although there are indications that there are some ministers in the Synod of Mississippi, who have been willing to assist in placing ministers from the Orthodox Presbyterian Church in vacant churches, this in itself involves no reflection on their good faith or loyalty, or is necessarily a matter worthy of criticism. Moreover, the evidence available to this Committee, taken as a whole, does not warrant the conclusion, that an alleged "infiltration" of the Southern Presbyterian Church for ulterior and subversive purposes, planned and initiated by leaders of the Orthodox Presbyterian Church, has actually been aided and implemented by certain individuals and organizations within the Synod of Mississippi.

3. Inasmuch as the Constitution of our Church specifically provides:

> "Original jurisdiction in relation to Ministers of the Gospel, pertains exclusively to the presbytery"; (Book of Church Order, Par. 188).

Therefore the Committee has refrained from making any investigation having to do with the attitudes or activities of individual ministers named in the *Outlook* article, since to do so would, in effect, be usurping the functions of the presbyteries. Assuming also, that the same general principle applies to a commission, or a committee, under the direct control of a presbytery, the only recommendation which the Committee makes concerning such matters is, that they be left to the discretion of the presbyteries of jurisdiction.

4. Regardless of the truth or falsity of the *Outlook* charges, the manner in which these matters were dealt with, and given publicity, raises serious ethical questions which cannot be ignored. In this connection, the following general principle of Presbyterian polity, stated in the Report of the Council of Christian Relations to the 1955 General Assembly would seem to be particularly applicable: (See Minutes of General Assembly for 1955, page 168, par. 3.)

"If any minister, or elder, or deacon, prove unfaithful to his ordination vow, a remedy is provided in our Form of Government and Rules of Discipline. If such cases arise, charges are to be laid before the responsible church court, where the accused will be given an opportunity to defend himself and where the Church itself can take any necessary action for the protection and defense of the Gospel. If charges are publicized without being laid before a court, they are in effect *irresponsible charges* against which there is no adequate defense; and they endanger rather than promote the peace and purity of the Church."

5. Finally, it is possible that this investigation will have served a useful purpose, if it

helps to alert the Church to one of the gravest dangers which confronts us at this hour, namely, the growing spirit of factionalism and partisan feeling within the Church.

At a time when the nation and the world are torn with dissension and strife, and the threat of another world catastrophe darkens the horizon, surely it is no time for the followers of the Prince of Peace to be arraying themselves in hostile battle lines, with attitudes of mutual suspicion and distrust. For these conditions, all of us must share some measure of responsibility but Brethren, these things ought not so to be.

In view of the great common heritage which has come down to us from our fathers, and the common perils and obligations which we face at this crucial time, shall we not heed the Biblical injunction to confess our faults one to another, put aside our petty differences, let bygones be bygones, and close ranks to press forward with mutual respect and confidence to achieve the great objective which has been set before us by The Captain of Our Salvation?

COMMITTEE

G. T. Gillespie, *Chairman*
E. G. Boyce
H. S. Henderson
W. B. Ludlam
W. C. Stinson

Family Life a Source of Spiritual Strength

Under the above caption South Carolina Senator Olin D. Johnston had printed in the Congresisonal Record of May 8, 1958, an Editorial from the Spartanburg Herald entitled CONCEPT OF FAMILY BECOMING OUTMODED and Excerpts from an address given by Presbyterian Minister of the Church of the Covenant, Rev. E. Gil Clary entitled PARENTAL NEGLECT A Great Tragedy. We feel that both these items are most timely and print them below.

Concept of Family Becoming Outmoded?

It may be that the concept of family is going the way of everything else from the good old days.

Is the close circle of love, guidance and warmth at the family hearth being outmoded in this modern day? Are we being so efficient in education and entertainment that the steady hand of mother and father is no longer needed?

Think to yourself a moment. How many families do you know which have the personal closeness and parental supervision you associate with good family life?

But in your list of friends you will find these:

(1) A family without a home: the residence for this family is just operating headquarters. There one can get food, sleep, television, perhaps a little studying or reading. Almost everything else is somewhere else.

(2) A family without a common interest: Every member of the family has a different group of associations. Everyone has something different to do with different people. Hardly ever are all members of the family at home at the same time. There is no time for family time.

(3) A family without a challenge: No family planning and work to achieve a goal. Every day is taken as it comes. If the family gets together it's accidental.

(4) A reunion family: A Sunday dinner is set aside for attendance by all members of the family. It's a matter of getting together just for the sake of getting together. When that duty is done, everyone goes his way with little gained.

You can name some other kinds of families yourself.

Have we come to the point where we should admit that the family circle of yesteryear is relegated to the pages of history?

No.

America has lost something dear in the deemphasis of warm family life. It can be regained without giving up the wonderful things of modern life which have pulled people away from the family circle.

It's a matter of making family life not a duty and not a task, but a joy beyond a trip to the movies or a night with the boys.

Marion B. Folsom, Secretary of Health, Education and Welfare, has said of the family:

"The well-being of our Nation basically springs from the quality of family life.

"More than any other force or factor in our society, the family group is the fountainhead of individual personality, character, and citizenship. The sense of being one and together, developed in the family circle, brings each of us into a widening circle of concern not only for our fellowmen in the community and the Nation, but for people everywhere."

Parental Neglect Said Great Tragedy

Underprivileged children are not always youngsters in poor homes or from the other side of the tracks, a minister declared here Monday.

In a substantial number of instances they're sons and daughters of economic-secure fathers, the Reverend E. Gil Clary, Jr., pastor of Covenant Presbyterian Church, told Lions at their luncheon meeting in Cleveland Hotel.

The blame for this must be placed at the door of parental neglect, he said. "Not always," he contended, "is the underprivileged child from a poor home or a victim of economic need. In many cases he has good clothes to wear and good food to eat, but is emotionally starved."

Well-meaning fathers who busy themselves too much with business, professional, social, and even civic affairs to keep in close touch with their children are "losers in one of our greatest tragedies," he said.

"To be a failure as a father is to be one of the greatest of all failures," the minister said.

"A father is much more than a male ancestor or a biological necessity in the bringing of children into the world and their rearing," he cautioned. "Fatherhood brings grave responsibilities. Providing the material things is not enough. There must be understanding and a close bond between a father and his child."

Characterizing neglectful fathers as "dangerous dads," he urged that they give their children counsel, guidance, and attention during their formative years.

"Give your child yourself," he urged.

"Children are our most important crop," he added. "They are more important than our peach crop, our textile crop, and all our business. They are our future."



LESSON FOR JULY 6

By THE REV. J. KENTON PARKER

The Justice And Mercy Of God

Background SCRIPTURE: Deuteronomy 6:10-12 - 11:1; Psalm 145; Micah 6:6-8; Romans 5:6-11
Devotional Reading: Psalm 89:1, 2, 5-8, 13-16

When we consider the Justice and Mercy of God we have to consider some other facts along with these two: the fact that God is the Sovereign Ruler of the Universe, the Judge, as well as a loving Heavenly Father; the fact of Law and sin as well as the Love of God. Man sinned and the wages of sin is death; the soul that sinneth it shall die. How can God be just and at the same time justify the ungodly? How and why does God justify the believer in Jesus Christ?

Illustrations are seldom perfectly fitting or entirely satisfactory. If we owe a debt and someone steps in and pays for us, then we are free from this debt. "Jesus paid it all" is a beautiful hymn and true as far as it goes in illustrating what Christ does. In a man seeing a slave on the auction block and buying him and then seting him free, we see an even better illustration, for the word "Redemption" has this idea of buying in it. When a child is kidnapped and the ransom money is paid, we have another illustration, Jesus came to give His life a ransom for many. Our splendid definition of "Justification" gives a Biblical account of just what takes place: Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ, imputed to us, and received by faith alone.

But the justice and mercy of God goes further than this; He provides for our Sanctification as well as Justification. A governor of a state may pardon a man convicted of a crime, but he has no power to make him a new and better man. God makes us new and better men and women: we are "born again"; we become new creatures in Christ Jesus; we are renewed in the whole man after the image of Christ and made more and more to die unto sin and live unto righteousness. We are made holy.

God does not stop here. We are adopted into the family of God and given all the rights and privileges of the sons of God. All things become ours, for we are heirs of God and joint-heirs with Jesus Christ. We will be glorified together with Him, our Blessed Redeemer.

In our Devotional Reading from Psalm 89 we have two words stressed: "mercies" and "faithfulness"; "I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations." If we confess our sins, says John, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. He promises to forgive all who come unto God through Jesus Christ, and He will keep that promise. He warns us of the awful consequences of sin and the fate of those who harden their hearts and refuse to come. These warnings are not meaningless "threats". The wages of sin is death and the soul that sinneth it shall die. He is faithful in warning as well as in receiving and forgiving. His holiness demands that He be a "consuming fire" when that holiness meets sin. Without holiness no man can see God, His mercy has made such holiness possible through Jesus Christ Who is made unto us wisdom, righteousness, sanctification and redemption.

Our scripture is taken from both the Old and New Testaments: Let us hear what Moses and David and Micah and Paul have to say on this great subject, as they were moved by the Spirit of God:

I. *Moses in Deuteronomy*: Deut. 6; 10:12 - 11:1

Moses, in these speeches in the plains of Moab, has a great deal to say about both the justice and mercy of God.

He exhorts his people to love the Lord and keep His commandments. In this way they would bring His favor and blessing upon them and "prolong their days". He warns them over and over again about forgetting the Lord and disobeying His commands. Disobedience would bring God's anger upon them. He reminds them of God's mercy in bringing them out of the bondage of Egypt and in making of them a great nation. They must not presume upon His mercy but realize that God was just as well as merciful, and that their sins would be severely punished. He set before them good and evil, life and death, and begged them to choose good and life. God's wrath and justice is tempered with mercy to the penitent, but if they persist in their evil ways they will perish as a nation.

II. *David in Psalm* 145

This is a "Psalm of praise", as the heading indicates. David is praising God for many things: for the glorious honor of His majesty and all His wondrous works; His "terrible acts" and greatness; for His goodness and mercy, and the glory of His kingdom; for being nigh unto all that call upon Him, granting their desires and hearing their cries; for his preservation. He calls upon all flesh to bless his holy name for ever and ever.

This is one of the many passages in the Old Testament which reveal God as a God of Love and mercy. Some ignorant or misguided men have tried to tell us that the God of Israel, the Jehovah of the Old Testament, is a harsh and vindictive God, very different from the God of the New Testament. This is but one of the many passages which utterly disprove such a fantastic theory. The God described by Moses and David and the Prophets is a God of wonderful love and compassion; a God of "tender mercy", of great mercy, of infinite grace and compassion.

He is also a God of Justice, and we see His Justice in the New Testament as well as the Old. In both we have the same God, "glorious in holiness, fearful in praises, doing wonders"; "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy (or loving kindness) for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty". (Exodus 34:6,7). In the 145th Psalm we have another beautiful picture of God and here, too, we see his justice; "but all the wicked will He destroy".

God's justice and mercy belong together and should never be separated.

III. *Micah in* 6:6-8

This beautiful and familiar passage describes what God wants in an acceptable worshipper. We might call it the Life of Three Dimensions To do justly is like a straight line; to love mercy, like a flat surface; to walk humbly with God gives height (or depth) to life. These three characteristics make us a worshipper in whom God delights. God is a God of Justice and Mercy and He wants us to be just and merciful, but He also requires humble faith; that which makes us reach up and lay hold upon God while acknowledging our weakness and dependence upon Him.

The messages of the prophets all call for these things in us, and all of them, too, tell of a God of Justice and Mercy.

IV. *Paul in Romans* 5:6-11

Paul's letter to the Romans is saturated with the Justice and Mercy of God.

In the first part of the letter Paul shows plainly the desperate plight of all men, for all, both Jews and Greeks, have sinned and come short of the glory of God. What is God's plan for saving men who are dead in trespasses and sins? How can God be just and yet justify the ungodly? How can He justify us who believe in Jesus Christ. The definition of justification found in our catechism is drawn from Paul's letters to the Romans and Galatians.

The ground of our Justification is found in verses 6-8: For when we were yet without strength, in due time Christ died for the ungodly . . .while we were yet sinners Christ died for us. We hear a great deal about "Theories of the Atonement"; here we have the Fact of the Atonement. Paul states it in slightly different words in I Corinthians 15 where he says, "Christ died for our sins according to the Scriptures." Christ died for us, for the ungodly, for our sins. The little word "for" is very important. He died in our place. Isaiah saw it when he wrote. He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon Him and with his stripes we are healed.

The death of Christ satisfies the Justice of God, and now He can show mercy upon all those who accept this sacrifice. Some have tried to find fault with this way, but when we remember Who it is that pays the price; that it is God Himself in the person of the Son, then their objectives fall to the ground and now the Love of God is shown in all its beauty and grandeur even as John 3:16 portrays it to us. God commendeth his love towards us, in that, while we were yet sinners Christ died for us. Could God show His love in any greater way?

The Justice and Mercy of God meet at the Cross of Calvary where the Son of God died for our sins.

YOUTH PROGRAM FOR JULY 6

By THE REV. B. HOYT EVANS

Dare To Be A Student

Scripture: Romans 12-1-11 and II Timothy 2:15
Suggested Hymns:
"Take Thou Our Minds, Dear Lord"
"Living for Jesus"
"Give of Your Best to the Master"

Suggestions for Program Leader:
(This is the first in a unit of three programs dealing with school as a vocation. For this particular program, it should be very helpful to have a Christian high school teacher meet with your young people to discuss the business of being a student from a Christian point of view. The teacher's ideas would be especially valuable in suggesting how young people can study more efficiently.)

Program Leader's Introduction:
A high school student who was concerned about his lack of funds kept pestering his father to allow him to get a part-time job so that he could earn some money of his own. The father had consistently refused for fear that such an arrangement would take away from study time. When the student made one last effort to get his point across, his father answered very emphatically, "You HAVE a job!" Those words had the desired effect on the boy. His school work took on a new importance in his own mind. He no longer thought of his studies as being incidental. They made up the main business of his life. He not only did better work, but he enjoyed it more.

An older minister was lecturing to a group of college students who were preparing to be ministers themselves. Some of them viewed with great impatience the long years of training in college and seminary that lay before them. They seemed to think that their studies were a great waste of time compared to what they could be accomplishing if they could begin preaching immediately. The older minister listened patiently to their complaint, and then he said, "The same God who called you to preach, called you in time to get ready." After that time the young ministers recognized that their studies were God's calling and not a necessary evil that stood between them and that which was far more important.

These two accounts should indicate to us that being a student is both a worthy task for a young person and a divine calling. When the Lord makes the opportunity for us to go to school He is calling us to do one of the most worthwhile things we can do. Every young person who has the opportunity to receive an education should make the most of it, but a Christian has a special obligation to be a good student. How shall he go about it?

First Speaker:

A good student must have a right attitude toward his studies. An idea has become popular that all good students are naturally queer. This idea has very likely been fabricated by those who are envious of their accomplishments. In any case, some young people are very sensitive about making good grades, and almost feel that it is necessary to apologize for being bright students. Of course, this is a very foolish notion. The most praiseworthy thing any student can do is to be the very best student that it is possible for him to be.

The idea of excelling as a student not only makes good sense, but it is in line with the best of Christian tradition. Our faith has always insisted that religion cannot be separated from everyday life. When we are in school, our everyday life is that of a student. We are responsible to Christ for being the best student we can be. Christ gave His life for us to redeem us. We are bound to give our lives to Him, and when we are students, that means dedicating our studies to Him. Whenever you think of doing your lessons for the sake of Christ and for His glory, it will make a tremendous difference in your attitude toward school work.

Second Speaker:

One's attitude toward his studies is important, but it is not the whole story. There is some very practical know-how involved in being a good student. A student may be convinced of the importance of his studies, but what methods or system can he use to improve himself? One of the most important things he can do is to practice studying faithfully.

For a number of years Dr. Price H. Gwyn was Director of Student Guidance at Davidson college. Many of his students had study problems.

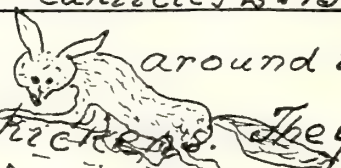
CHILDRENS Page



The Little Foxes

Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes. Canticles 2:15.

Foxes are very sly. They sneak around in the night. They kill and eat chickens. They



specially like little chickens. They steal upon the hencoop and eat the little chicks and carry some away. The fox is a wicked little animal. That is why they "spoil the vines." The vines may be boys and girls, and the foxes may be bad habits—little habits like grumbling or quarreling, or being cross and obstinate and selfish and disobedient; don't want to brush teeth nor wash hands; won't share toys with a guest; act ugly, pout. These are foxes—just little foxes; but they spoil the character and cause folks to dislike you. And that makes you unhappy. So when the little foxes come around, jump at them! and scare them away. They will turn and run if you will say Shoo! with all your might. (now look at James 4:7) E.

He used to give them some very practical advice. He suggested that the student make himself comfortable, that he remove any sights or sounds that would distract him, that he take some definite book or lesson and spend forty-five uninterrupted minutes with it. If his mind began to wander, he should call it back to the business at hand. Every temptation to turn aside should be steadfastly resisted. When such a practice is followed consistently, study becomes increasingly easy and the ability to concentrate over a period of time is increased. When studying in this way, it is helpful to take notes. Note taking helps to control concentration and to systemize thinking.

Study of this type does not have to be confined to school work. If we are getting bored with summer activities, we might do something really worthwhile, and seek to improve our ability as students. We can choose some subject that interests us, and devote a few minutes each day to the study of it. Learning is fun when we do it well, and now is a good time to give it a try.

Third Speaker.

We have thought about why we should study and how we should study. Now let us consider some of the benefits of being a good student.

There is first of all, the satisfaction that comes from doing a job well. There is some joy in doing almost any wholesome thing, if you do it thoroughly. It is very likely that the main reason many students receive so little satisfaction from their schoolwork is that they do it poorly. As the second speaker said, learning is fun, when you do it well. An important part of the satisfaction in being a good student comes from knowing that we have made faithful use of the abilities and opportunities God has given us.

Another satisfaction of being a good student comes in later years when we find that we are adequately prepared to live, and work, and make our contribution to God and man. On the other hand, it is most discouraging to have a fine opportunity and find yourself lacking the equipment and the preparation to meet it.

A very practical advantage of being a good student in high school is the possibility of earning college scholarships and job opportunities by virtue of your academic record. No young person has a right to complain about lack of opportunity for college education until he has dedicated himself to being a good student in high school.

Program Leader:

(Close the meeting with a prayer, or prayers, thanking God for opportunities for schooling and asking Him to make you more faithful in your studies.)

NEWS of CHURCHES around the World

Change of Address: Rev. Joe B. Hopper and family (returning to the U.S. on regular furlough) from Chunju, Korea, to Montreat, N. C. after July 1, 1958.

CHURCH EXTENSION REPORT OF MAY 1958

Budget for 1958	1,965,965.00
Receipts to date	324,344.77
Percentage of Annual Budget	16.50%
Balance needed for the Year	1,641,620.23

G. B. Strickler, Treasurer

GEORGIA

Decatur—(PN) — Members of Decatur Presbyterian Church began using a new educational building on June 1, and observed the occasion with a special service of thanksgiving at the worship service later in the day.

The new building, named for a former pastor, Dr. Daniel Patrick McGeachy, has Sunday School facilties for 900 people and contains classrooms for seven adult classes, the Pioneer and Junior departments and two nursery classes. It also provides rehearsal and robing rooms for the choirs, and contains several offices.

The $300,000 building was opened for public inspection during the afternoon of the 1st. The new structure replaces an old one, also named for Dr. McGeachy. Mrs. McGeachy, widow of the former pastor, and other members of the McGeachy family were present for the Service of Thanksgiving and opening of the new building which bears Dr. McGeachy's name.

Dr. J. Davison Philips is pastor of the Decatur Church. The building committee for construction of the McGeachy Building was composed of Henry E. Newton, chairman; Mrs. M. F. Adams, Jr., William B. Owens, William B. Campbell, and Craig H. Topple.

Cherokee Presbytery

In an adjourned session, at the meeting of the Synod of Georgia, June 4, Cherokee Presbytery, accepted the resignations of the following ministers: Rev. L. Sam Magbee, pastor of the Westminster Presbyterian Church, Rome, Ga., and the Rev. M. McK. Calhoun, Associate Pastor of the First Presbyterian Church, Marietta, Ga.

Mr. Magbee was dismissed to Birmingham Presbytery, to accept the call of the Wylam Presbyterian Church of that city. Mr. Calhoun accepted the call of the newly organized John Knox Presbyterian Church, Marietta, Ga. A Commission composed of the Revs. Charles Moffatt, Robert Busey, Jack Robinson and Ruling Elders J. L. Fesperman of Dalton and Charles Mayes of Marietta, was appointed to install Mr. Calhoun, Sunday, June 8th.

The Synod of Georgia met for the fifth time in the historic First Presbyterian Church of Rome, Ga., Dr. L. R. Scott, pastor, June 4-5th. The Rev. Marion Bradwell, pastor of the Covenant Presbyterian Church, Albany, Ga., was elected moderator, and the Rev. Ben Lacy Rose was the inspirational speaker.

Respectfully submitted
Robert C. Pooley, Jr., S.C.
Cherokee Presbytery.

Commencement Exercises
Columbia Theological Seminary

Commencement Exercises at Columbia Theological Seminary were held June 1 and 2, 1958. The baccalaureate sermon was delivered in Central Presbyterian Church on Sunday morning, June 1, by the pastor of that congregation, Dr. Stuart R. Ogelsby. Dr. A. Hoyt Miller, a missionary of our Church to the Congo, delivered the annual sermon to the Student Society of Missionary Inquiry at a service held in the Decatur Presbyterian Church on Sunday evening. The graduation exercises were held in the Druid Hills Presbyterian Church on Monday morning, June 2, with Dr. Marshall C. Dendy, Executive Secretary of Christian Education, as the Commencement speaker. Dr. P. D. Miller as Chairman of the Board of Directors conferred diplomas and degrees upon sixty-five students who were presented by President J. McDowell Richards and who then received their academic hoods from Dean Felix B. Gear.

An outstanding feature of the Commencement exercise was the announcement of the award of graduate fellowships and other prizes and distinctions. Mr. George B. Telford, Jr. of South Charleston, West Virgiina, received the Christian Education fellowship which was awarded this year for the first time. The winners of the Fannie Jordan Bryan Fellowships at the seminary were Mr. Robert Crawford Bankhead of York, S. C. and Mr. Harry Black Beverly of Moultrie, Ga. Alumni fellowships were awarded to Mr. Charles Blanton Cousar of Raleigh, N. C. and to Mr. Robert Eugene Randolph of Norfolk, Va. The Wilds Book Prize given for the highest academic average in the Senior Class was won by Mr. George Telford. The Broadway Plan prize for the best paper on Church Finance was divided between Mr. Telford, Mr. Bankhead, and Mr. Randolph.

Three members of the graduating class received their B.D. degree with the distinction Magna Cum Laude, these being Mr. Charles B. Cousar, Mr. Robert Eugene Randolph, and Mr. George Brown Telford, Jr. Members of the class graduating with the distinction Cum Laude were Mr. Robert C. Bankhead, Mr. Harry B. Beverly, and Mr. Lucius Beddinger DuBose of Birmingham, Ala.

Other members of the class who received the B.D. degree were as follows:

Herschel Allen, Jr., Monticello, Ga.
John Thomas Allen, Chattanooga, Tenn.
James Finley Anderson, Baltimore, Md.
Herbert Bailey, Lithonia, Ga.
Gary Donald Barber, Spartanburg, S. C.
James Arthur Beard, Charlotte, N. C.
Benjamin Clayton Bell, Montreat, N. C.
Malcolm Alexander Bonner, Buckatunna, Miss.
Edwin Oscar Byrd, Jr., Norwood, N. C.
Gordon Calvin Campbell, Springfield, Mo.
James Millen Darnell, Memphis, Tenn.
Pinckney Chambers Enniss, Jr., Atlanta, Ga.
James Patterson Fleming, Charlotte, N. C.
Frederick Curtis Fowler, III, Duluth, Minn.
George Barrett Gilmer, Jr., Rural Retreat, Va.
John Rhea Hall, Bristol, Tenn.
William Doster Hines, Opelika, Ala.
Paul Lewis Kendall, Springfield, Ill.
William Lowry McBath, Atlanta, Ga.
Fred Wilson McDaniel, Jr., Williamston, N. C.
Henry Dieter Mooney, Columbus, Ga.
William Christal Mounts, Dallas, Texas
Christopher Douglas Murphy, Belmont, N. C.
Robert Lee Myers, Charleston, S. C.
Harry Frederick Peterson, III, Columbia, S. C.
Harry Watson Philips, Tallahassee, Fla.
Glenn Byers Robinson, Gastonia, N. C.
Henry Neill Segrest, Jr., Tuskegee, Ala.
Angus Robertson Shaw, Huntersville, N. C.
Thomas Aurelius Stallworth, Atlanta, Ga.
James Knox Thompson, Scottsboro, Ala.
Edwin George Townsend, Setauket, L. I., N. Y.
Eldon Donald Wadsworth, Fairmont, W. Va.
Otis Fain Warren, Piney Flats, Tenn.
George Dana Waters, III, Charlotte, N. C.
Roy Edgar Watkins, Jr., Greenville, S. C.
Robert Bruce Wills, Baltimore, Md.
Charles Race Womack, Jacksonville, Fla.
Charles Davis Young, Clinton, S. C.
Chin Sei Yu, Chulla Namdo, Korea

Diplomas were awarded to the following members of the graduating class:

Lane Adams, Bay St. Louis, Miss.
John Carlyle Cox, East Point, Ga.
William Blaine Emerson, Jacksonville, Fla.
William LaRue Friend, Marietta, Ga.
Jimmy Lloyd Lyons, Holdenville, Okla.
Archie Luther McNair, Vass, N. C.
Alex Jackson Morrison, Monroe, N. C.
Frank Daniel Sladden, Fort Lauderdale, Fla.
Russell Littlejohn Strange, Sumter, S. C.
Sefton Bennett Strickland, Jr., Lithonia, Ga.

The degree of Master in Biblical Education was conferred on Mr. Leonard T. Van Horn of Jackson, Miss.

The following graduate students were awarded the Th. M. degree:

John Calvin Chestnutt, Montgomery, Ala.
Robert Lee Conner, Morrison, Ill.
Johnstone Lewis Coppock, Roanoke, Va.
Joseph Emmett Henderson, Norcross, Ga.
Shin Ishimaru, Kobe, Japan
Joseph Lawrence Lee, Decatur, Ga.
Max Milligan, Jr., Atlanta, Ga.
Frank Young Pressly, Arifwala, Pakistan

NORTH CAROLINA

Charlotte—(PN)—U. S. Senator Sam J. Ervin of Morganton, North Carolina, and hundreds of North Carolina businessmen and industrialists recently honored the late William Henry Belk, staunch Presbyterian philanthropist and founder of the Belk Stores.

Mr. Belk was honored at the annual dinner of the North American Newcomen Society which was held in Charlotte on May 22.

Senator Ervin, a Presbyterian elder himself, traced the life of the Charlotte merchant who rose

from a $5-a-month clerk to become the head of a 306-store organization.

Mr. Belk's career, said Senator Ervin, demonstrated his belief "that a man of integrity is God's noblest creation . . . that interests of society as well as individual are best served by individual initiation encouraged by rewarding diligence and integrity . . . every individual is accountable to God for use of his talents and possessions."

"I hope," said the senator, "that American business will employ Henry Belk's concept with increasing frequency and intensity."

Until his death in 1952, Mr. Belk was extremely active in the Presbyterian church, and directed most of his philanthropies in behalf of Presbyterian schools, orphanages, hospitals, and to more than 300 churches.

Duke Power Company President Norman A. Cocke presided at the Society's sessions. Irwin Belk, president of Belk Enterprises, Inc., and a son of the late W. H. Belk, presented Senator Ervin.

Manly—(PN)—Manly Presbyterian Church one mile north of Southern Pines on U.S. 1, installed its first full-time pastor in a special service at the church. He is the Rev. Malcolm P. Anderson, Jr., of Memphis, Tenn., who graduated recently from Union Theological Seminary in Richmond, Va.

The church was organized in 1900, and is in Fayetteville Presbytery.

Presbytery of Orange

Orange Presbytery in a called session held in the Buffalo Presbyterian Church near Sanford, N. C., on June 2nd dissolved the pastoral relationship between Rev. W. L. Foley and the Buffalo Church (Lee County) and at his request dismissed him to Lexington Presbytery in order that he might accept a call to the Lebanon Presbyterian Church near Greenwood, Va. Mr. William Bason of the Chapel Church was received as a candidate for the ministry. He plans to enter Union Seminary in September. The Trustees of the Presbytery were authorized to purchase a manse at 908 Avery Drive, Greensboro, for the use of the Executive Secretary. Mr. I. C. Crawford moderated the meeting

R. H. Stone, Stated Clerk

NORTH CAROLINA

Davidson—Diplomas were given to 155 college seniors who became graduates of Davidson College at 10:30 Monday morning (June 2).

In Commencement ceremonies marking the 122nd year in the history of the institution, 155 college men walked across the stage and were handed hard-earned diplomas representing completion of four years' study in the liberal arts.

Some were prepared for careers in medicine, law, science, the ministry, business, and teaching; all were endowed with "a general diffusion of knowledge."

Mr. Norman Cocke, president of Duke Power Company in Charlotte, N. C., delivered the Commencement address to the graduates, their families and friends, a group altogether of 1300 people.

The Algernon Sydney Sullivan Award, presented at each Commencement to a student and one in recognition of unusual service and devotion to the cause of humanity as well as "qualities of courage, perseverance, patience, tolerance, and mutual helpfulness," was given to Curtis Patterson of Cramerton, N. C., a member of the senior class; and to Miss Maude Vinson of the Davidson community.

John C. Bernhardt., Jr., of Lenoir, N. C., president of the senior class, presented to the college a location marker for the new Fraternity Court as a senior class gift.

Edward T. Stewart of Kirkwood, Mo. was Salutatorian (second honor), and Lloyd W. Chapin, Jr., of Atlanta, Ga., was the Valedictorian (first honor).

Special music was an anthem, "Kind God and Mankind," written by W. C. Doub Kerr, a Davidson alumnus of the class of 1915, and arranged by Prof. John Satterfield of the Music faculty. This was presented by the Davidson College Male Chorus, under the direction of Prof. Donald Plott, with Byung K. Kwon, a member of the student body, baritone soloist.

Invocation for the service was given by Mr. Philip F. Howerton of Charlotte, N. C., the new moderator of the General Assembly of the Southern Presbyterian Church. The Rev. Leslie A. Thompson of Sugar Creek Presbyterian Church, Charlotte, read the Scripture lesson, and the prayer was by Dr. John McSween of Clinton, South Carolina.

David Grier Martin, new president of the top-rank educational institution, presided at the ceremony and presented the diplomas.

An honorary degree of Doctor of Laws was conferred upon Mr. Cooke.

Those receiving the Bachelor of Arts degree were: **From North Carolina:** Robert Follin Armfield, William Ledoux Bondurant, Dale I. Gramley, Edward Lasater Irvin, Julian Golmour Lake, and James Hadley Zeh, all of Winston-Salem; James Gibson Boyce, Wayne Norris Miller, Robert Dickson Sloan, Robert Lee Stancil, Ross Jordan Smyth, George Wilbur Urwick, and James Ward Weller, all of Charlotte; John Thomas Kimbrough, Jr., and Jesse Paul Lipe of Davidson;

Robert Hinton Crittenden, Gary Wickard Fisher, William Leonard Thomas, Charles Allen Moore, and Charles Bradley Morris, Jr., all of Raleigh; Robert Flowers Baker of Durham; Hugh Burnette Craig, Jr., Preston McKamie Faggart, William Edward Kestler, Roger Wiley Felker, and Baxter Maurice Ritchie, all of Concord; Ralph Ray Craig, Jr., of Gastonia; Calvin Grier Davis, Jr. and Weldon Bruce Shipley of Asheville; Cecil Davis Dickson of Shelby;

David Jerry Fagg of High Point; Emory Allen Fry of Guilford College; Arthur Little Howard of Lenoir; Gray Nisbet Lewis of Statesville; Carl Wainwright Loftin of Weaverville; Charles Edwin McGowan of Greenville; John Campbell Mackorell, Jr. of Morganton; Edward Lee Moore of North Wilkesboro; David Charon Page of Southern Pines; John Gilbert Shaw of Fayetteville; Robert Moir Smith of Mt. Airy; William Guyton Smith of Dunn; Charles Theodore Stowe, Jr. of Belmont; Robert Brown Taylor of Greensboro; James Holroyd West, Jr. of Salisbury; and Boyd Eli Wilson, Jr. of Mount Olive.

From South Carolina: Harry Mason Ferguson, Jr. of York; William Bradford Fraley of Gaffney; William Banks Long, Jr. of Greenville; John Gary Maynard, Jr. of Cheraw; Marshall Craig Sasser of Conway; John Maurice Trask, Jr. of Beaufort; Ivan Thomas Weed, III, of Marion; Elford H.

Morgan of Spartanburg; and Kenneth Paul Forester, Jr. of Sumter.

From Georgia: Ralph Noble Bassett of Fort Valley; Charles Gordon Helms and Edwin Adolph Lupberger of Atlanta; and Claude William Hopper, Jr. and David Ernest Wood of Waynesboro.

From Florida: George Daniel Buckley of Tampa; Walter Jackson Coleman of Jacksonville; David Pearson McLain, Jr. of Miami; Richard Eugene Cumming and Waller Bennett Harris of Ocala; Edward Ernest Mason, Jr. and DeWitt Frank Roper of Pensacola; Harry Owen Paschall of Plant City; and Joseph Carl Malinoski, Jr. of New Smyrna Beach.

From Virginia: Emmett Randolph Daniel, Howard Clark Hoagland, James Archbald Jones, III, and William Timothy Teachey, all of Richmond; Benjamin Wirt Farley of Hollins; Robert Griffith Jones of Norfolk; and John Harvey McVay of Front Royal.

From Tennessee: John H. Frye, III, of Oak Ridge; and Shelbourne Wayne Wallace of Kingsport.

From Kentucky: Donald Monroe Carmichael, Roger Everett Powell, Frederick William Russell, II, and Llewellyn Powell Spears, III, all of Louisville.

Also James Craig Wool of Guntersville, Ala.; Graham McKinnon, III, of Port Lavoca, Tex.; and Edward Malcolm Payne, III, of Beckley and Charles Edward Davis of Huntington, both of West Virginia; and Alfred Ship-pu Wang of Shanghai, China.

Those receiving the Bachelor of Science degree were: **From North Carolina:** Duncan Calvin McCormick and Shepard D. Nash of St. Pauls; Charles Edwin Carter of Mt. Airy; Charles Stitt Drummond and George Capers Hemingway, Jr. of Winston-Salem; Giles Cowan Floyd and William Clayton Patton of Charlotte; Jerry Jay Eller and Charles Alexander Woods of Greensboro; Edward McGowan Hedgepeth of Chapel Hill; Charles Gordon Lampley, III, and John Albert Patterson of Shelby; Jack Byrd Lucas of Sanford; Arthur Simonton Lynn, Jr. and Ralph Chapman Setzler, Jr. of Albemarle; Robert Alexander MacRae of Mt. Gilead; John Garland Morgan of Spring Hope; Robert Perrin Oliver, Jr. of Matthews; William Foster Price and Osler Farrell Smith of Fayetteville; Harding Winslow Rogers, Jr. of Mooresville; and Donald Lee Copeland of Davidson.

From South Carolina: Lorie Wilson Moore of Lake City; William Howard Tedford, Jr. of Newberry; Charles Henry Tripp, Jr. of Piedmont; William Redd Turner, Jr. of Clinton; John Earl Adkins, Jr. of Sumter; Ray Mills Antley of Columbia; David Robertson Beckham, Jr. of Winnsboro; Ernest Willoughby Carpenter of Greenwood; Rex Dillingham of Lancaster; and Ronald Vance Lanford of Woodruff.

Also Locke Yancey Carter of Indian Springs, Tenn.; John Robert Johnson of Morristown, Tenn.; Calvin Vere Morgan, Jr. of Johnson City, Tenn.; Hilary Roche Davis of Savannah, Ga.; Robert Carter Keown of Rome, Ga.; Frank Creighton Emerson of Moylan, Pa.; John Hayden Hollingsworth of Roanoke, Va.; James Culvin Morris, III, of Anchorage, Ky.; and **from Florida:** Gilbert David Grossman of Jacksonville; Spottswood Pryor Neale of Tampa; and Pat Munroe Woodward of Quincy.

Those receiving the Bachelor of Arts degree cum laude were Lloyd Chapin, Jr. of Atlanta, Ga.; William Willard Wolfe of Gainseville, Fla.; and the following from North Carolina: Jack McMichael Martin of Davidson; Samuel Curtis Patterson of Cramerton; Thomas Franklin Thrailkill of Hapeville Ga.; and William Earl Thompson of Spencer.

Those receiving the Bachelor of Science degree cum laude were Roger Allen Bates and William Loomis Pomeroy, Jr. of Waycross, Ga.; Edward Turlington Stewart of Kirkwood, Mo.; Fairman Preston Cumming of Nashville, Tenn.; William Lee Hand of Jacksonville, Fla.; James Alexander Gardner of Salem, Va.; George Hudson Gilmer of Hampden-Sydney, Va.; and the following from North Carolina: John Christian Bernhardt, Jr. of Lenoir; David Speir Bradford of Charlotte; Malcolm Henderson Rourk, Jr. of Shallotte; and William Carroll Colston of Rocky Mount.

A PRAYER

Honoring the Memory of Dr. Charles Vardell
Alumnae Meeting, May 31, 1958,
Flora Macdonald College

Our Heavenly Father, many times in this auditorium has Dr. Vardell's voice in prayer lifted us close around Thy throne. We come again into Thy Holy Presence and open our hearts before Thee to honor the memory of Dr. Vardell, founder and president of this college, triumphant Christian, who has gone to be with Thee.

We thank Thee for calling him—in the flower of his young manhood—to the task of building a Christian College here. We honor him for accepting Thy call and remaining true to it with all his soul and strength; for attracting dedicated helpers of many talents.

Dr. Vardell walked close to Thee. He learned and taught the promise and wisdom of the Scriptures. We honor him for it, and give Thee praise.

To his unwavering faith, which was a part of his being, and to Thy blessing upon it, we give credit for the success of Flora Macdonald College. We thank Thee for his courage and energy to go out and find the help he prayed for—sometimes in miraculous ways. We thank Thee for every one who invested in Christian education here.

We rejoice today that he was spared many years to transform this campus into a garden of beauty and fragrance—his gift of love and the work of his hands—to the college he believed in.

Our Father, we honor Dr. Vardell as a "doer of the word", a man who faced situations with his fine intellect, and asked Thy help. Forbid that we should honor him now with our lips only, or shy away from the crisis that threatens the college he established. We thank Thee for every friend who has come forward to support it. Help us—who are banded together in love and loyalty to our Alma Mater—to find opportunities to serve it as they come to us through Thy wondrous Providence.

Soften the hearts of those in high places, we pray, that they will see the need to continue here this college, beloved foster mother of Christian homemakers and leaders throughout the world.

We dedicate our prayer to Dr. Charles Graves Vardell, and ask Thee to pour out Thy blessings upon Flora Macdonald College, the great work of his life. In Jesus' Name, Amen.

—Ethel Council Rogers

SOUTH CAROLINA

Clinton—(PN)—Presbyterian College awarded its Alumni Gold P. to Ross Templeton of Charlotte at commencement Monday. Templeton, a native of Owings, S. C., was chosen by the Presbyterian College alumni board of directors for the 1957 award which Presbyterian College gives annually to an alumnus "for outstanding progress and achievement in his chosen profession."

Templeton, who ranks among the top five division managers of the Field Enterprises, Inc., was cited for his accomplishments in the field of selling as Carolinas division manager of the education division of this company which publishes the World Book Encyclopedia.

Presbyterian College's "outstanding senior" award for 1958 was presented at commencement to John Knox of Decatur, Ga. This citation is given annually by the Presbyterian College Alumni Chapter in Charlotte to the "senior who most approximates the institution's ideals for young manhood."

TEXAS

Kingsville — A busy summer program has been started on the Presbyterian Pan American School campus at Kingsville with a one-week, international ministers institute; an eight-week, intensive English school; and various maintenance and improvement projects started or scheduled.

The ministers' institute is scheduled for June 30 - July 8 with leaders coming from Mexico and Texas. The institute is planned especially for the pastors of Latin American congregations of the Synod of Texas but several ministers from Mexico are expected to attend as guests.

Inauguration of the intensive English school July 8 will mark another milestone in development of the international Presbyterian School. This is the third department of the school as authorized by Synod. The other two departments, preparatory for senior high school and college, have been functioning for much more than a year.

To quickly acquaint students from south of the Rio Grande with the fundamentals of English is a basic purpose of the intensive English department. Enrollment will be primarily for young people planning to enter other departments of the school.

The maintenance and improvements program literally covers the campus. Print shop work and farm operations also are continued through the summer.

The ministers' institute will be similar to the one conducted successfully on the campus last summer. The major difference is that the institute this year will include visitors from south of the Rio Grande.

Planning the sessions has been a committee named during the session last year to coordinate work with President Sherwood H. Reisner of the school. Committee members, all ministers, are Fernando Padilla of San Benito, chairman; Carlos Buck of Welasco, and G. M. Valenjuela of Houston.

The interpretation of Bible passages, a study of the Reformation in Spain, and discussions of church problems at various levels are a part of the institute agenda. Sessions will be conducted in English or in Spanish, depending upon the leader.

Virtually every minister of a Spanish-speaking congregation in Synod is expected to attend.

FOR SALE—Summer Cottage at Montreat on South Carolina Terrace. Can accommodate 10 people. Modern conveniences and completely furnished. $5,000. If interested write Journal office.

Houston—(PN—The Rev. J. Walter Dickson, pastor of the Saint Philip Presbyterian Church here, led a groundbreaking ceremony, June 1st, which launched a building program of the church.

An 850-seat sanctuary will be constructed of brick inside and out with reinforced concrete internal arches.

Inside the sanctuary a concrete cross will rise from the floor of the rear chancel wall to the top of the 50-foot ceiling. The cross will have a background of mosaic tile, sidelighted by recessed windows.

In one wing of the new area, there will be offices for the church staff, and another wing will house a church library, a board room, rooms for children, and church-school classrooms.

The center courtyard will have a paved area and an outdoor playground, and walks for access to all wings of the church building.

The building where worship services are now being held was constructed in 1953. This building will be remodeled and made into a fellowship hall-gymnasium.

The present building campaign was begun with a $410,000 fund drive last spring.

Construction on the new buildings began early in June, and it is expected that they will be completed in 10 months.

Saint Philip Church was chartered in 1950 with 101 members. It has a present membership of 1,015.

VIRGINIA

Richmond — (PN) — Mr. and Mrs. Richard R. Kinser, a former Marine reserve pilot and his wife, a former school teacher, graduated from the Assembly's Training School this year, both receiving master's degrees in Christian Education.

They are the only couple to have taken the complete course in Christian Education at the Training School.

Both of the Kinsers are from Baton Rouge, La., and both are graduates of Louisiana State University. Mr. Kinser has his college degree in engineering.

The Kinsers married in 1946. For several years they lived at military posts, then early in 1956 they decided to go into Christian Education work.

They have one daughter, Debra, three years old.

Mr. Kinser is especially interested in adult education work; his wife's interest centers on youth and children's work, making for a well-rounded combination of abilities and service.

Last summer the Kinsers worked together in directing Christian Education activities at St. Giles Presbyterian Church in Richmond.

In June, they go to Batesville, Arkansas where they will serve in a Christian Education program of Arkansas College, and work in a parish of three churches.

Exploration

Everyone who will listen, come now and hear,
Is this not the great metaphysical year?
Where man seeks by physics, electronics and rays,
To discover more of the Almighty's ways?
How much better, however, than seeking a thrill,
If man would as earnestly search for God's will.

—Roy LeCraw

Random Shots

Some months after his conversion Stuart Hamblen said: "My greatest stumbling block has not been my old cronies out in the world but the skeptical Christians waiting and watching for me to stumble."

* * * * *

"Nothing in the world is more beautiful than a new Christian before he has gotten around some old Christians."

Beer Belongs?

Twenty-five years ago on April 7, beer was legalized in America. Now the Brewing Industry is the fifth largest tax payer, employing 82,000 people.

"Beer Belongs" ads have appeared widely throughout the country and the Industry reminds us that they have paid some 38 billions of dollars into the American economic system since that historic day.

The public relations approach to American life by the brewers is evidenced in the careful and clever methods they are using in an all-out attempt to have beer made acceptable and respectable.

Overlooked are some profound facts.

Of the 5,000,000 alcoholics in America it is estimated that one tenth are "beer alcoholics." That means we have some 500,000 beer alcoholics, each one a moral and financial drain upon our society and economy.

The Brewers paid a billion dollars in taxes last year. Using the Zottolli formula we find that for every dollar paid in taxes it cost the taxpayer four dollars to care for the results of drinking.

Let us do some simple arithmetic. The Brewers cost the American taxpayer 3 billion dollars for 1 billion received in taxes.

If I bought a car for $1,000.00 and spent $3,000.00 for repairs and then sold the same car for $1,000.00 you would agree that my head should be examined!

A few weeks ago I attended the meeting of the President's Committee on Traffic Safety at Atlantic City. In the opening address the speaker stated that: "Fifty per cent of the traffic accidents in New York are caused by drinking drivers." Most of these unfortunate people had "only a few beers."

So after twenty-five years of beer we must agree — Beer Belongs.

Yes, Beer Belongs — to tragedy, to broken homes, to broken bodies, to accidents, to dissolution, to despair — ask 500,000 beer alcoholics — they all will agree that Beer Belongs to Betrayal.

What a record! Twenty-five years of Betrayal! The Brewing Industry has betrayed every trust, broken every promise and made fools of millions.

What a record!

—TEMPERANCE ACTION

You Can't Outgive God!

By Oswald J. Smith, Litt. D.

Turn with me, if you will, to the Book of Proverbs, chapter 2 and verses 24 to 25. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself."

Strange paradox this, but true nevertheless. "There is that scattereth, and yet increaseth." You can invest and yet have more left over after you invest than you had before. "Give, and it shall be given unto you," is the way God puts it. "There is that withholdeth more than is meet, but it tendeth to poverty." You can save more than you need and the result may be poverty. "The liberal soul shall be made fat, and he that watereth shall be watered also himself." God will be no man's debtor. You can't beat God giving. "Give, and it shall be given unto you." I can't explain it, but I know it is true. God prospers the man who gives.

I was holding an evangelistic campaign in Minneapolis in the great church of which the Rev. Paul Rees is the pastor. Large crowds gathered night after night, sometimes capacity audiences. Many souls were saved and there was much spiritual blessing.

At the close of one of my services, as I stood by the pulpit—after having pronounced the benediction—I saw a well-dressed business man approaching me.

"I owe everything I am and everything I have to you," were his words of greeting. I looked at him in amazement.

"You owe everything you are and everything you have to me?" I repeated. "What do you mean? I don't understand."

Briefly he told me his story, a story that I have never forgotten.

"I was in Toronto," he said, "your city, and I was out of work. I found myself in debt. It was in the days of the depression. I could not find anything to do. I kept sinking lower, finding it impossible to get a job.

"At last," he continued, "my two daughters left me, then my wife left me, and finally, I became an ordinary tramp. I was so low that I could hardly reach up to touch bottom.

"One day I was walking along Bloor Street and as I passed The People's Church I heard singing. The doors were open and, having nothing else to do, I walked in and sat in a seat near the back of the church.

"You were holding one of those missionary conventions of yours and you were in the pulpit, but you were making some of the most amazing, some of the most nonsensical and foolish statements I had ever heard in my life. You were saying, 'Give, and it shall be given unto you. You can't beat God giving. God will be no man's debtor.'

"I listened," he said, "in utter amazement. There I was, down and out, with nothing, and you were stating that if I would give I would get. Just to see whether or not you were telling the truth, I took one of your envelopes from a passing usher and I filled it in, promising to give God a percentage of all He might give me in the days to come. That was easy, of course, because I had nothing.

"But then, to my amazement, things began to happen and happen fast. Within a few hours I had a job. When I got my first money I gave the percentage I had promised to God. A little later on I got a raise in pay, then I was able to give a larger amount. After a while I got another job with still better wages and then I gave more. It was working, and working wonderfully, so I kept on. Every week I faithfully gave God the percentage I had promised Him.

"In due time I got another suit of clothes. I was able to dress better. After a while my wife came back to me. Then my two daughters returned to me, and before many months had passed, I had paid every debt, for again my salary had been raised.

"To cut a long story short, I am now a prosperous business man, living here in Minneapolis. We own our own home. My wife is with me and my two daughters. I have a bank account. I am not in debt. What you told me when I was down and out was absolutely true."

My friend, I have had that experience again and again. God will be no man's debtor. "Give, and it shall be given unto you." You can't beat God giving. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself.

"You just cannot get away from it. It is one of the unchangeable laws of God. You square with God and God will square with you. You give to God in days of prosperity and God will give to you in days of depression. You withhold from God in days of prosperity and God will withhold from you in days of depression. If you faithfully give to God you will never find yourself in the bread-line. Just why it works like that I do not know, but I know it does."

ON AND OFF DUTY

CHRISTIAN TEACHERS WANTED — Grade School and High School, for Christian school operated by the West End Presbyterian Church. Contact Miss Carolyn Williams, Principal, 1600 Atlantic Street, Hopewell, Virginia. Telephone CEdar 9-6142.



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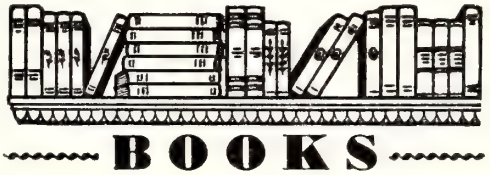
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THE RENEWAL OF THE CHURCH. W. A. Visser 't Hooft. Westminster Press. $2.50.

Dr. Visser 't Hooft defines here the kind of renewal the churches should seek. By "renewal" he does not mean change simply for the sake of change or that the church ought to be other than it was created at Pentecost. Rather the word signifies return — return to God's way as only the repentant searching of Scripture can reveal it. Throughout this volume the author has sought to present a Biblical theological and historical reflection upon the conditions in which a truly ecumenical movement can arise and flourish.

The author has a bias in favor of what is called today "the ecumenical church." But despite this fact he presents many challenging thoughts in this volume and it brings to our attention that "God acts from moment to moment and from generation to generation recreating the church

ever anew via the Spirit who indwells it, renewing its faithfulness, its purity, its self-sacrifice, its courage."

JUST WHY? V. Raymond Edman. Scripture Press. $1.25.

This little book was written to help find the answer to one of life's most perplexing problems — Why? The 88 meditations here show us that life's problems do not always have easy answers. Often there is no immediate and satisfactory solution to a mysterious circumstance. Life does not always add up. But the Bible, says Dr. Edman, has much to say about why and for this reason he writes, "The Compassionate One bids us bring our confusion and questions to Him and not ignore them. Doubt and disillusionment serve no good purpose while honest inquiry enlightens the painful and perplexed spirit. The Bible not only asks the question, 'Why?' but also answers it."

MEDITATIONS UNDER THE SKY. Dorothy Wells Pease. Abingdon Press. $1.50.

Compiled of the same appealing elements as "Altars Under the Sky," an earlier volume, this is a book of inspiration for all Christians who love the beauty of nature. It is also of use to church groups, vacation conferences and outdoor assemblies. The reader will be warmly inspired by poems of such well-loved poets as Elizabeth Barrett Browning, Sir Walter Scott and many others.

FEAR NOT. V. Raymond Edman. Scripture Press. $.75.

Freedom from fearfulness is not found in ourselves nor in favorable circumstances, says Dr. Edman, but only in our lovely Lord in the word of His love to us. The Scriptures tell us, the author says, that we can be free from fear and trembling, from disquietude and trepidation, from nervousness and terror by reading and believing what God has promised. To remember the Almighty and to rest upon His faithful word is to realize the end of anxiety and alarm.

MUCH PRAYER, MUCH POWER! Peter Deyneka. Zondervan. $1.50.

The author is a missionary statesman of world-wide stature. He is the organizing and promoting spirit of the largest evangelical testimony among the Slavic people throughout the world. This book is an exposition of God's eternal truth and also a testimony of the living reality of prayer today which will kindle the fires of prayer in souls everywhere.

LET'S PRAY ABOUT IT. Kenneth Clinton. The American Press. $2.50.

In these meditations, Mr. Clinton cites incidents from every day life and from the Scriptures that illustrate the potency of prayer and the comfort it brings. Prayer, says the author, can provide the answers we seek in times of affliction and anxiety, in moments of temptation and repentance. He discusses the question of how to pray and where to pray. He offers the reader a selection of typical prayers.

All Christians can find help in this volume even though they may not subscribe to every detail of the author's theology of prayer.

RABBINIC STORIES FOR CHRISTIAN MINISTERS AND TEACHERS. William B. Silverman. Abingdon Press. $3.50.

These stories and interpretations from the Rabbinical tradition clearly show how much common ground there is in the moral and ethical teachings of Christians and Jews. Rabbi Silverman says, "Unquestionably in his youth Jesus received instruction in the oral tradition of interpreting the Biblical text by means of the homilies and stories of the rabbis. In his ministry he followed the rabbinic method of utilizing the midrash or story-interpretation to search, to inquire into the real meaning of Scripture in order to ascertain the will of God and express the love of God by obedience to His commandments."

Again he said, "Another Jewish teacher, a Rabbinical student of the famous Gamaliel, wrote for and preached to those of the Jewish faith. This teacher, Paul, was also adept in the use of story, simile and parable."

As Christians we are more impressed with the uniqueness and originality of Christianity rather than its similarities with Judaism. At the same time we should not close our eyes to the values that Judaism has to offer in the realm of morals.

The stories here are short, pithy, pointed and full of wit. In reading this book one should keep in mind that it is an expression of Judaism and not Christianity.

J.R.R.

HUMAN NATURE IN ITS FOUR-FOLD STATE. Thomas Boston. Sovereign Grace Book Club. $4.95.

Theological students will instantly recognize this volume as one of the masterpieces of experimental Christianity. The book starts with two people who are in the state of innocence. They were the only ones in all the world from that time until now who were ever free to live life, to enjoy liberty and to pursue happiness without the interposition of grace. These free, living happy people were not long satisfied with their state, which dissatisfaction soon toppled them in the state of depravity.

But in this volume we read also of the state of grace. This remarkable state is bounded only by the love of God. The happy ending is the state of glory.

Thomas Boston exposes to the reader's view thousands of concepts which together make up the doctrine of man.

Readers who are familiar with the writings of Alexander Whyte will recall how many times he referred to this book and the author as "Boston of Ettrick." Thomas Boston was a voluminous writer and influential in his times. He was probably the best known theologian of his day and was a central figure in the Marrow controversy. Many of our finest theologians have felt that this is the finest statement of the doctrine of man to be found in the English language. We would like to see this volume made required reading in our theological seminaries.

—J.R.R.

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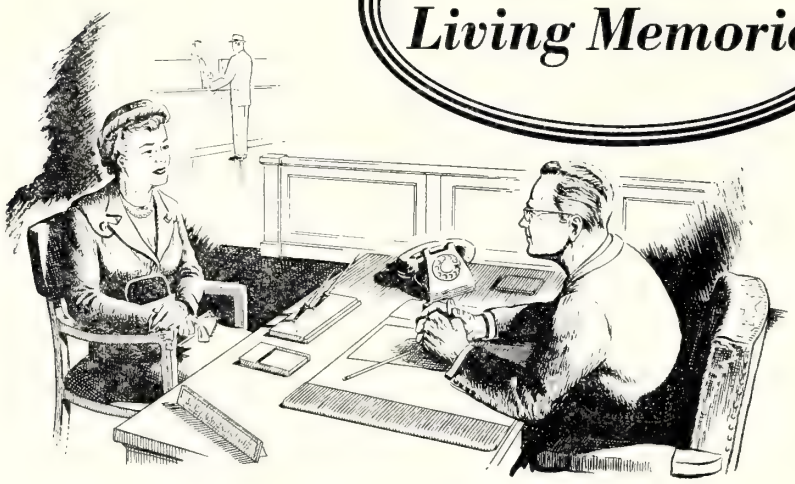
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WOMAN TO TRUST OFFICER: I wish to provide in my will a memorial to my beloved husband. I want it to be a living memorial—something that will enable his influence to go on and on and on. He was concerned for people—had little use for elaborate mausoleums or monuments of stone.

TRUST OFFICER TO WOMAN: He was a wise man, indeed, and good as he was wise. If I were seeking a really permanent memorial to a loved one, I would place it in a Presbyterian college or seminary. Here it will reach into generations ahead and become a memorial everlasting. Do you know that some of the endowments placed at Oxford University as memorials more than a thousand years ago are still building through consecrated teachers the civilization of the world and are still keeping the memory of the beloved man alive?

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"If we work upon marble
it will perish,
if we work upon brass
time will efface it,
if we rear temples,
they will crumble to dust.
But if we work upon
men's immortal minds . . .
we engrave on something which
will brighten all eternity."

DANIEL WEBSTER

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EDITORIAL

"Praying Ground"

The phrase "praying ground," is one rarely heard today. When or where it originated we do not know but in a past generation it was not infrequently heard. More than once a Christian was asked: "Brother, are you on praying ground?" and it was a soul-searching question. How we need to *ask ourselves* that question today.

"Praying ground" was a homely phrase with a deep theological significance. Many Christians know there is something wrong, that their joy in Christ is no longer present and that their prayers seem to go no higher than their heads.

To be on "praying ground" simply means to be in a right relationship with God through His Son, Jesus Christ. It implies both an attitude of heart and mind and a having carried out of God's indicated will for us.

If there is *unconfessed sin* we cannot be on "praying ground." *If I regard iniquity in my heart, the Lord will not hear me,"* is the Psalmist's way of saying that if we have hidden sin in the heart our one and only cry can be: "God be merciful to me a sinner." Unconfessed sin is an insulation against God. Others may never know of that sin but God does and it stands as an insurmoutable barrier between us and the One who has made full provision for that sin.

But confession of sin implies also *repentance* for sin and a *turning away* from it by God's help. To be aware of sin is not enough. We must hate it and turn from it and be *forgiven* for it. Then and only then can we experience the joy of salvation.

To be on "praying ground" also requires *faith*. Nothing is more offensive in God's sight than unbelief and when we doubt Him or His Word we find ourselves beating the air. He requires that we believe that He is and that He is the rewarder of those who diligently seek Him. Faith does not mean understanding but it does mean acceptance of Him and His truth. Without it prayer has little meaning.

Humility is a quality from which "praying ground" is made for it is a grace which honors God and in turn is honored of Him. There is probably nothing that He detests more than human pride. He resists it and when we have it we are fools in His sight. Humility is a quality of mind and heart which comes from a recognition of our true selves and of our complete and unending dependence on Him.

"Praying ground" is also the ground of *obedience*. It is futile to pray if we are unwilling to do God's revealed will. Nor can we fool God. He knows the thoughts and the intents of our hearts and will accept nothing less than an humbled, contrite and obedient attitude.

If we will honestly face these questions we will realize how often our prayers seem meaningless phrases. We are not on "praying ground" and we cannot stand thereon until we stand cleansed and forgiven and in the righteousness of His Son, a righteousness which can never be earned but which is imputed to all who have believed in Him in simple faith.

Brother, are *you* on "praying ground"?

—L.N.B.

The Spider's Parlour

We are witnessing a tragic series of events from which there appears to be neither the will nor the desire to extricate ourselves. Having accepted the principle that we must deal with Soviet Russia we, imperceptibly at first, then with rising tempo make plans and take steps for fuller and fuller recognition.

Summit talks, cultural exchanges, mutual agreements for the abolition of nuclear tests,

all of these things sound so reasonable and can prove so utterly disastrous.

Despite the fact that Communism has affirmed and proven that its one aim is to conquer the world; despite the fact that through force of arms, intrigue, infiltration, duplicity and every other evil method, Russia continues to spread her power over the world, we seem caught in a ghastly spell of unreality, a miasma of wishful thinking, all the time being drawn closer and closer to a position from which we may be destroyed — and all because we refuse to face the inexorable facts, seemingly thinking that we can reverse them by ignoring that they exist.

We do not believe public opinion can be brought to bear on the situation. The majority of Americans are so determined to have ease, comfort and pleasure *at any cost* (even the bankruptcy of our government) that we will continue on our foolish way until the hand of God's judgment falls on us. And that hand can well be through Communist Russia.

An analysis of the world situation shows Communism gaining on every front. Nothing we have so far done has contained its advance except the "police action" in Korea which was *intentionally* never carried to a successful conclusion.

If, after years of experimenting, we find ourselves driven more and more into a corner, our present policies proving themselves not only inadequate but futile, why, Oh why not try something else?

This "something else" can be one of two things: preventive war which no one would advise under present circumstances, or a clean break with all Communist governments. This latter tactic is far from a wild dream. It would belatedly give us a foreign policy based on right and not on expediency. Furthermore, it would galvanize the strong anti-communist sentiment in the overrun countries of the world and hasten the disintegration of power of those who hold it at the top.

We are not so sanguine as to think that such a course will be followed. Recognition of Red China is now being openly recommended in Washington. Cooperation and coexistence are now the watchwords. Even Church courts and Church leaders are advocating appeasement. This will continue and grow. In the not too distant future we will find ourselves in the minority in the United Nations. The time will come when through subversion, infiltration and intrigue, on the part of Communism, and inertia and blindness on our part, we will find ourselves at the mercy of this godless and monstrous evil which is determined to dominate the world.

Communism will ultimately be destroyed. But America, and the freedoms with which God has so richly endowed us, may perish from the earth first.

—L.N.B.

Three Precious Things

Precious Blood: I *Peter* 1:19; *Precious Faith*: II *Peter* 1:1; *Precious Promises*: II *Peter* 1:4

There are a great many precious things in the world. We usually think of gold and silver and diamonds and rubies and pearls. Those who think more clearly and deeply realize that there are things far more precious than these: our health; our homes and loved ones; our friends; our good name. Then there are all the beautiful things of nature; the flowers, the green grass and trees and the sunsets which come after the storm and rain.

The Bible itself, as the Word of God, is more to be desired than gold, yea than much fine gold. The wisdom which it brings from above is far better than silver and gold; "For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."

Peter picks out three things which he calls "precious"; Precious Blood; Precious Faith; Precious Promises. The Bible is permeated from beginning to end with these three thoughts.

In the Old Testament one of the first things we notice is the prominence of blood, the blood of beasts which are slain in sacrifice, for without the shedding of blood there was no remission of sins. These sacrifices are all typical and point to the precious blood of Christ. Read Leviticus and then read Hebrews and you see what God is trying to tell His people. Not all the blood of beasts on Jewish altars slain, could give the guilty conscience peace, or take away the stain. But Christ the Heavenly

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Lamb, takes all our guilt away, a sacrifice of nobler name and richer blood than they. We are redeemed not with silver and gold, says Peter, but with the precious blood of Christ. The Bible is bound together with a scarlet thread; the Precious Blood of Christ.

Faith also binds the Book together. Humanity soon divides into two streams; those who believe, and those who believe not. Read the eleventh chapter of Hebrews and you will see the list of Heroes of Faith. When you come to the Gospels you find Jesus preaching, repent and believe the Gospel. Paul makes it very clear that we are saved by grace through faith. This faith is a very precious thing. Even a weak faith can save us, but a strong faith keeps us rejoicing as we travel homeward. Lord, increase our faith!

The Bible abounds in promises, promises guaranteed by the character of God and by His ability to fulfill all these promises to us. They meet every need of our hearts. We lay hold upon them by faith. He promises guidance and strength; as thy days, so shall thy strength be; He says He will never leave us nor forsake us even when we pass through fiery trials. He promises us eternal life and a Home with Him. We are standing on the promises of God; exceeding great and precious.

—J.K.P.

Murder in the Living Room

United States News & World Report, in its issue of June 6th, carried the following:

"Crime Wave" on TV

> "American children are being exposed to more and more crime and violence on television. That's the finding of a survey by the National Association for Better Radio and Television. In a single week in May, the survey found on early evening programs from seven TV stations: 161 murders, 60 "justifiable" homicides, 2 suicides, 192 attempted murders, 83 robberies, 15 kidnapings, 7 attempted lynchings, 6 dynamitings, 2 cases of arson, 2 of torture."

Can it be that the children of this world are wiser than the children of light? We wonder where the youthful violence comes from. We deplore the rising tide of juvenile delinquency.

The place to cut some switches (electric ones) may be right in your own living room. But do not fail at the same time to cut a few from the peach tree in the back yard.

—L.N.B.

Our Pioneer Missionaries to the Near East

Dr. and Mrs. John B. Adger from Charleston to Smyrna, 1834

When the brig *Padang* sailed from Boston for Smyrna on August 2, 1834, she carried three of our pioneer missionaries. Rev. James L. Merrick went out to Persia as a successor of Henry Martyn and as a predecessor to our present Southern Presbyterian missionary there, Rev. Wm. McElwee Miller. Dr. and Mrs. Samuel R. Houston from Virginia went to Greece, and Dr. John B. Adger and his wife, Elizabeth Keith Shrewsbury, went to the Armenians in Turkey.

Of these Merrick was a graduate of Columbia, in that first class of 1833 of which three out of six volunteered for mission work; Houston was from Princeton and Union (Va.), Adger was from Princeton.

According to Adger, he was led to his decision for the foreign field by William M. Thomson, a Northwestern Presbyterian, known to many as the author of THE LAND AND THE BOOK. He first demurred by referring to the great need for ministers in South Carolina, but then realized that the situation in every heathen nation was incomparably more destitute. "After years of careful and prayerful consideration I was led to offer my services to the ABCFM. They consisted of Congregationalists and Presbyterians together. At that period our church had no separate organization for foreign work. A society had just been formed somewhere in Pennsylvania, named the Western Foreign Missionary Society, which in after years came to represent the whole Presbyterian body. But at the time of my engagement with the Boston Board I knew little or nothing of it."

In the long run Columbia was to claim the services of Dr. Adger as Professor of Church History and our Church was to use him as Chairman of her committee to write our Book of Church Order. As a theological student, Adger visited his friend J. Leighton Wilson at Columbia and what went on there is told by the latter, and used to be re-told to every class in Columbia by our beloved missions' professor, Dr. "Jo" Reavis (Rev. Dr. James O. Reavis). In his semi-centennial address at Columbia, Dr. Wilson said:

> We must be allowed to make special mention of Adger's interest in this cause (of missions) whose semi-centennial we today celebrate. The speaker feels that it is due to himself, as well as this venerable father, to give utterance to the profound gratitude

which he has always felt towards him, for the kind interest he took in him when inquiring about the path of duty; for the wise counsel he gave to him when he knew as yet nothing of the trials and perils of the missionary life; and especially for the heartfelt prayers that he offered up to God that his young servant might be guided into the path of duty. If the speaker ever knew what consecration to God meant, it was while he and this venerable father were kneeling in the foundation-room of the Seminary building. To his memory even in the deepest wilds of Africa, that southwest corner room has always been a place of peculiar sanctity.

In Smyrna, Adger was given the special responsibility of translating and publishing in current Armenian Christian books and magazines. These included translation of the Ancient Armenian New Testament of the fifth century, the Shorter Catechism of the Westminster Assembly, the simple Catechism which Dr. C. C. Jones had written for the Negroes of Liberty County, Georgia, and an abridgement and translation of Merle D'Aubigne's *History of the Reformation.*

As the American missionaries began to circulate the Scriptures among the Armenians in their current tongue, earnest souls repaired to them for fuller instruction in the Gospel. Soon they began to see that the creed of their church with its ceremonies was unscriptural. They could no more worship the Virgin Mary nor the saints. They could no longer confess their sins to a priest, but only to God, nor could they worship the holy cross, nor relics, nor pictures, and they denied the infallibility of the Church, believing that the Scriptures are the only rule of faith and practice. The Armenian patriarchs and priests were exasperated. Reproofs, warnings, imprisonment, banishments, beating, anathemas followed, limiting the Evangelical work.

The Adgers labored among the Armenians for twelve years and tombstones over the graves of their first little ones testify to the price of their loyalty to Christ. On one Saturday while the missionary was preparing a sermon for his congregation on the text, "God is love," his only remaining child was taken. By the grace of God, he was able to add a few words to that sermon on the Love of God and preach it the next morning, and thereafter to write an epitaph,

"Asleep in Jesus!
To wake with all that glorious band,
the martyrs of this solemn land."

—W.C.R.

Presbyterian Co-Existence Plea Ripped

A policy statement of the new Presbyterian Church urging "co-existence" with Russia has been attacked by five laymen and a minister from Pittsburgh.

A telegram sent to President Dwight D. Eisenhower and Secretary of State John Foster Dulles said:

"We of the Presbyterian Church are abjectly ashamed of our General Assembly's recent pronouncement demanding co-existence with Communist Russia when the church's sole message should be a call for obedience to God's word as the only hope for mankind.

"Hypocrisy should be abhorrent to Christians and a glaring example is church leaders calling for any compromise with the militant Godless of communism.

"We respectfully urge you with divine guidance to unceasingly expose and uproot wherever found the atheistic Communist plot for world revolution."

It was signed by Dr. A. G. McLennan, D. A. Couch, J. W. Brandt, J. N. Shannon, W. E. Brandt, C. E. Hultman, W. D. Wright and M. K. Fogerty.

They described themselves as "Presbyterian Churchmen—514 Empire Building, Pittsburgh, Pa."—Reprint from PITTSBURGH PRESS, June 3, 1958.

"Thy Will Be Done"

"Thy will be done," four simple words from the Lord's Prayer, could be called the keynote passage to test a person's Christianity. Saying them without meaning or sincerity constitutes a sham, a fraud, or if you prefer it plainer and stronger, a sacrilegious lie. You may mutter "Thy will be done" and actually your heart demands "My will be done."

Acceptance of Christ as our Lord and Master requires an abject surrender of self and even after we accept "Thy will" thousands of times our will and the Divine will clash, but always, if the Christian stands firm, "Thy will" will become "My will."

An evangelist once cautioned men not to say "Thy will be done" unless they agreed to comply. He said it would be better to skip those four words until you are prepared and ready to adopt God's will as your own. Be certain that you have given those four words some thought. Do you understand them? Whatever God's will may be affecting you, will you obey?

Quoting Scripture is a sacred act and what is more holy than the Lord's prayer? The ground it covers in its brevity and simplicity astounds the masters of the English language. Reciting "Thy will be done" is a rededication, acceptance on your part, usually in the presence of witnesses, of the knowledge that God knows best and you are placing your future in His hands. Saying it and meaning it restores your soul, softens the tough breaks, deadens the pain, provides peace to the troubled mind and body. It is the pledge of a Christian wholly dedicated. Few who pray "Thy will be done" go all the way.

RALPH BREWER

Translation of the *Testament for Fishers of Men* Into Korean

Just received here at the *Journal* office a note from Rev. Joe B. Hopper, our missionary to Chunju, Korea, and a booklet with the following note enclosed:

"I thought this might be of interest to you. It consists of the *Instructions* in Personal Work of the *Fishers Of Men Testament,* translated into Korean. In some cases alterations were made in illustrative material to suit Korean customs, but the sense was not changed. With all good wishes, I am Sincerely yours, Joe B. Hopper."

Thus the pocket testament "for Fishers Of Men" enters a new field of service, helping Korean Christians to win others, for which we are grateful to the Lord and to Mr. Hopper.

In this connection it might be of interest to some to learn that the *Little Jetts* books have been translated into Tshibula for the Congo; into Portuguese for Brazil; into Chinese for Nanking; into Lebanese for Lebanon; and into Russian for Christian work in Russia.

Pilgrim's Progress, re-written and illustrated by Little Jetts, into Paite for India, also into Hindustani. A German publishing house asked permission of Wilde Co. (Boston) to translate Pilgrim's Progress into German for circulation in West Germany, but Wilde required an advance of $200.00 on royalties, which was more than they were willing to pay.

The *"Anglers"* column in the *Journal* was translated into Japanese for circulation in Tokyo — now said to be the largest city in the world.

New Testament Evangelism, by the same author, has been translated into French for circulation among the Waldensians in France, Belgium and Switzerland.

LETTERS



High Springs, Florida

June 13, 1958

Dear Editor:

I take note of the news item appearing in the **Journal** (June 11) entitled "Florida Synod Orders Retrial in Riverside Church Case."

I call your attention to several serious misrepresentations in this article, and request that you kindly correct them in the next issue.

1. Par. 2 of Article. I did not appeal to the Synod against the Presbytery's refusal to hear the complaint against Kissling. There was no "complaint" against Kissling. The complaint was taken to Synod against the Presbytery's failure to institute process against Dr. Kissling on the basis of charges I filed against him. The charges were heard by the court.

2. The charges were not "unofficial." They were "Official." They were filed with the Stated Clerk of Suwannee Presbytery.

3. The Synod did **not** declare I was "Out of Order." It did **not** send my complaint back to Suwannee Presbytery. The Synod declared my complaint **in order** and it was heard and acted upon by the entire Synod of Florida. Never was I declared out of order. The official minutes will bear that out.

I would appreciate it very much if you would be so kind as to correct these errors. The Synod has instructed me to resubmit my charges, and, if there is a triable issue, the Presbytery must proceed to trial. This is the action of Synod.

May the Lord continue to bless and uphold the Ministry of the **Journal.**

Most sincerely yours,

Thompson L. Casey, Jr.



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Presbyterians and The Great Awakening

By Rev. John H. Knight, Smyrna, Ga.

Though New England and the Puritans get most of the credit for the Great Awakening, yet the Presbyterians of the Middle and Southern Colonies played no secondary part in this great revival which revitalized religion in Eighteenth Century America.

In the Middle Colonies, New York, Pennsylvania, New Jersey, Delaware and Maryland, it was the Presbyterian ministers especially who promoted this remarkable movement of spiritual advancement. During the years 1740 to 1760 the number of Presbyterian ministers in the colonies increased from 45 to over 100. The number of Presbyterian Churches also grew rapidly, and gained many new members because of the Awakening. New churches were organized so rapidly that by 1760 there existed forty-one vacant Presbyterian pulpits in the colonies of Pennsylvania and Delaware which constituted the principal seat of Presbyterianism.

The great Presbyterian name in revival history is that of Tennent. The Tennents were five in number, William Tennent, Sr., and his four sons, Gilbert, William, John and Charles—all strong preachers of the Word of God.

William Tennent, Sr., was born in 1673 in either Scotland or Northern Ireland. He received his M.A. degree at University of Edinburgh in 1693. After working with the General Synod of Ulster for a number of years, he in 1704 became chaplain to noblemen in Ulster and took Anglican orders in order to assume this position. In 1718 William Tennent with his wife, four sons and a daughter, landed at Philadelphia. Not long after this he was received by the Synod of the Presbyterian Church, after reaffirming his belief in the Presbyterian form of church government, as opposed to episcopacy. He first became pastor at East Chester, N. Y., and in 1720 went to Bedford, N. Y. Both of these congregations had a constituency of Puritan Presbyterians who had migrated from Connecticut. After spending seven years (1720-1727) at Bedford, Tennent became pastor at Neshaminy, Bucks County, Pennsylvania, twenty miles north of Philadelphia.

Here Tennent set up a school in his house, where he educated his own four sons, together with other boys of the community. In 1735 he organized his famous Log College in a log cabin near his home in Neshaminy, for the purpose of training young men for the Gospel ministry. In the first five years after starting the Log College Tennent had trained seven very capable young men for the Presbyterian Synod. The Log College was thus the first Presbyterian institution for higher learning in the American colonies.

The celebrated British evangelist, George Whitefield visited the Log College in the fall of 1739. In his JOURNAL he gives a contemporary description of the work done at this famous school:

> "The place wherein the young men study now is in contempt called THE COLLEGE. It is a log house, about twenty feet long and near as many broad; and to me it seemed to resemble the school of the old prophets, for their habitations were mean; and that they sought not great things for themselves is plain from those passages of Scripture, where we are told that each of them took them a beam to build them a house . . . All that we can say of most of our universities is, they are glorious without. From this despised place seven or eight worthy ministers of Jesus have lately been sent forth; more are almost ready to be sent; and a foundation is now laying for the instruction of many others. The devil will certainly rage against them; but the work I am persuaded is of God and will not come to naught. Carnal ministers oppose them strongly; and because people, when awakened by Mr. Tennent or his brethren, see through them, and therefore leave their ministry, the poor gentlemen are loaded with contempt and looked upon as persons who turn the world upside down."

The Log College produced powerful revivalist preachers, and it soon became the headquarters of the evangelistic activities of the Presbyterian Church. Very early the leadership of the Tennent group passed into the hands of Gilbert Tennent, oldest son of the pioneering William. Gilbert graduated from Yale College in 1725 and then studied theology under his father. He began his ministry in 1726 in the Presbytery of New Castle. In 1727 he moved to New Brunswick, N. J., while his brother John assumed the pastorate at Freehold, N. J. It was in the Freehold church that the first outpourings of the revival spirit were seen.

At New Brunswick, Gilbert Tennent found that a terrible spiritual deadness characterized his Presbyterian congregation. He used every

effort to overcome the lethargy, but felt himself being pulled under by it. But God had already prepared a neighboring minister who had been through the same experiences and was able to lend encouragement to the disheartened Tennent.

This was Dominie Theodorus Jacobus Frelinghuysen, who had become pastor of the United Dutch Churches of the Raritan Valley in 1719, sent over by the Classis of Amsterdam. Frelinghuysen was an orthodox Calvinist, but he had made a special study of the experimental Puritan writers as well as the Dutch and German pietists. He placed an intense emphasis upon the spiritual life and the necessity of an awakening experience called the New Birth.

Under Frelinghuysen's soul searching preaching, the Reformed Dutch churches of the Raritan began to be greatly shaken. The young people and the poor were the first to experience conversion. By 1727 a great revival was sweeping through the Dutch churches and spreading even to the neighboring English-speaking churches. Frelinghuysen was the instigator of the Great Awakening in the American Colonies. This was admitted later by George Whitefield.

Gilbert Tennent and Theodorus Frelinghuysen immediately recognized each other as kindred spirits. Tennent was greatly stimulated by Frelinghuysen's evangelistic efforts. The Holy Ghost had brought newness of life to the dead Dutch churches. Surely He would do as much for the Presbyterians

About this time Tennent was taken ill, and entered into a period of deep personal self-examination. He said, "I was exceedingly grieved that I had done so little for God, and was desirous to live one half year more, if it was His will, that I might stand upon the stage of the world and plead more faithfully for His cause, and take more earnest pains for the conversion of souls. One thing among others pressed me sore, that I had spent much time in conversing about trifles, which might have been spent in examining people's states toward God, and persuading them to turn to Him."

When God graciously restored Tennent's health he entered into his work of itineration as a flaming evangel. He sought to break through the encrustations of a dead orthodoxy and a self-complacent and presumptuous security. He adopted Frelinghuysen's method of preaching "convictions" and "assurance." This meant that no sinner could ever become a Christian without first coming to that terrible place where he realized that he was not a Christian. Then when the terrors of the Law were about to overwhelm him, the sinner would find pardon for his sins and sweet release from his guilt by the liberation of the Grace of God in his heart. Thus the true believer might know for himself that he was a Christian.

These ideas were not new with the Awakening Preachers, nor were they originated with the Great Awakening. They can be found on the pages of the writings of the experimental Puritan divines such as William Ames, William Perkins, Richard Sibbes; the sermons of the old Scottish revivalists such as David Dickson, Robert Bruce, William Guthrie; and in the devotional writings of the Dutch pietists such as Gisbert Voetius, Wilhelmus a Brakel and Herman Witsius - Calvinists all.

Tennent's parish extended from New Brunswick, New Jersey, to Staten Island, New York. Under his evangelical gospel preaching people began to flock to the churches, remarkable conversions occurred, and Christians began to see a deeping of spiritual life. The work of God produced some astonishing effects. Women fainted, strong men cried out under the burden of their sins, or shouted for joy because of the assurance of saving faith. The Presbyterian churches thrilled with the new life of a heaven-sent revival.

The Awakening was not received by all. In 1733 the Synod of Philadelphia issued a cautious warning against the revival. But by 1734 the movement had made so many converts that a group in Synod accused the Tennent group of belittling morality and decrying orthodox doctrine. The revivalists in turn accused the opponents of having a religion which was merely formal and outward. The anti-revivalists made much of the "excesses" of the revival. The revivalists preached much against "unconverted ministers." Recriminations did not help to foster brotherly love. By the time of the Synod meeting in 1738 feeling was so high that a separation was inevitable. At this Synod the Log College group was able to secure the erection of a new presbytery — New Brunswick — which postponed the break.

But in 1741 the Great Schism came. It was occasioned by the continued controversy over standards of ministerial education, and the right of the evangelists to preach outside their own parishes. The evangelistic group (New Side) was outvoted in Synod and the Presbytery of New Brunswick withdrew from Synod. They did not immediately set up a rival Synod, but in 1745 New Brunswick united with New Side adherents in Presbytery of New York, and the Second Presbytery of New Castle (which consisted of New Side adherents of both New Castle and Donegal Presbyteries) to form the

Synod of New York. Happily the Great Schism did not last long. The leader of the revivalist party, Gilbert Tennent, was among the first to admit the mistakes of zeal of his own group. In 1749 he published his IRENICUM in which he made overtures for reunion.

During the seventeen years in which there were rival Presbyterian Synods, the Synod of Philadelphia (Old Side) made but little progress. It actually lost in number of ministers, having twenty-five in 1741, and only twenty-two in 1758. On the other hand, the Synod of New York (New Side) had twenty-two ministers at the time of the schism, but in 1758 numbered seventy-two. These were all younger men, who possessed enthusiasm and evangelistic zeal. The New Side churches were growing, and were filled with hosts of young people. The Great Awakening was a movement of the people.

In 1758 the Great Schism was healed. Both groups admitted that their differences were not so much about questions of doctrine, as they were about evangelistic methods and practices, the propriety of itinerant preaching, standards of ministerial scholarship, interpretations of Presbyterian government and practical matters such as the living of the Christian life. They united in agreeing that the Westminster Confession was the best Reformed expression of Biblical truth, and they vowed to propagate its doctrines.

The Great Awakening was a wholesome stimulus to the Presbyterian churches. It brought a renewed emphasis upon the salvation of sinners through the grace of God in a crucified Saviour. It attracted the unchurched multitudes, especially young people, to the Presbyterian churches. It contributed to the founding of educational institutions such as Princeton College and University of Pennsylvania. It called attention to the necessity of godly living on the part of ministers and people alike. It emphasized personal religion and the grace of sanctification wrought in the believer by the power of the Holy Ghost. Because of the Awakening, by the time of the Revolution the Presbyterian Church had grown to be the second largest denomination in the colonies with 543 churches, and exceeded only by her Calvinistic sister, the Congregational Church, which had 658 congregations, mainly in New England. Had Presbyterianism only maintained the spirit of the Great Awakening, it need not have been surpassed in its later history by the Baptists and the Methodists!

The Twentieth Century needs a Great Awakening. Our denominations today need a fresh Breath from Heaven. Are the people of God willing to pay the price of its coming? ARE PRESBYTERIANS? Are YOU praying for Revival today?

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THE SOUTHERN PRESBYTERIAN JOURNAL
WEAVERVILLE, N. C.

CHILDRENS Page



Mother Love

God put mother love in animals and fowls and fish so their little ones would be fed and protected. The Kangaroo mother has a sack in her stomach in which she carries her baby until it is 8 months old; and the baby's feeding "bottle" is in the sack, too. Soon after that the little kangaroo has to look out and care for itself. The human mother has a far deeper love for her child. Not only through babyhood, but after becoming a grownup the mother love is just as tender and sweet. As long as she lives she loves her child and will do all she can for that child's comfort and happiness. There is just one greater love than mother love and that is God's love. He says in the Bible to parents, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask Him" (matt. 7:11). And David said (Ps. 27:10) "When my father and mother forsake me, then the Lord will take me up." E.



LESSON FOR JULY 13

By THE REV. J. KENTON PARKER

Social Justice And The Gospel

Background Scripture: Matthew 5:13-48; 23:23-26; Luke 9:51-56
Devotional Reading: Luke 11:37-44

Under the Old Testament Law the Israelites were taught to be just and kind in their treatment of their fellowmen. The second part of the law is summarized in these words: Thou shalt love thy neighbor as thyself. Minute and personal laws are given them to regulate even the minor details of daily life. The Pharisees prided themselves on keeping the letter of the law, but they overlooked its deeper meaning. They would have limited the meaning of the word "neighbor." When Jesus was asked by the lawyer, And who is my neighbor? He replied by relating the Parable of the Good Samaritan in which we have a picture of Social Justice and the Gospel. I heard a good address on this parable once in a Commencement service at Mitchell College. The speaker (I have forgotten his name) said that there were three Philosophies of Life depicted in the Parable (1) The Philosophy of the Robbers: What is yours is mine, *if I can get it;* (2) The Philosophy of the Priest and Levite: What is mine is mine, and *I am going to keep it;* and (3) The Philosophy of the Good Samaritan: What is mine is yours, *if you need it.* Social Justice and the Gospel could be summed up pretty well under the Philosophy of the Good Samaritan.

In our Devotional Reading we have a Pharisee "marveling" that Jesus had not washed before dinner. Jesus takes this opportunity of showing the Pharisee that they were stressing the wrong things. They made the outside of the cup and platter clean, but left the inside unclean. They stressed the tithing of even the small herbs, but passed over judgment and the love of God. They were like graves which were kept beautiful on the outside, but within were full of dead men's bones. All social justice must have its roots in the heart of man. We must *love* our neighbor as ourself before we can be just and kind to him in the spirit of both the law and the gospel.

In His interpretation of portions of the law in the Sermon on the Mount Jesus goes deeper than the mere letter of the law. Dr. Shearer said that the text of this sermon was in 5:20: For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of God. One word describes the righteousness of the Scribes and Pharisees: *Formalism*: they were hypocrites and were pretending to be one thing while in reality, they were another.

I. *Christians are Useful to Society*: Matt. 5:13-16

We are left in the world for a purpose and Jesus compares us to two of the most common and useful things in the world; *salt* and *light*: Ye are the salt of the earth: ye are the light of the world. The social life of the world is to be flavored and preserved from corruption by us. This has been true wherever there were real Christians who had not "lost their savor." The Gospel acts on society like salt acts on food. Christians are the light of the world, but they must let their light shine. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. The Spirit of Christianity, the spirit of the Gospel, transforms society wherever there are enough genuine "salty" followers of the Gospel to permeate social life and wherever there are enough Christians who will let their light shine. We see this clearly in the so-called Christian nations such as the United States and England and Australia, and in parts of Korea and Africa and other lands. Conditions are by no means perfect or ideal, even where the Gospel has been preached for centuries, but conditions are tremendously different and better.

II. *The Gospel Fulfills the Law*: 5:17-20.

Christ does what the law could not do in that it was weak through the flesh and sinfulness of man. It becomes a "schoolmaster" to bring us to Christ that we may be saved by grace. Our righteousness is not the self-righteousness of Pharisee or scribe, but the perfect and imputed righteousness of our Lord Jesus Christ: He becomes the end of the law to all who trust in Him.

But the law is to be fulfilled in us who walk not after the flesh, but after the Spirit. By His Spirit Christ enables us to walk even as He walked, and He fulfilled the law both in letter and spirit. We no longer walk after the flesh but after the Spirit. We walk differently from the world; we walk in the light; we walk in wisdom; we walk in love. In living thus we fulfill the law.

Christ proceeds to interpret certain precepts and commandments and show their deeper meaning.

III. *The Danger of Anger*: 5:21-26.

The old interpreters of the law had said, thou shalt not kill, and whosoever shall kill shall be in danger of judgment. Jesus says that this law would go deeper. What precedes murder? Anger. Whosoever is angry with his brother without a cause is in danger of judgment. The feeling precedes the act; the heart kills before the hand. Watch the heart! We hear of those who "blow their top" and "let off steam," and we seem to feel that these are "safety valves" that prevent an explosion. But while we are "telling them off" we may call names that reveal our anger: whosoever shall say "thou fool" shall be in danger of hell fire. These are solemn words, coming from the lips of our Great Teacher! Watch these hearts and words. The command, Thou shalt not kill, goes deep.

IV. *Clean Thoughts and Desires*: 5:27-32.

It is no easy matter to keep our thoughts and desires pure and clean. Wherever our eyes turn we are apt to see what may easily stir up within us feelings which are impure. It may not be hard to never break the Seventh Commandment as far as the usual interpretation of this command, but to keep it as Jesus interprets it, will take all the grace that God can give. God give us pure hearts!

What a transformation in social life if the hearts of men could be made clean and kept clean! The Gospel insists upon *clean hands* and *pure hearts.* It goes to the bottom of all impurity and would make the fountain of life clean that the stream may also be clean.

V. *Swear Not At All*: 5:33-37.

During World War II, the New York Times had an editorial about a famous general in which the statement was made that General ————, who was widely known as a "colorful" personality, was at the same time both "deeply religious and violently profane." James tells us that such things ought not to be: the same spring must not yield salt water and fresh; the same tree must not have good fruit and bad fruit. Jesus says, "swear not"; let your conversation be yea, yea, and nay, nay. We do not need "cuss" words or slang to make our speech "colorful." No teacher or speaker was ever as colorful as our Lord Jesus Christ. Some silly speakers seem to think they have to use meaningless exclamations to make an impression. There is much profanity and a great deal of useless swearing. Much of our common slang has a profane origin.

VI. *Resist not Evil*: 5:38-42.

Not merely non-resistance, but a willingness to go the second mile. Our attitude is to never return evil for evil or blow for blow. The verse cited from Exodus about the eye for an eye and a tooth for a tooth was a judicial sentence and is not to govern our relation to those about us. We are not judges: we are to turn the other cheek and return good for evil.

VII. *Love Your Enemies*: 5:43-48.

This is perhaps the hardest thing to do (with the preceding verses). It "goes against the grain," against human nature. Only the grace of God can enable us to do the things mentioned in these two paragraphs. To love our neighbor is good; to love our enemies shows that our hearts have been touched by divine power and grace. Jesus shows us a supreme example when He prayed, Father, forgive them, for they know not what they do.

VIII. *Woe to Scribes and Pharisees*: Matthew 23:23-26.

These leaders of the Jews were very careful to observe the minor points of the law but omitted some of the major parts, such as Judgment, Mercy and Faith. To tithe is fine, but to treat our fellow men justly and kindly is better. It is possible to tithe our income and give it to the church and yet be cold and indifferent and critical of those about us. These leaders of the Jews stressed the outside, the shell of religion, rather than its heart. Jesus warns them to clean up the inside.

IX. *Not Destroy, but Save*: Luke 9:51-56.

James and John (sons of thunder) wanted to call down fire from heaven and consume some Samaritans because they would not receive them. I read of one preacher who wanted to bomb all the Buddhist temples in Japan during the war. This kind of spirit is still alive and has been at the bottom of some persecution of Protestants. Jesus answers this spirit by saying, For the Son of Man is not come to destroy men's lives, but to save them.

All of these verses throw a great deal of light on our relation as Christians to men in general. The Gospel teaches us to be just and kind and merciful in our dealing with men.

YOUTH PROGRAM FOR JULY 13

By THE REV. B. HOYT EVANS

Be A Good Sport

Scripture: Psalm 139:1-12, 23-24; I Corinthians 6:19-20; Romans 12:1.

Suggested Hymns:
"Fairest Lord Jesus"
"I Would Be True"
"Yield Not to Temptation"

Suggestions to Program Leader:

(This is a subject which could be very meaningfully presented by someone outside your group of young people. If you know of a Christian coach, physical education instructor, or athlete, you could ask him or her to speak to your young people or lead them in a discussion of the values of physical exercise and sports from the Christian point of view. Even if you cannot secure a speaker, it would be good to have some authority on hand to answer questions which may arise as you present the material printed below.)

Program Leader's Introduction:

It has been said that one of the fundamental mistakes any person can make is to mistake his body for his soul. Concerning the needs and desires of the body Jesus said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matthew 6:33. Again it is written, "What shall it profit a man if he shall gain the whole world and lose his own soul?" Mark 8:36. It is a fatal sin to worship the body and its desires. It seems that there are many in this world with its materialistic mind who have fallen into this sin.

While sins of the flesh seem to predominate, it is also possible to sin against God by despising His material and physical creation. It is not at all a matter of spiritual things being absolutely good, and material or physical things being evil. When God beheld the physical and material world which He had created, he found it "very good." Genesis 1:31. The Scripture which was read at the beginning of the program (I Corinthians 6:19-20) stated that our bodies are the dwelling places of God the Holy Spirit. We are bound to serve and honor God with our bodies and our spirits. Both are His. When we fail to nourish and exercise our bodies properly, we are sinning against God just as surely as when we neglect our spiritual development.

In this program we want to look at the importance of recreation and sports to our total Christian growth.

First Speaker:

The first benefit we receive from recreation, especially as we find it in our programs of sports and physical education in school, is physical exercise. Wholesome exercise is most important to physical health and growth. Everyone knows that exercise makes for stronger bodies, and people with strong bodies can do more and better work, whatever their work may be. Those who maintain the proper muscle tone through consistent exercise are more resistant to many diseases. Those who keep up a sensible program of exercise live longer and can think better than those who neglect this part of their physical wellbeing. Through the programs of physical culture which we have in our schools we have an opportunity to establish habits of exercise, which if continued faithfully, can greatly add to our health, happiness, and length of days. Anyone should be able to see that this is a real Christian responsibility.

A word of caution is in order as we think about exercise. We need to learn temperance and moderation in exercise. Eating is a very necessary thing, but all of us know that it is possible to eat too much, so that health is damaged rather than helped. It is also possible to put too much stress on physical exercise. Some people have become regular physical culture fanatics. Let us use the common sense God has given us, and avoid this unnecessary mistake.

Second Speaker:

A good program of calisthenics would provide all of the benefits suggested by the first speaker. Why is it thought necessary to have organized sports in our schools? What special benefits, if any, do they provide? Are we, as Christians, justified in participating in these organized sports?

We can safely say that wholesome sports have a contribution of their own to make to our lives, and that we can grow as Christians by

making proper use of them. We would rather play games than take mere exercises because it is more fun to play. There is real value in the fellowship we have with other players as we participate in sports. One of the most important benefits of organized sports is the experience of team work and self-sacrifice. These are spiritual qualities which are "musts" in every Christian life. One who takes part in sports must learn self control, not only of the muscles but of the mind and emotions. These are all valuable lessons, but they must be learned. Playing a game is work. The benefits do not come automatically. They must be sought with diligence. This brings us to the attitude which we should have toward competition. We should take our games seriously, play hard, follow the rules faithfully, win or lose graciously; but we should never be carried away with our desire to win. Any person who plays with right attitudes and seeks these good benefits, can be helped by a program of sports to grow as a Christian.

Third Speaker:

What are the values of sports to those who watch? There is first the very obvious benefit of enjoyment or relaxation. It is good for one's mental and physical health to relax, and many people find it easiest to relax while watching a game. Those who are spectators also have the opportunity to encourage the development of skills and good sportsmanship. The desires of the spectators determines to a very large extent the way the game is played. When we are in the role of spectators, we must remember that it is our responsibility as Christians to encourage good sportsmanship.

NEWS of CHURCHES around the World

The General Fund and Interchurch Agencies

Statement of Receipts

THE GENERAL FUND AGENCIES

Budget for 1958	$1,120,151.00
Receipts to date	184,290.99
Percentage of annual budget received to date	16.45%
Balance needed for the year	$935,860.01

INTERCHURCH AGENCIES

Budget for 1958	$28,314.00
Receipts to date	$5,325.93
Percentage of annual budget received to date	18.81%
Balance needed for the year	$22,988.07

General Assembly To Meet in Jacksonville in 1960

Atlanta — (PN) — Riverside Presbyterian Church of Jacksonville, Fla., will be the host to the General Assembly of the Presbyterian Church, U.S., in 1960. The Assembly will convene April 28, 1960, and the session will probably run through May 3.

The Permanent Committee on the Office of the General Assembly accepted the invitation of the Jacksonville church, and the announcement was made through the Committee Chairman Dr. H. Kerr Taylor of Dallas, Texas. Dr. Albert Kissling, pastor of Riverside Church, extended the invitation.

The Assembly of 1960 will be the 100th of the Southern Presbyterian Church, but the actual Centennial celebration of the denomination will come in 1961. No site has yet been chosen for the Centennial Assembly. The 99th Assembly, in 1959, will be held in Druid Hills Presbyterian Church, Atlanta.

Appointments to Permanent Nominating Committee

Atlanta — (PN) — Appointment of four persons to the Permanent Nominating Committee of the Presbyterian Church, U.S., were announced here through the Office of the Stated Clerk.

Appointments were made by Philip F. Howerton, Moderator of the General Assembly, covering the class of 1961, and to fill a vacancy in the class of 1959.

Named to the class of 1961 are Dr. John Newton Thomas, of Richmond, Va.; Dr. W. Edward McNair, of Decatur, Ga.; and Mrs. Robert F. Howe, of Helena, Ark.

Named to fill the vacancy in the class of 1959 caused by the death of Mr. E. L. Repass is Dr. Charles E. Mount of Cape Girardeau, Mo.

National Association of Church Business Administrators Second Annual Convention Denver, Colorado — July 8-10

Over 150 church business administrators and their wives are expected to gather in Denver July 8-10 for the second annual convention of the National Association of Church Business Administrators.

This Interdenominational organization was founded to extend the Kingdom of God by pro-

viding a program of study, service, problem discussion and fellowship among those responsible for the administration of the local churches.

The three-day meeting has been designed to cover the main areas of activity facing business administrators in small as well as large churches. Montview Boulevard Presbyterian Church, located in the mountain-cool climate of Denver, will be the scene of the convention.

Main topics for consideration, under the leadership of experts in each field, include church public relations, the use of TV and radio by churches, pastor-administration-staff relationships, techniques of job analysis, spiritual development through stewardship, policy and procedure manuals and purchasing procedures.

World Mission Receipts

Budget for 1958	$4,530,000.00
Received to date	1,388,217.98
Percentage of Annual Budget received for 1958	30.64%
Balance needed for 1958	3,141,782.02

Montreat College Board

The appreciation of the Board was unanimously expressed to Dr. C. Grier Davis, Pastor of the First Presbyterian Church of Asheville, and Chairman of the College Board of Trustees, to the Rev. George A. Anderson, Vice-President of the College, and to Dr. William B. Rich, Executive Dean of the College. During the time that Montreat College has been without a President these three men have shouldered the administrative problems in such a way as to merit the appreciation of all who are interested in the welfare of the institution. Dr. Davis has had special responsibilities in this connection since May of 1957. Mr. Anderson and Dr. Rich carried the administrative load during the past academic year, Mr. Anderson, while Vice-President, acting as President. The Board regrets to lose Mr. Anderson, who is leaving to take up work at King College. Dr. Rich, who came to Montreat last September from the position of Executive Secretary of the Tennessee School Boards Association, will continue as Executive Dean of the College.

Dr. Archie Smith Accepts Call as Executive Secretary of Presbytery of S. W. Georgia

Atlanta — (PN) — Dr. Archie Smith, assistant to the Stated Clerk of the General Assembly since 1955, has announced his acceptance of a call to become executive secretary of the Presbytery of Southwest Georgia.

Dr. Smith announced his acceptance of the new position to the Permanent Committee on the Office of the General Assembly, meeting in the Presbyterian Center here June 13. His resignation from the work in the Office of the Stated Clerk is effective August 31, and he will begin his work in Southwest Georgia Presbytery September 1. He will make his home in Albany, Ga.

The assistant to the Stated Clerk has served in that position for three and a half years. He came to Atlanta from the pastorate of Vine Street Church, Birmingham, Ala., and earlier held pastorates at the Glenwood Church, Charleston, W. Va.; First Church Biloxi, Miss.; Lake Village, Ark.; DeQueen, Ark.; and North Kansas City, Mo. He is a graduate of Arkansas College and Union Theological Seminary of Richmond, Va.

GEORGIA

Atlanta — (PN) — Randy Kolwalsky, student at Columbia Theological Seminary, Decatur, Ga., has been honored as the first winner of an annual award offered by the Protestant Radio and Television Center for excellence in use of electronic tape.

Kolwalsky, who has just finished his "middler" year at the seminary, was presented with a Wollensak hi-fi electronic tape recorder. Presentation was made by Dr. Ernest Arnold, president of PRTVC. The award was offered to the student doing the best work in the middler speech course under Professor Robert Taylor.

Dr. Arnold explained that the annual award seeks to make seminary students conscious of the possibilities of electronic tape when used to increase the effectiveness of a ministry. The award also seeks to recognize the man who has done the best job of using electronic tape for scripture reading and the recording of brief devotionals.

Mr. Kolwalsky, from Anderson, S. C., will be serving Townsville and Fair Play Churches in South Carolina during this summer, as he did last. He is already making use of the prize machine in preparation of sermons, and reported that it was widely used by his classmates and himself in preparing for exams: "There was just one reference book which we all needed to refer to, so one man read out the passage on the tape, and all of us listened to the recording several times until we had the facts in mind."

Presbytery of Augusta-Macon

The Presbytery met in adjourned session on June 10 in Macon, Georgia. The Stewardship and Budget Committee presented a report and the Presbytery adopted as an objective, pending acceptance by the individual churches, the total askings of all agencies.

The following candidates were examined and licensed: Mr. G. Dana Waters, III, to be ordained and installed as pastor of the Tattnall Square Church in Macon; Mr. William Hines, to be ordained and installed at the Waynesboro Church; Mr. Otis Warren to be ordained and installed in the Union Point Church. Candidate Hershell Allen, Jr., was licensed and is to be ordained as an evangelist to take up special hospital work. Candidate David Voss was licensed and will pursue post-graduate study at Harvard under a Fellowship awarded by Union Seminary.

R. D. Earnest, Stated Clerk

SOUTH CAROLINA

Columbia — (PN) — Shandon Presbyterian Church has completed a building project which provides for an extension to the sanctuary, and an additional wing connecting with the church's Ray Riddle Memorial Educational Building. Completion of the new structures is a $250,000 phase of an overall expansion program that has been underway since 1950.

The extended space in the sanctuary, doubling the former seating capacity of the church, was used for the first time at morning worship services on June 8th, and at a brief re-dedication service in the afternoon. Open house in the church's fellowship hall was held after the dedication ceremonies.

The same modern Gothic style of the sanctuary was maintained. The entire building has been air-

conditioned, and an elevator has been installed. The net area of the sanctuary is 6,000 square feet, increasing the seating capacity from 400 to 824.

Shandon Presbyterian Church was organized in 1916 with 53 members. It now has 1,359. Dr. Fred V. Poag is pastor.

Anderson — (PN) — Dr. Robert Franklin Poole, president of Clemson College, and a Presbyterian layman, died at the Anderson Hospital June 6 after suffering a heart attack.

Funeral services were held at the Clemson Chapel with Dr. S. J. L. Crouch and the Rev. Charles E. Raynal officiating. Interment was at Cemetery Hill on the Clemson College Campus.

Dr. Poole, who gained an international reputation in plant pathology, was born in Warriors Creek, S. C. Most of his secondary education was received at a two-teacher school in Barksdale, S. C. He received a B. S. degree from Clemson in 1916, and from Rutgers University he earned an M.S. in 1918 and a Ph.D. in 1921. Before becoming the president of Clemson College in 1940, he served as assistant plant pathologist at the New Jersey Agricultural Experiment Station, and then at North Carolina State College as associate professor of plant pathology. He was the author of more than 100 publications on plant diseases, and held membership and offices in many scientific and scholarly organizations, including the presidency of the Southern Phytopathological Section.

Dr. Poole's wife is the former Miss Sarah Margaret Bradley of Abbeville. They have five children: Robert Franklin, Jr., Thomas Bradley, Margaret Lillian, Mary Marcia, and William James Poole.

TENNESSEE

The Pioneer Presbyterian Parish of Tennessee observed its first anniversary on Sunday, May 18th, with special services at Bethany Church. The nine churches in the Parish, all located in Giles County, suspended their services and united in the celebration. Church School classes were held for all ages, with an application of the Kadesh-Barnea lesson to the future of the Parish. At the morning Worship Service, Dr. James M. Carr, Secretary of the Town & Country Church Department, Board of Church Extension, preached on the subject, "Christ Builds His Church." Following "dinner-on-the-ground" in the old-time style of "all you can eat," (literally), a service of celebration and information was held. Dr. Carr spoke on the subject, "Christ Loves His Church." He presented members of the Parish staff several books in the field of country church extension, among them his own recent "Glorious Ride." A special program for the Parish Youth Fellowship, at 2:30, completed the "birthday services."

All planning, promotion and production for the occasion was carried out by appropriate committees of the Parish Council.

In addition to the Bethany church, the Parish is composed of Bee Spring, Brick Church, Buford, Frankewing, Lynnville, Pulaski, George White Memorial and Young's Chapel churches. An award for attendance, based on membership and family representation, went to the host church. Members of the Parish Staff are Rev. S. Wallace Carr, Coordinator; Rev. Donald W. White, Associate Coordinator; Rev. John B. Lindenburger; Mr. Thomas P. Tidwell, Student Pastor; and Mr. Chas. M. Harris, Director of Christian Education.

TEXAS

Houston — (PN) — Herff Applewhite, Jr., newly-arrived minister of music at Saint Andrew's Presbyterian Church, Houston, has become director of a seven-choir program, including choir work with children, youth, and adults of this area.

Mr. Applewhite has studied philosophy at Austin College in Sherman, Texas; sacred music and Christian education at the Union Theological Seminary in Richmond, Va.; and music theory in Salzburg, Austria. He has completed residence work for a master's degree in sacred music at the University of Colorado. Not only has he sung baritone leads for the University of Colorado's productions, but his concert appearance with the Denver Symphony in one production has been recorded by Columbia Records.

Previous to this new position at Saint Andrews, he taught in the Presbyterian Pan American School in Kingsville, then he directed the music program at the First Presbyterian Church in San Antonio.

The son of a Presbyterian minister, Mr. Applewhite is married to the former Ann Pearce, whose parents were educational missionaries in Mexico. They have one son, Mark.

TEXAS

Sherman — (PN) — Mrs. Leighton M. McCutchen, executive secretary of Board of Women's Work of the Presbyterian Church, U. S., was honored by Austin College here with the presentation of a Doctor of Humanities degree.

Mrs. McCutchen, a native of Texas, has headed the Presbyterian Women's work from its Atlanta headquarters since 1956. In earlier years she served as a missionary to the Belgian Congo, as director of Christian education for two churches in Texas, and as associate secretary in the Educational Department of the Board of World Missions, Nashville, Tenn.

VIRGINIA

Cold Harbor — (PN) — By a vote of 61 to 40, the Hanover Presbytery of the Presbyterian Church in the US (Southern) reaffirmed its policy of permitting Negroes to attend its summer youth camp near here.

Ten Negro young people are among 450 youths who will attend the camp this summer, the presbytery was told. The vote to accept the Negroes came after two hours of debate and notification that 16 of the presbytery's 79 churches formally opposed integration at the camp.

The presbytery voted to receive its third Negro church, Woodville chapel in North Richmond, as a member.

THE CHRISTIAN FAITH ACCORDING TO THE SHORTER CATECHISM

By William Childs Robinson, D.D.

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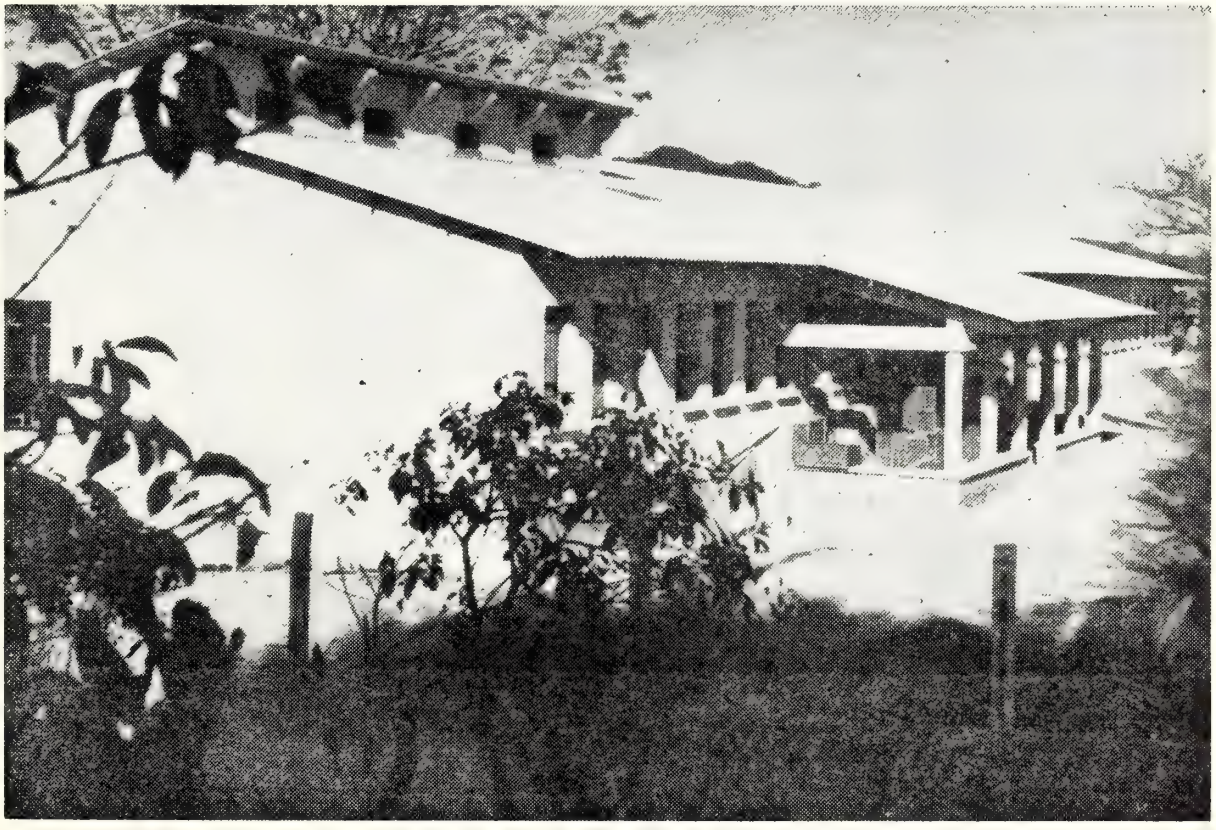
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EDITORIAL

"In the Beginning God"

I will never forget this text. Our class at Davidson College asked Dr. Sentelle to preach for us when we graduated and he chose these four words as his text.

With these simple majestic words the Bible begins. If our faith can lay hold upon this fact and we really believe it, then we can easily believe all the balance of the Bible, for the God who reveals Himself in its pages is infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness (or love) and truth: nothing is too hard for Him.

In the beginning of all Science is God, for true science discovers and explains the handiwork of God: to leave Him out is to make science a "hodge-podge" of theories and fancies of man.

In the beginning of all History is God; for history is His story of men and nations and their relation to Him as the Sovereign Ruler of the universe.

In the beginning of all Education is God; the fear of the Lord is the beginning of wisdom, and the only wisdom worthwhile is that which comes down from above. In the beginning of all Social Relationships is God: and only as mankind obeys His laws; only as men love each other, can strife and confusion and bloodshed be averted.

In the Book of Genesis there are *three Great Beginnings*: *The Beginning of Man;* the *Beginning of Sin;* the *Beginning of Salvation.*

The creation of the world finds its climax in the creation of man, made in the image of God. The earth is fitted to become the home of man, and man is given dominion over it.

We see how sin began in disobedience and unbelief; how it spread from the heart of man to the home and to all mankind, for all sinned.

God steps into the sad picture and promises a Coming Redeemer who shall bruise the serpent's head. The balance of the Bible reveals His Plan, and we see a Glorious Consummation in the Book of Revelation.

—J.K.P.

The San Francisco Crusade

The San Francisco and Bay area Crusade may well prove the most fruitful ever held by Billy Graham. The significance of the very high percentage of decisions is only appreciated when it is realized that the auditorium, the Cow Palace, is nearly fifteen miles from down town San Francisco and is served by neither regular busses, nor do street cars run out there. Every person who attended had to secure or have provided some means of transportation. That the average attendance was nearly 16,000 nightly showed the great interest of the people of that area. It also accounts for the large number of decisions — over 26,000 — the people had a purpose in going.

As was true in Moody's meetings, and as has been true in Mr. Graham's meetings over the years, an increasing volume of wonderful stories begin to accumulate, reports of individuals who were converted during the meetings, unsung and unheralded, but truly born again. As these people mature and develop in their Christian lives something of the tremendous influence of such meetings begins to unfold.

Many never become statistics. Strange how some detractors of such meetings (particularly those who have rejected the Gospel message as revealed in the Scriptures), use any possible device to criticize. Recently a church leader deplored "statistical evangelism," little knowing that statistics are given to prevent wild claims on the one hand or to stymie detractors on the other.The Acts of the apostles does not

hesitate to give statistics, even mentioning the "about three thousand souls" who were converted at Peter's first sermon.

But, many never become statistics. Only a few days ago we heard of a Chinese family in London, ardent Buddhists and very strongly opposed to Christianity. First their little girl was won to Christ by a former missionary to China. She was severely punished in her home for her faith but remained firm. Then this missionary (Gladys Aylward - "The Small Woman"), got the mother to attend one of Mr. Graham's meetings at Harringay. The two were separated before getting to the auditorium but that night the Chinese woman phoned Miss Aylward to tell her she had accepted Christ that night. She became a statistic.

From there out it was a joint effort to win the husband. Finally one night he was prevailed upon to watch Mr. Graham on television. When the lights were turned on he was found on his knees, weeping and giving his heart to Christ. He never became a statistic. But for four years these people have continued in their Christian faith and witness.

From all over America reports have come in of conversions either during meetings or as a direct result of them. Also of decisions made while watching the telecasts from the Cow Palace. A business man in Philadelphia told the writer only a few days ago of a man who had joined his church the Sunday before, having been converted while watching the T.V. program.

From San Francisco Mr. Graham goes to Sacramento for eight days, then to a number of other California cities for shorter engagements. Christians should continue to earnestly pray for him and the Team and for those whose lives have been reached through his ministry. God has raised him up at this time to a unique world-wide witness for Christ and he has been and is being used to reach people usually outside the pale of religion and to bring them the message of the Gospel.

Information Please

Last Wednesday night at the Prayer Meeting Service I gave a devotional meditation on Exodus, Chapter 40, centering attention upon the Ark of the Covenant as the symbol of God's presence among His ancient people.

After the service one of my eight-year-old Primary pupils came up and said to me, "If no one knew what happened to the Ark after the days of David and Solomon and Jeremiah (3:16) said that no one would seek the Ark, then when John saw the Ark of the Covenant in heaven (Revelation 11:19) what he saw must have been the real spiritual Ark that the old wooden Ark was a picture of."

If our eight year olds are nightly exposed to every sin in the book on the TV screen, understand the love of parents and can reason like this about Bible doctrine, why then must our religious education of Primaries be centered in a part of some random Bible verse or some illustration outside the Bible?

—W.G.F.

Vicunas Campaign Gifts Votes and Influence

Many are rightly concerned over indications of grave indiscretions on the part of some in places of high importance in Washington. It is difficult for a recipient to explain away any request to a government agency on behalf of individuals who have given lavish gifts. Mr. Sherman Adams admits a lack of good judgment and in this we believe he is sincere. That this may prove an understatement is the opinion of many.

But that which disturbs us even more than a vicuna coat and the hospitality of hotel entertainment is the attitude of some members of Congress. Some who are trying the hardest to make political capital of Mr. Adams' indiscretions are guilty of something far worse. It is our contention that any vote involving the expenditure of federal funds (and there are no public funds other than those which come from the taxpayers pockets) for some favored group, hoping thereby to secure votes from that group, is a dishonest looting of the federal treasury even if it goes by the name of "practical politics." For too long "pork barrel politics" have been shrugged off.

It is because of this lavish voting of federal funds to help pressure groups that a philosophy of dependence on the federal government has grown to alarming proportions in America. This spending is partially responsible for the

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inflation which has eaten away the value of the dollar and it is also in part responsible for the astronomical debt we now carry.

We believe further that there are scores of men in Congress who have been the recipients of large financial gifts for campaign purposes. Have they been mindful of the personal problems of their benefactors?

We most heartily concur in every effort to keep men of influence from using that influence for unworthy purposes. We feel with equal earnestness that a new type of morality is needed by which men will judge their votes in the same light that they judge gifts received. Unless this is done America can be destroyed by the simple process of spending herself into national bankruptcy.

—L.N.B.

The Magnetism of Jesus

"I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

Millions of devoted followers have been drawn to Jesus Christ throughout the ages. Some of these have laid down their lives for Him, others have left home and loved ones to take His message to the world in obedience to His command, countless others have lived for Him and witnessed for Him in quiet ways in the home and community. What has drawn them to Him?

There are many things which could draw men to Him. His character was sinless and He blended in that character all the qualities which draw us to men. He lived the noblest and most unselfish life ever lived. He was the greatest of all teachers and preachers, speaking as never man spake. He wrought many marvelous miracles.

Jesus, however, in selecting the one thing above all other things, which would draw men, said, "I, if I be lifted up from the earth will draw all men unto Me." This He said signifying what death He should die. It was Jesus on the cross that would be the magnet to draw the hearts of men to Him. Why is this true? for it is true.

Jesus on the cross is a picture of LOVE, love that passeth understanding.

It is a picture of *Compassionate Love;* it was love for those who needed a Saviour. All through the Gospels we read, He was moved with compassion. Such love draws men; while we were yet sinners, He loved us. This Amazing Grace, love dressed in its most beautiful garment: ye know the grace of our Lord Jesus, and this grace led Him to Calvary.

It is a picture of *Sacrificial Love.* He shed His blood for us. He went as a Lamb to the slaughter. He was the Lamb of God that taketh away the sin of the world, the Lamb slain from the foundation of the world.

It is a picture of *Substitutionary Love.* He went to Calvary in our stead; He died for us; We were dead and He died in our place so that we might have eternal life.

Does not such love draw your heart to Him? He died for our sins; He died for the ungodly.

—J.K.P.

Marvelous Cities Are Predicted in 2000 A. D.

The following announcement is clipped from a Denver, Colorado, daily.

"Washington, D. C., June 7—In 2000 A.D., a mere 42 years from now, autos will be barred from downtown—above ground at least. Electric power will be generated by the sun's rays and transmitted without wires. Main highways will be double-decked, autos above and trucks below, and the highways will be equipped with built-in heating elements to melt ice and snow. The mobility of the city will return. Through suppression of traffic and the creation of neighborhoods, communal life will return to the streets similar to that of medieval times. City-center traffic will be carried on fast, clean transit lines in depressed rights of way, or high in the air; they will carry car owners to the fringes of the city where their autos will wait in municipal garages. Business centers will be rebuilt with spreading buildings — and some skyscrapers, retained largely for prestige or historical interest—set in landscaped malls.

"These predictions were sealed into the cornerstone of the new headquarters building of the Associated General Contractors of America. The forecasts were made by editors of architectural, engineering and construction journals."

How interesting! And it may all come true. We live in an age of marvelous and unprecedented progress. Men of genius and of skill and devotion are carving out for us developments of bewildering dimensions. But to Bible believers it is all tame stuff in the light of Revelation. "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God . . . and the wall of the city had twelve foundations . . . and the city lieth foursquare . . . and the building of the wall of it was of jasper: and the city was pure gold, like unto

clear glass . . . And the foundations of the wall of the city were garnished with all manner of precious stones . . . And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it . . . And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates shall not be shut at all by day; for there shall be no night there . . . And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever . . . And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done . . . Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book." (Revelation 21 & 22).

—W.C.S.

"His Own Received Him Not"

A prophet is not without honor save in his own country. Matt. 13:57.

All four writers of the life and ministry of the Son of God considered the incident in the Nazareth Synagogue of such importance that they mentioned it. You may detect a note of sadness, not bitterness, in Jesus' words as quoted by Matthew. He uttered a profound truth, a statement of fact without explanation. Yet Jesus wanted His fellow townsmen, His own neighbors, to realize what they were doing.

In the face of the miracles He had performed, it was their narrow minds that prevented them from recognizing His greatness. It was their petty jealousies that blocked acceptance of this carpenter who spoke with authority. It is a warning to us to avoid passing judgment on our fellow man.

You may have observed this refusal of the Pharisees to accept and give due honor to men and women who stand out above the average professing Christian in your church. Christ knew too much, He spoke with too much authority, was the Nazarene view, and this displeased His neighbors. Elsewhere He had drawn crowds who hailed Him as the long-expected Messiah, a Great Teacher who cured the sick and raised the dead.

Reading the minds of his jealous neighbors who rejected Him, Jesus knew this hypocritical attitude was typical, He knew all their sins and this was one more to add to the list. The Gospels do not record that Christ ever again was invited to read the Scripture in the Synagogue at Nazareth. Being meek under persecution, this did not cause Jesus to speak these words that cut the cold hearts of his critics like knives. More likely He was thinking of the future when some of His followers would suffer when subjected to the same harsh treatment at the hands of their home folks. Perhaps it made Him a little sad, but not bitter. Jealousy is such a terrible state of mind.

—Ralph Brewer

The Victorious Life

Is it possible to attain the Victorious Life? What is this Victorious Life, anyway? To most Christians it seems a remote, unattainable thing. In simplest language, a Victorious Life is one which has overcome sin and in which sin is no longer present. "What!" asks the Christian who doesn't know his Bible, "Is that possible?" Well, let's see.

First, we are commanded to be perfect and holy——

"Be ye therefore perfect even as your Father which is in Heaven is perfect."—Matt. 5:48. Also, "Be ye holy for I am holy."—1 Peter 1:16.

Second, we are told that this is possible—

"We being delivered out of the hand of our enemies (sin) might serve Him without fear, in holiness and righteousness before him, all the days of our life."—Luke 1:74. Also, "For sin shall not have dominion over you."—Rom. 6:14.

Third, we are shown the way—

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 20,21.

Fourth, we have a promise—

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."—Rev. 21:7.

In these latter days we hear very little about the Victorious Life. Most Christians have given up and are satisfied to live in the lower plane of "the forgiven sinner."

Always remember — Salvation is free but Sanctification (rising in the Christian life) must be paid for.

—R.LeC.

A THOUGHT FOR INDEPENDENCE DAY—

Lest We Forget

By L. Nelson Bell

Believing in the sovereign God of the universe, the Creator, Preserver, and Governor of His own, and that men and nations are responsible to Him, their immediate and ultimate welfare being determined by their attitude to Him, it therefore becomes imperative that the people of America recognize this responsibility to God and accord to Him the honor and glory due His Name and the obedience to His holy will, without which men and nations decline and perish.

History records that many nations have been destroyed, not by an enemy from without, but through moral and spiritual deterioration from within.

A candid study of contemporary American life reveals the sobering fact that we have flourishing within our midst those seeds of decay which, if left unchecked, will lead inevitably to national destruction. That the incidence of immorality and crime is greater and that it is increasing at an alarming rate certainly adds to the urgency for remedial means.

We both recognize and approve of the inherent guarantee of our Constitution that all men be accorded the right of religious freedom and it would be a grave error to contemplate in any way a change in either the fact or implications in this doctrine. But freedom of religion and freedom from religion are not synonymous. While no man or government can or should dictate to any on matters of religion (each individual stands or falls before his Maker), the peoples of our nation do need again to be confronted with the claims of the sovereign God and their responsibility to Him. Furthermore, we all need to be reminded of the part which faith in God has played in our national life from the very beginning of our existence as a nation.

America was founded by men and women who unashamedly worshipped God and accorded him priority in worship and in service. Many of our founding fathers came to these shores because of their determination to know and do the will of God and because of restraints which had been placed upon them in the countries of their origin. While at no time has our government undertaken to legislate on religion, there have been repeated evidences of official recognition of our duty and allegiance to Almighty God. Prayer was requested by Benjamin Franklin during the Constitutional Convention. Our currency carries the inscription, "In God We Trust." There is a Bible in every courtroom in America on which men are expected to affirm the truthfulness of the witness they engage to make. Most of our great educational and humanitarian institutions owe their inception directly or indirectly to men and women dominated by faith in God.

With multiplied precedents it is therefore highly relevant, as well as obviously imperative, that Americans be called back to a realization of the strong faith of our fathers, the clear warnings of history, the moral and spiritual declensions of our day, and the vital need for a return to faith in, worship of and obedience to Almighty God, not only for personal redemption, but also for national preservation. For years we have been running on the momentum of a godly ancestry and this momentum is now far spent.

As convinced Christians we believe that the foundation of individual and national life is to be had in Jesus Christ, the eternal Son of God, as revealed in the Scriptures, and experienced through personal faith in Him.

We are not so naive as to believe that all personal and national problems would be resolved should all men become Christians. But, we do believe that in Him is found the immediate answer to life now and hereafter and the ultimate answer to those complicated social and political problems which are the extension of man's estrangement from God.

It is obvious to all that in many areas of American life today those disciplines which are translated into moral and spiritual values are lacking. Right and wrong have become relative terms, no longer related to revealed religion but rather predicated on choice or expediency. No longer is there recognition of the biblical affirmation that "righteousness exalteth a nation but sin is a reproach to any people." Grudgingly, or otherwise, we have rendered unto Caesar the things which are Caesar's, but too often we have failed to render unto God the things that are God's.

It is obvious that there is need for an unequivocal assertion of an ideology stemming from the divine concept of righteousness. We need to face the deficiencies of contemporary American thinking and life and to take steps to turn the minds of the people back to God

from Whom all blessings flow, and Who is also a God of righteousness and judgment.

We need to be reminded anew of the spiritual heritage which is ours, of its profound effect on the development of our nation, and of the inevitable consequences of a way of life which leaves God out of perspective, or, at best, renders but lip service to Him.

It is imperative that Christians exercise a rightful concern for the spiritual and moral welfare of the nation. For only as the Christian faith is reflected in the daily life of the nation does it become the preserving and illuminating influence God wills that it should be. Love of country is itself a worthy emotion; the trend away from an emphasis on patriotism has been one of the ominous developments of recent years.

We need to be reminded that those convictions which resulted in the Constitution of the United States, one of the greatest instruments for the freedom of man ever devised, and those other virtues which in the early days of our nation found expression in integrity, respect for law and concern for the rights of others, all had their roots in the laws of God and are themselves the fruits of faith and not the cause. For that reason it is imperative that we return to the Divine Source of these fruits.

The inexorable laws of God can be broken, but at a cost no man or nation can afford. As recipients of divine favor, of a love displayed in prodigal provisions for our needs and comforts, and of freedoms which in large measure stem from our Judaeo-Christian heritage, we owe it to a loving Heavenly Father to return to him while there is time.

"For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding, calls not Thee to guard,
For frantic boast and foolish word—
Thy mercy on Thy people, Lord!"
"Lord God of hosts, be with us yet!
Lest we forget—lest we forget!"

(From CHRISTIANITY TODAY.)

The Reformed Doctrine of Reprobation Defended

By Morton H. Smith

By far the most unpopular doctrine of the Christian Faith is the doctrine of reprobation. It is the logical outgrowth of the doctrine of election. It is concisely stated in the words of the Westminster Confession of Faith:

> "By the decree of God for the manifestation of his glory, some men and angels are predestined unto everlasting life, and others foreordained to everlasting death" (Ch. III, Par. 3). "These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished" (Par. 4).
>
> "The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice" (Par. 7).

It is because this unchangeable decree seems harsh and incompatible with the free offer of the Gospel that many have sought to soften or delete these passages from the Confession of Faith. In a recent issue of the *Journal* the following paragraph was suggested as expressing the true meaning of the doctrine, especially in connection with paragraph 4 quoted above. (See the letter from F. W. Smith of Grundy, Virginia, *Southern Presbyterian Journal,* Vol. XVII, No. 6, June 11, 1958.)

> "God created men and angels for the manifestation of His own glory, and by decree foreordained to those who should conform to His plan of salvation, everlasting life, and to those who should not conform, everlasting death."

Mr. Smith says, "If this is not what is meant, then I would certainly appreciate a concise statement of what it does mean . . . " It is our hope to set forth in concise and simple language our understanding of this doctrine.

First, it should be noted that Mr. Smith's suggested interpretation of the Confession actually negates the plain words of the Confession.

"Although God knows whatsoever may or can come to pass, upon all supposed conditions; *yet hath he not decreed anything because he foresaw it as future,* or as that which would

come to pass, upon such conditions." (Par. 2). Mr. Smith's statement suggests that God foreordains the final destiny of men and angels on the basis of what God foresees them to do in response to the plan of salvation, whereas the Confession is clear to the effect that this is not the case. Paragraph 5 of the Confession makes this explicit with regard to the matter of salvation. "Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal purpose, and secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory out of his free grace and love alone, *Without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto;* and all to the praise of his glorious grace."

Just what is the Confession teaching in all of these paragraphs? It is stating that the election of some to life, and the passing by of others, is unconditional. That is, there is nothing in us that causes God to elect some of us and to pass by others. Rather, as Scripture clearly states, "All have sinned and come short of the glory of God." (Rom. 3:23). "There is none righteous, no, not one." (Rom. 3:10). "They that are in the flesh cannot please God." (Rom. 8:7). In other words, all of us are sinners, there is no good in any of us, and it is utterly impossible for us to change ourselves or to do good, and thus, if any are to be saved, it must be because God out of His compassion has looked upon us in mercy and drawn us unto Himself.

That any should be elected and saved is the remarkable thing, and not that any should be left to their just deserts. The amazing thing is that God has elected some, rather than that He has passed some by! If only we realized our true sinful condition, we would see that we are not worthy of salvation, neither are we able to do anything to earn our salvation. We are all, by nature, dead in sins and trespasses (Eph. 2:1-3), — just as dead as Lazarus in the tomb. And when Jesus calls us to come unto Him by faith, none of us could do so, unless He enables us to believe, just as He enabled Lazarus to come forth from the tomb at His command. Paul teaches that faith itself is the gift of God, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God." (Eph. 2:8). Salvation is by grace, it is received by faith, and even the faith we exercise is the gift of God, so that there is nothing of which we can boast.

Now it should be perfectly clear that if our faith is the gift of God, and that some men believe while others do not, then it must be God who determines to whom He will and to whom He will not give this grace of faith. This is the basic significance of the doctrine of election and of reprobation. Those whom He has elected He will effectually call to Himself; all others He passes by, leaving them to their own desires. The offer "whosoever will" is a true and sincere offer, but none of us would come, except that He enables us to do so.

Horatius Bonar succinctly argues: "The real question in all this is just, 'Are all men so depraved that they will not be saved unless God puts forth His mighty power?' If so, then, it is plain that God must put forth His power to save every one that is saved; and surely He is at liberty to choose whom He is to save."

The thrust of Mr. Smith's argument seems to be to the effect that God cannot have foreordained eternal damnation. Bonar says, "Whatever is right for God to do, it is right for Him to decree. If God's casting sinners into hell be not wrong or unjust, then His purposing to do so from all eternity cannot be wrong or unjust. So that you must either deny that there is a hell, or admit God's right to predestinate who are to dwell there forever. There is no middle way between Calvinism and Universalism."

If it be argued that this means that God made man in order to damn them, it should be indicated that such an argument is in itself profane and does injustice to the Holy nature of God. Bonar says, "God did *not* make men to damn them. He did *not* make the angels 'who kept not their first estate,' to damn them. He did *not* make Lucifer for the purpose of casting him out of Paradise. He did *not* make Judas for the purpose of sending him to his own place. God made man, every man, and everything to *glorify Himself.* This every creature, man and angel, must do, either actively or passively, either willingly or unwillingly, — actively and willingly in heaven, or passively and unwillingly in hell. This is God's purpose; and it shall stand. God may have many other ends in creation; but this is the chief one, the ultimate one, — the one which is above all the others, and to which all the rest are subordinate. In this sense then plainly, God did not make men either to destroy them or to save them. He made them for His own glory."

This doctrine is often misrepresented by picturing God as making a number of unfortunate men who are endued with the capacity of sinning and suffering, only in order that He might damn them; and this terrible fate is sealed with an iron-clad decree so that no matter how penitent they may be they cannot be saved, while even worse sinners are admitted to Heaven, which they cannot forfeit, no mat-

ter what they do. Dr. J. C. Crane of our own Southern Presbyterian Church says in answer to this misrepresentation: "How differently does His dealing appear when we remember that He created all His creatures at first in holiness and happiness; that He gave them an adequate opportunity to stand (and warned them to do so); that He offered them a plan of salvation as soon as they rebelled against His holy command, that He has done nothing to make the case of the non-elect worse than their own choice makes it, but on the contrary, sincerely and mercifully warns them by conscience and His Word not to make the wicked choice; that it is all a monstrous dream to fancy one of these non-elect as seeking heaven by true penitence, and excluded by an inexorable decree, because, actually, they surely and voluntarily prefer their impenitence, so that God is but leaving them to their own ways, and that the only way He ensures the elect from the destruction due their sins is by ensuring their repentance, faith and diligent strivings to end in a holy life. It cannot be emphasized too strongly that the non-elect, from their innermost disposition do not want and will not desire the communion with God which is eternal life, but rather definitely determinedly prefer their own life of sin, free from the moral restraint of God, albeit they know the consequences thereof." (*Systematic Theology*, vol. I)

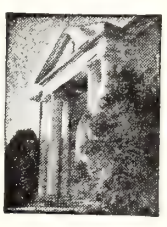
As we conclude this brief treatment of this subject, let it be said that the Confession of Faith says exactly what it means to say at this point. God has elected some and passed others by in His eternal decrees, knowingly and self-consciously, without reference to any foreknown cause in them, and this is an eternal and unchangeable decree. He has sent His Son to provide a definite atonement for His elect, and they shall be drawn into the fold so as to come to faith and to persevere unto salvation. He has ordained the means of drawing the elect to be the preaching of the Gospel, with a full free and sincere offer to all the world of "whosoever will may come." "No man can come to me, except the Father that sent me draw him . . . " (John 6:44). "All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out." (John 6:37).

True, this doctrine causes us difficulty, but it is taught in God's Word, and the glory of our Presbyterian Standards is that they reflect the teaching of the Bible, regardless of whether or not man can fully reconcile the doctrines in his mind. Let us close with the words of Bonar: "If I am asked, how can you preach a free gospel, and yet believe in election? I answer, I believe both, and preach both, because I find both in the Bible. I have no authority for preaching an unconditional gospel but what I find in the Bible; and I have the same authority for preaching an unconditional personal election. God has told me that both are true; and woe be to me if I profanely attempt to mutilate either the one or the other. If one man refuses to take the simple meaning of 'election,' another may refuse to take the simple meaning of 'gospel.' And were I called upon to say which is worse, the more profane of the two, I should say the former. I should, indeed, tremble at the thought of denying either election or the gospel; but I confess that I think the denial of the latter a less direct, and less daring insult to the sovereign majesty of Jehovah. It would be a shutting out of His grace, a closing up of all the manifestations of His character which have come to us since Adam sinned; and it would be drawing a dark cloud over our eternal prospects, — but it would not be taking the reins of government out of His hands, — it would not be the usurpation of His throne, — it would not be giving the right hand of fellowship to atheism."

May God enable all of us to submit our minds and wills to the Word of God on this most profound and awe inspiring doctrine. True it presents to us a doctrine and a God beyond our comprehension, but would there be any satisfaction in the worship of any less of a God? Calvinism is the form of the Gospel that seeks to hold the heart-felt religion that will have God to be true and every man a liar.

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CHILDRENS Page



Bears and Bugbears

This old "Poly Bear" looks like he's sniffing for trouble, and maybe he is. His fur is white so the seals and fish upon which he feeds may not see him so well against the snow and ice of the arctic regions in which he lives. A little boy was afraid about bears, because his nurse told him a big old bear would catch him and eat him up if he didn't mind her. She should not have said that, for there were no bears anywhere near the little boy's home. When he grew up and knew better he was not afraid, but there were other things that troubled him; and he would have been very miserable if he had not learned to take all his fears to his heavenly Father, for God's Word says, "And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid" (Ezek. 34:28).



LESSON FOR JULY 20

By THE REV. J. KENTON PARKER

Justice In The Family

Background Scriptures: Leviticus 19:32; Proverbs 6:20-23; Mark 10:2-16; Ephesians 5:21-6:4; 1 Timothy 5:8
Ephesians 5:21-6:4; I Timothy 5:8

Devotional Reading: Malachi 2:13-16

"God setteth the solitary in families," sang David, in Psalm 68. He saw that it was not good for man to be alone, so woman was made to be a help meet" and the home was established. Now the home can be as near heaven or hell as we choose to make it. Home can be a place of joy, or a place of misery. I suppose that most homes are a mixture of the good and of the bad. We have all sorts of homes in the Bible. The first home was soon turned into a place of sin and sorrow when Cain slew his brother Abel. A rather strange thing is that so many good men made a failure out of their homes. Eli, Samuel, and David, all had wicked children. Another thing to note is that wicked kings often had good sons and good kings, evil sons. Think of Ahaz, Hezekiah, and Manasseh.

In our Devotional Reading from Malachi we see that God's ideal for the home is one man married to one woman: "And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of thy youth." Where there is more than one wife we find jealousy and strife. Jacob's home is a striking example of this. Malachi also tells us that God hateth "putting away" and Jesus makes this very plain in His words about the Home. In our country we have laws against bigamy and polygamy but our divorce rate is very high and many "movie stars" have many husbands and wives, one after another.

I. *Old People in the Family*: Leviticus 19:32.

"Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord." Old people deserve courtesy and kindness from those who are younger. This is not only the mark of good breeding and behavior, but it is a direct command of God. It is stated in another way in the Fifth Commandment, Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee. This is especially true when our fathers and mothers get old. Those of us who are grandfathers and grandmothers deeply appreciate these things in our grandchildren. I have seen some very striking examples of love on the part of both the young and the old.

II. *"Thy father's commandment: the law of thy mother"*: Prov. 6:20-23.

When the father and the mother love the Bible and make it their law and commandment, the children will usually keep it in their hearts also. Judges say that very rarely, if ever, is there a case of a juvenile delinquent from such a home. As we grow older we remember what they taught us, and how they went with us to Sunday School and church. We remember the family altar, where the family prayed together. Our problem children do not come from such homes, but from homes where the Word of God is forgotten and neglected.

Notice what the Bible does for us when we give it the right of way in our hearts and homes. It will lead us: it will keep us: it will talk with us. It becomes our guide, our protector, and our companion. For the commandment is a lamp and the law is light, and the reproofs of instruction are the way of life. Blessed indeed is the home where father and mother and children make the Word of God their delight. We used to have many such homes in America; do we have them now? Is your home such a home? is mine?

III. *Husband; Wife; Children*: Mark 10:2-16.

All members of a family suffer when a home is broken by divorce. Hard hearts are at the bottom of broken homes. Moses allowed divorce because of such hardness of heart, but God's plan was for those whom He had joined together, let no man put asunder. The children suffer even more than the parents, if that can be. Jesus loved the little children: "and He took them up in his arms, put his hands on them, and blessed them." Let us beware how we put stumbling-blocks in their way. In our

country today many juvenile delinquents come from broken homes, or from homes where the father and mother are too busy or too indifferent to care for their children.

IV. Paul's Instructions for the Family: Ephesians 5:21-6:4.

This passage and the parallel one in Colossians 3 and 4 ought to be framed and hung up in every home. Paul was not married, but the Holy Spirit inspired him to write these instructions for every member of the family even including the servants (who were slaves). Let us notice some of the key-words as they are used in connection with different members of the family:

1. Submission to authority: The husband is head of the home and his place is the place of authority. The wife is to submit to her husband. This does not mean that he is to be a dictator or a tyrant. Rulers of nations have places of authority by virtue of their office, but they do not have to be tyrants or dictators. Christ is head of the church and the place of authority is His. So, in the home, the husband is head.

2. Love: husbands, love your wives, even as Christ loved the church and gave himself for it. Where there is such a love on the part of the husband I do not believe any wife would object to submitting to, and reverencing her husband. He that loveth his wife loveth himself. This is the tie that binds the home together.

3. Obedience and honor on the part of the children. What are you teaching your child? asked someone of a very learned professor. I am teaching her *to obey,* was his reply. It is the neglect of such teaching in the home that accounts for a great deal of lawlessness later on in the lives of young people.

How can we expect our children to obey us, if we do not obey the commandments of God? A father and mother who constantly disobey the commands of God have no grounds for expecting their children to obey them.

How can we expect our children to honor us, if we are not worthy of their honor? Young children often idolize father or morther and look up to them. May we as parents (and grandparents) be careful not to put them to shame by our conduct. It is an awful moment in the life of a child if, or when, he finds father or mother fallen from their place. It is a sad, a tragic day, for parents when their children see their parents guilty of some crime. I can never forget the look on the faces of some children as we see them in some court room.

4. Provoke not: bring them up in the nurture of the Lord. This is a word to fathers. I have seen a few parents, I believe, who seemed to take a delight in teasing their children to the point of anger. They provoked them to anger and laughed at their outbursts of temper.

Paul puts the training of the child on the father. Of course, he did not mean to leave out the mother. I am afraid that many fathers leave most of the training to the mothers. It takes both to train up a child in the way he should go, and it is the most important work we are called upon to do. I saw part of a program on TV just a bit ago. A father was being cross-examined in regard to his son, and it soon became evident that the father knew practically nothing about his son. He was too busy!

5. Servants (slaves); With good will doing service. Paul was careful to enjoin these slaves to be good servants. In Titus he tells them to "adorn the doctrine of God our Saviour in all things." If a slave can make the teaching of Christ beautiful and attractive, by a life of obedience and faithful and honest service, then how much more should we? Many of the "saints in Caesar's household" were such slaves, I feel sure.

6. Masters are to forbear threatening and remember that there is no respect of persons with God. A slave is as precious as a prince. As King Edward said on his deathbed, a king and a tramp have the same Saviour. In the Epistle of Philemon Paul touches on this relationship of slave and master.

Whatever our position or place in the family we have our duties to perform. We are to show the spirit of Christ.

V. *Providing for our own*: I Timothy 5:8.

We are to love all men, but the family-circle should have the first place as far as human relationships are concerned. We are to "seek first the Kingdom of God and His righteousness" and not be anxious and worried about what will become of our families. This does not mean, however, that we are to be idle and shiftless. The true Christian realizes that his wife and children are to be provided for. They are "his own," and he has an obligation to support them. Paul says that if we do not so provide for "our own" we are worse than an unbeliever. Heathen people recognize this obligation: how much more the child of God. Jesus provided a home for His mother as He hung on the cross!

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YOUTH PROGRAM FOR JULY 20

By THE REV. B. HOYT EVANS

Be A Chooser

Scripture: Colossians 3:23-25; Matthew 6:33

Suggested Hymns:
"O Master, Let Me Walk With Thee"
"O Jesus, I Have Promised"
"Yield Not to Temptation, for Yielding is Sin"

Program Leader's Introduction:

There was once a prominent man who made a practice of boasting that he was a member of 57 committees. Although he had far more ability than the average person, his friends wondered sometimes if he could really do justice to so many jobs. Sometimes they wondered if he actually knew what all the committees were and what they stood for.

There is a great temptation to become involved in too many organizations and activities. This is especially true in our life as students. Over and above our studies, there are what we call extra-curricular activities. We have our athletic teams, clubs, committees, and councils. Closely associated with these are social activities and organizations. Practically all of these things are good but, we know that not all of us can take part in all of them. Some choices must be made. That is why we say in the title of our program "Be a Chooser."

The fact that we are Christians plays a large part in determining the choices we make. The wisdom of our choices will determine the happiness and usefulness of our lives to an important extent. Our speakers will suggest some of the considerations we should bear in mind as we decide what things we shall do in addition to our studies.

First Speaker:

There is a definite limit on the amount of time we have. There is absolutely nothing we can do to add an extra hour to the day or an extra minute to an hour. The first consideration, then, in making our choices has to do with the amount of time at our disposal. Before we take on any new responsibility we need to ask ourselves if we have time to do it justice. The worthwhile obligations we already have must not be slighted in order to make a place for something new. A Christian, above all people, ought to be faithful in keeping his promises and in meeting his obligations. A Christian who turns out sloppy work because he is trying to do too many things bears a poor witness.

A Christian sorely neglected his studies because he became involved in far too many organizations and activities. All of the activities that he took part in were worthwhile in themselves, but there were so many of them that he did not do his best work in any. Because of his shoddy work in his studies, and in the other activities as well, he lost the respect of his fellow students and hurt his witness for Christ. Let us seek to avoid this mistake by being more careful in the choices we make.

Second Speaker:

Another consideration which should govern the choices we make has to do with the worthwhileness of the thing itself. Some of the clubs and activities which appeal most to young people make a very questionable contribution to their lives. Before we join a particular club or participate in a particular activity we should ask ourselves if it is really any good. By taking part in it can we accomplish anything that is truly worthwhile? Will it make any wholesome contribution to our own lives? What kind of people will we be associated with? Will the friendships that we make be mutually helpful? There are so many good things calling for our time and interest that it is foolish to give ourselves to activities in which our own lives cannot be benefited or in which we cannot help other people.

Third Speaker:

Most of us are likely to fall victims to fads at sometime in our lives. Many of them are quite harmless. A hundred years from now it will make little difference whether or not the boys wore pink shirts or the girls wore their hair in pony tails. There are also fads with regard to organizations and activities. Sometimes our only reason for wanting to join a particular club is because it seems the thing to do. Again we feel we absolutely must engage in a certain activity simply because everybody else is doing it. It must be admitted that

these are not very intelligent reasons for spending our time and efforts. As we choose what to do with our time during these busy student days, we must give some thought to the use that will be made of our abilities. It would be foolish for a girl with a beautiful voice and no fingers on her right hand to spend all of her time learning to play the piano simply because piano playing happened to be the rage. The Lord expects us to make the best possible use of the abilities He has given us. Let us be sure to keep this truth in mind as we make our choices.

The Shorter Catechism well sums up the purpose of human existence when it says, "Man's chief end is to glorify God and to enjoy Him forever." When we do succeed in glorifying God in our lives we are bound to enjoy Him. This idea is of real value as we consider the choices we make regarding the use of our talents. The other speakers have noted how many things there are that clamor for our time and attention. Let us measure them according to the way in which they will glorify the Lord. For an example: It is highly probable that a young person can bring more honor to the Lord by being a good student than he can by being a good ballplayer or a good cheerleader. There's surely nothing wrong with playing ball or leading cheers, but as we set up our scales of values, we must put in first place the things which bring most glory to God.

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NEWS of CHURCHES around the World

MEXICO

Ometepec — "La Amistad" (Friendship) Hospital, first ever built in deep southwest Mexico, will be dedicated here in civil and religious ceremonies June 21 and 22. It is the product of Presbyterian Church, U. S., mission effort, and is designed to serve this isolated city of approximately 5,000 people, the Amusgo Indians in surrounding mountains, and the Negro population of the coastal plain to the west of the city.

Heading the list of speakers for the two-day celebration will be General Caballero Aburto, Governor of the State of Guerrero, himself a native of Ometepec; and Dr. Samuel Wiley of Lookout Mountain, Tenn., the pastor of the church which has sponsored the development of Ometepec Mission for the Southern Presbyterian Church.

Dedication of the hospital is the culmination of six years' work by two missionary couples, Dr. and Mrs. James Boyce and the Rev. and Mrs. John Wood. They first began work in Ometepec in May, 1952. They worked through a clinic in a private dwelling until last year.

At dedication, the hospital is not yet fully complete or equipped, but is already in use. Very unofficial inauguration of the hospital came the last day of May, when a truck turned over crossing the river near Ometepec, killing two and injuring eight others. Nine were brought to the hospital after the truck, loaded with corn, soft-drink bottles and drums of gasoline, with passengers on top of the cargo, overturned. One died shortly after reaching the hospital.

A clinic which is already operating at the hospital on a half-day schedule, averages 24 patients a day. When fully equipped, the hospital will have 24 beds; fifteen are now ready and some are already in use. Equipment of the hospital has been given by friends scattered throughout the southern United States.

The hospital building itself was very nearly a casualty of last year's earthquake, and its opening was delayed several months while an estimated $10,000 damage was repaired to the incomplete building. Cost of the hospital to date is estimated at approximately $60,000. Work was begun three years ago, and the completed hospital includes four wards, six private or semi-private rooms, two doctor's offices, a drug store room, operating room, delivery room, sterilizing room, laboratory, X-Ray room, kitchen, and a large waiting room which will also serve the mission as an auditorium, seating approximately 100.

Staff for the hospital includes Dr. Boyce, who received his medical training in Mexico City, and is director of the hospital; Dr. Crispin Rico; Miss Paula West, director of nurses, from San Antonio, Texas; two registered nurses, Miss Contreras and Miss Morelos; and Mrs. Crispin Rico, X-Ray technician.

Dedication services will begin with civil ceremonies on June 21, when Gov. Aburto will speak. The program on the 21st will include presentation of staff members and special visitors by Dr. Boyce; a welcome to visitors by Dr. Ramon Reguera, Ometepec dentist; greetings by the municipal president of Ometepec, Senor Alfredo Guillen; an address by Rosalio Wences, Ometepec student; and a greeting from Dr. J. H. Ross, director of Sanatorio La Luz, Morelia, another mission hospital.

Special music for the civil ceremonies will be provided by the town band of Cochuapa, an Indian village, and by the Ometepec town band. Between 800 and 1000 are expected for the program.

The June 22 religious service will feature a sermon by Dr. Wiley; greetings from the Board of World Missions of the Presbyterian Church, U.S., by Dr. D. J. Cumming; and formal dedication by representatives of the General Assembly of the Presbyterian Church of Mexico. These representatives will be Dr. Melchor Diaz, subdirector of Senatorio La Luz of Morelia, and Dr. Eliezer Moreno, Jr., also of Morelia, both of them former Moderators of the General Assembly.

Opening of the hospital was made possible by many friends who gave equipment to Ometepec.

First piece of major equipment for the hospital was an X-Ray machine, given by the Young People of the Presbyterian Church, U.S., as their objective in 1954.

Other gifts also came from many sources, and most of them were delivered to Ometepec by Mr. R. A. Brandes, a member of Sardis Presbyterian Church, Charlotte, N. C., who drove his own truck, as a project of the Men of the Sardis Church, and carried the goods to Mexico for the hospital.

Among items on the truck were ten hospital beds given by the Scottish Rite Hospital of Decatur, Ga.; a sterilizer and other items sent by Mr. Guy Gerrard of Columbus, Ga.; a pump for the hospital well, sent by friends in the Thomasboro Presbyterian Church of Charlotte, N. C.; many boxes of bandages and hospital gowns, towels, sheets, etc., sent by Women of the Church organizations of several states; and special hospital supplies and equipment sent by the Doctors' Association of Winchester, Va.

Of major importance in the construction of the hospital was a sawmill, given four years ago by Mr. Jameson Jones of Corinth, Miss. With it, all lumber for the hospital, missionaries' homes, and nurses' homes was cut.

An anesthesia machine has been given to the hospital by the Decatur Presbyterian Church of Decatur, Ga., but was not expected to arrive by the time of the formal dedication.

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Rev. Robert W. Cousar, Jr., Th.D., from Fortaleza, Brazil, to 1926 Fayetteville Road, Raleigh, N. C.

ALABAMA

Birmingham (PN) — Oak Cliff Presbyterian Westminster Youth Choir of Dallas, Texas, presented a musical program at the Seventy-sixth Street Presbyterian Church on Sunday evening, June 15.

The program was directed by William C. Everitt, minister of music of Dallas' Oak Cliff Church, and included popular and inspirational songs.

The purpose of the choir's tour of 15 states is to broaden the young people's circle of acquaintances and to serve the church through music.

Birmingham — (PN) — Ernest H. Flaniken, pastor of the Central Park Presbyterian Church, was elected secretary of the Birmingham Presbyterian Pastors Association at a meeting of the association in June. Dr. James M. Gregory, pastor of Woodlawn Presbyterian Church, is the immediate past president. Clergymen of the Presbyterian U. S., U.S.A., and Cumberland Churches make up membership of this association.

Birmingham — (PN) — Seventy-Sixth Street Presbyterians held the first official service in their new $16,000 sanctuary on June 8th, with the Rev. John Troxler, pastor, delivering the opening sermon.

"We have built a distinctive type of sanctuary," said Mr. Troxler. "It is distinctive, worshipful and designed to feature the preaching of the Word of God and worship in music." It is an adaptation of English Gothic with contemporary features, and will seat about 400.

The ceiling is of laminated arch, and from the center of the sanctuary to the peak of the roof

it is 40 feet. The windows are cathedral glass, especially designed for color and lighting. The chancel is a modified divided chancel. The woodwork of the chancel and the pews are of white oak, stained for color blending. On the brick wall behind the Communion table stands a 22-foot, four inch square solid Alabama Marble Cross, believed to be the largest such cross in existence.

Another feature is the arrangement of the choir in such a manner that during the time of the music the entire choir can be seen by the congregation, but during the other parts of the service the choir is seated in such a way that they are not conspicuous to the worshippers.

During the 5-year leadership of the Rev. Troxler the congregation has grown from about 400 members to the present membership of 530. A native of Tennessee, Mr. Troxler served as a chaplain in both World War II and the Korean War.

GEORGIA

Atlanta — (PN) — Dr. S. A. Cartledge of Columbia Theological Seminary, has been elected chairman of the Advisory Faculty Council of the University Center in Georgia.

Currently an associate member of the graduate faculty at Emory University, Dr. Cartledge is professor of New Testament and dean of the graduate department at Columbia. He has been a member of the faculty there since 1930, and has been a visiting professor at Agnes Scott College and at Emory.

Atlanta — (PN) — The Committee on the Office of the General Assembly is requesting that churches which desire to entertain the centennial (1961) meeting of the General Assembly, forward their invitation to the Office of the General Assembly, on or before January 1, 1959.

LOUISIANA

New Orleans (PN) — A new member on the staff of the Chinese Presbyterian Church is Miss Grace Yao of Hong Kong, who will serve as Christian Education director. Her duties will consist of translating the pastor's sermons into Cantonese, and carrying Christian education work into homes of the Chinese people of New Orleans.

She is a graduate of the Chinese seminary in Shanghai, and her parents still reside in Red China.

Another member of the Chinese Church staff is Charles Chang, associate minister of the church. He not only assists the minister at the church but also visits Chinese ships arriving in port, as part of the church missionary activities.

The Rev. Dayton Castleman is pastor of the Chinese Church.

Red River Presbytery — The Presbytery of Red River met in Adjourned Session in the Alabama Presbyterian Church, Choudrant, La., June 16, 1958, at 9 A. M.

Four Candidates were examined and licensed for ordination as follows to serve Churches in this Presbytery:

Mr. Jack K. Bennett, received from Brazos Presbytery, was licensed and will be ordained July 6, 1958, in the First Presbyterian Church of Homer, Louisiana. Mr. Bennett was a fellowship student at Austin Presbyterian Seminary this year.

Mr. F. Hollingsworth Mitchell, a Red River Candidate, also was licensed and will be ordained in First Presbyterian Church, Shreveport, Louisiana, June 22, 1958. He will be ordained as an Evangelist in order that he may take additional scholastic work since he also was a fellowship student in Austin Presbyterian Seminary this year. He will serve as an Assistant in 1st Church, Shreveport this summer.

Mr. David A. Laverty, received from Southwest Presbytery, was licensed and will be ordained June 29, 1958, as Pastor of the Belcher - Dixie Churches. Mr. Laverty was a fellowship student in Austin Presbyterian Seminary this year.

Mr. Charles Leo Stanford, received from Meridian Presbytery, was licensed. He graduated from Louisville Presbyterian Seminary this year and will be ordained as Pastor of the newly organized Church in Vidalia, Louisiana. His ordination will be on June 29, 1958.

Also received were two ordained men:

Dr. W. A. Benfield, Jr., from Louisville Presbytery, was received into Red River Presbytery. He formerly served the Highland Presbyterian Church in Louisville but now will become Pastor of the First Presbyterian Church of Shreveport, Louisiana. A Commission will install him in his new pastorate July 6th, 1958.

Rev. Kenneth W. Book from East Hanover Presbytery was received into Red River Presbytery. He formerly served the Milford, Va., church and now will become pastor of the Tallulah Presbyterian Church, Tallulah, La., July 6, 1958.

We welcome these new men into our Presbytery and to the churches they will serve.

Rev. W. R. Gage, Stated Clerk

NORTH CAROLINA

Banner Elk — (PN) — Vice President Richard Nixon made brief remarks here June 21, at ground breaking ceremonies for the $1,500,000 Grace Hartley Memorial Hospital. The hospital, orphanage, and Lees-McRae College are affiliated with Concord and Holston presbyteries.

The new 100-bed hospital, which is replacing the 53-bed Grace Hospital, will be turned over to Lees-McRae College for a dormitory. Before the ground-breaking a dedication service was held for the Ann Bryan Recreation Building at nearby Grandfather Home for Children. The building, named for the superintendent of the Home, is a gift of Mr. and Mrs. Robert G. Haynes and their son, Robert Cannon Hayes, of Concord.

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EDITORIAL

Peace Amidst Turmoil

Every Christian should have in his heart the peace of God which passeth understanding — and also misunderstanding. It is a peace the world cannot know, neither can the world understand it for it has no relationship to external circumstances.

There can be no greater testimony to the saving and keeping power of Christ than for unbelievers to see in Christians that quality of calm and peace which comes from His living presence in the heart.

Unfortunately many true Christians live with a sense of uncertainty, frustration and even of fear. In large measure such attitudes come from failure to appropriate the things which are ours for the asking.

There are some who have been accused of living with their heads in the clouds, uninterested in or concerned with the things of this world. There are others for whom the world seems to have priority in affections and interest.

Should not a Christian live with a sense of heavenly citizenship and fellowship combined with keen world interests? If we are to be the salt and light God expects us to be, then our influence and our example must show God's supernatural presence and power in people who have experienced His transforming, redeeming and keeping Presence. This does not for one minute mean that we should *conform* to the world but it does mean that by our living here the possibility of *transformation* is in fact a glorious reality for all to see.

How shall this be accomplished? A complete surrender to Christ, accepting Him as Saviour and keeper from sin and making Him the Lord of our daily lives is the answer. Then, and only then, can this peace of God which passeth understanding, and which keeps at all times, make redemption a daily reality.

The Apostle Paul, who suffered for his faith and for his witness for his Lord as have few, was able to say exultantly: *"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."*

With such a glorious promise inner peace and joy should characterize the life of every Christian.

—L. N. B.

Worthy of Consideration

Before me is the calendar of Knox College, Toronto, the theological seminary of the Presbyterian Church of Canada. Its motto reads, *verbum dat lucem,* the Word gives light. According to their system the theological college grants honorary degrees and has the following to say concerning the granting of the degree of Doctor of Divinity:

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(4) Pastoral diligence as evidenced by love and loyalty of a congregation.

(5) Contributions beyond the limits of the denomination."

In our opinion, these criteria are well worthy of consideration by our institutions which grant honorary degrees.

—W.C.R.

The Bible as Fire

"But his word was in mine heart as a burning fire shut up in my bones."

Would that all of us who try to preach might feel as Jeremiah felt when he uttered these words! John said of Jesus that he would baptize with the Holy Ghost and with fire, and when the Holy Spirit came on the Day of Pentecost there were cloven tongues as of fire and it sat upon each of them.

We live in a world full of fire: it flashes from the sky in lightning bolts that shatter our trees and burn up our houses; it comes forth beneath our feet in volcanoes; it roars in thousands of furnaces melting and purifying the ore we get from the hills; it warms millions of homes in the cold of winter.

The Bible is a Book full of fire.

Part of this is Destructive fire, for there are some things that must be destroyed, and our God is a consuming fire. Jesus came to destroy the works of the devil. Sin must be destroyed. As long as it is in the world and in the hearts of men this world can never be what God means it to be. It is a terrible disease and the world must be saved from this disease. Men are working day and night to find a way to destroy cancer, our most dreaded disease. Bad as cancer is — and no one questions its awful nature — there is one disease that is far worse: the cancer of the soul which we call sin. God will have a world some day free from sin, a world where righteousness covers the earth as the waters cover the sea. Sin and Satan will have to be destroyed. We are beseeching men to forsake sin so that they may escape destruction. Part of our message is warning men to flee from the wrath to come; to be saved before judgment falls on a world full of sin.

Part of the fire of the Bible is Purifying fire. The refiner's fire purifies the ore, like the refiner of silver and gold. Job was a good man before he went through the fire of affliction, but he was a far better man after his terrible experience. No chastening is pleasant at the time, but afterwards it yields glorious fruit. Now God has to chasten every son whom He receives. That is a mark of sonship. We had to correct our children and God has to correct His. Let us not rebel against the rod. Let us remember that all things work together for good to them that love God, and part of these "all things" are the trials and sickness and sorrow and pain which we endure as part of His chastening. Will we ever get to the point of seeing this as Paul saw it, and be able to glory in tribulation? I feel so ashamed when I compare myself with Paul. May God give us faith and courage and patience, and above all else, LOVE for the One who chastens us for our profit!

Part of the fire of the Bible is the fire of Power. Fire is the great power of the world. We see it everywhere and in recent years we have become fearful of the thing we have discovered—the A-bomb and the H-bomb. The Gospel is the power of God. The word used for power is the word from which we get dynamite which until recent years, was a symbol of terrific power. We live in a world full of evil and it takes power to uproot that evil; to change bad men into good men. It was this power on the Day of Pentecost that changed three thousand such men. With this fire of God burning in our bones we can reach and save the lost people of the world. But it will have to be the real fire sent down from heaven. Oh that once again we might see the cloven tongues like as of fire, sitting upon all of us who try to preach! Would that in all of us His Word might be as a burning fire shut up in our bones!

—J.K.P.

Unitarianizing Our Hymns

Frederick W. Faber has written a beautiful hymn beginning "Souls of men, why will ye scatter." Read as a whole it is a moving testimony to the love of God in Christ. In it are such lines as these:

"There is mercy with the Saviour;
There is healing in His blood" . . .
"There is plentiful redemption
In the blood that has been shed;
There is joy for all the members
In the sorrows of the Head."

This hymn occurs as Number 146 in THE PRESBYTERIAN HYMNAL.

But there is another version of the same hymn found as Number 18 in the same book. Though still ascribed to Faber this new version, beginning THERE'S A WIDENESS IN GOD'S MERCY, has carefully expurgated all the references to the blood or the redemption; in

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fact, there is no reference here to the Saviour. Christ is almost omitted. The phrase "our Lord" occurs, and in the context of hymn 146 where it follows the plentiful redemption and the sorrows of the Head manifestly refers to Christ. But when these other phrases are omitted in hymn 18, "our Lord" might be used by a Unitarian, or by an orthodox Jew.

Both forms of Faber's hymn are found in the Presbyterian Hymnal. In THE HYMNBOOK there are two musical arrangements of the hymn, but both of them use the Unitarian or expurgated form of the words. This is a fact, a sad fact. Why the fact is a matter of inference. We do not infer from the sad fact that the members of the committee who prepared the new book were either Unitarian or liberal. We think it is much more likely that they simply nodded and that this slip came through their inadvertency. More errors are caused by non-feasance than either by misfeasance or malfeasance. But they are responsible for their slip. Here also eternal vigilance is needed, may we hope for a better version of the hymn in any revision that takes place?

Another hymnal that came under our eye from its use in a church related institution was even more marred by Unitarian influences. That book, not published by Presbyterians, even Unitarianized Bishop Reginald Heber's "Holy, Holy, Holy." This grand old morning hymn, published with the tune Nicaea, deletes in that hymnal "God in Three Persons, Blessed Trinity" and substitutes for it a line, "Who wert and art and evermore shalt be." The same book includes several affirmations of faith, one from L. Tolstoi, but fails to include the Apostles' Creed. One cannot help but think that Unitarian bias was behind these omissions. In any case our people must be alert in preparing our hymn books and in choosing among the books offered.

The one only living and true God has manifested Himself as the Father, the Saviour and the Comforter. He has opened His heart to us in this blessed threefold manner. Let us not reject His saving self-revelation at the behest of rationalistic Unitarianism, but hold fast the faith into which we have been baptized, the Name of the Father, and of the Son, and of the Holy Ghost.

—W.C.R.

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Fiddling

China was lost to the free world through misguided diplomats who deliberately, or otherwise, misjudged the Communist leaders in that country. Since that time there have continued a succession of Communist gains around the world.

We intervened in the Middle East on the side of Nasser at a time when idealism closed its eyes to realism.

Today Lebanon stands on the brink and the interests of the free world teeter with her. In area Lebanon is a small country but her importance at the moment cannot be judged by her apparent insignificance or even by her outlet for valuable oil resources which is of such strategic importance.

Should Lebanon fall into the orbit of the United Arab Republic it will be a short step into the Communist bloc with all of the Middle East as the target. Even Turkey may find her position an impossible one.

All of which leads us to believe that America should wake up and stop trying to live in a world which does not exist. The Communist menace is so real, so persistent, so inexorable in its advance and so clearly and cleverly planned that we act as though we were under some strange spell as we futilely wait for better days.

Russia has no idea of starting a war. Why should she? She is gaining on every front by subversion, intrigue, infiltration and by sitting back and taking advantage of racialism, hypernationalism and just plain international banditry. But we are fearful of taking a stand, of making a clear and bold position which would rally much of the free world to our leadership, and all because we are afraid of what Russia might do.

As we write this the 7th fleet and ready Marines have been pulled back from immediate access of Lebanon. Russia has shown her contempt of her word and of decency in the execution of Nagy. We are negotiating, hat in hand, with the East Germans for the release of some of our fliers who inadvertently landed on their territory.

This is not turning the other cheek. It is just plain stupidity. It is true that our Lord told us to turn the other cheek when smitten, but He made it clear this has its limitations and when He was unjustly attacked He said: *"If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?"*

If our present international policies were carried out at the city or municipal level here

in the United States we would be inviting gangsters and hoodlums into City Hall for conferences and restricting and hampering our police forces on every hand.

Some day we will wake up to find the entire world slipping into Communist control and our own country so weakened by infiltration, compromise and indecision that there may be no way out.

With all our heart we believe in individuals and nations conducting their affairs on Christian principles. A generation ago we deplored the pacifism abroad, regarding it as a misguided concept of Christian truth. Today pacifism has been succeeded by indecision, indifference and wishful thinking.

In either case, carried to their logical conclusions, it means national disaster.

—L.N.B.

A Blue-Moon Book

Recently a Presbyterian Elder, who does not desire to be known, offered to give for the price of reading it only, a copy of a book, a certain book, a remarkable, a vital book, to each student in our Theological Seminaries. If there was ever a scoop, a bonanza, a bargain, this is it. Thanks to such benefactor!

The volume is by Dr. E. J. Young, entitled, "Thy Word is Truth." It is a book worth having, worth reading and rereading and keeping for reference. It leads the wanderer back to the fundamentals of the Faith, the Faith of those remarkable men of brains to match godliness, who steered the Church straight through the morass of error and distraction in founding days.

If there are Church Officers who have come from non-Presbyterian background; if there are Presbyterians who know little of the history and philosophy of Presbyterian faith as rooted in the Bible, the Infallible Word of God; if there are Church members who have not been fed on the pure Doctrine of our holy heritage; if there are Christians who have become confused regarding things fundamental to life and Godliness; if there are young - or older - preachers indeed, who have been reading too much liberal theology - here is the fulfilment of their needs.

In this book is clear and understandable presentation of the so lamentably misunderstood and so widely rejected Presbyterian doctrine of verbal inspiration, of plenary inspiration, of inerrancy, infallibility, supernaturalism as regards the Bible and the Church's creed relative thereto.

Incalculable good would accrue for our Church and for its program and place in the Christian advance, if every minister, and if the members of the congregations would ponder this volume. We have been feeding too much on theological chaff which has been substituted for real nourishment to the soul and the mind. We have been straying from the "old paths" in the interests of some man-made "expressway." We have been exchanging gains for Godliness. It is high time we examined again the rock whence we were hewn and the pit whence we were digged . . . Gentlemen, - a book!

—R.F.G.

"A Thought for the Week"

"The Truth Shall Make You Free" John 8:32

Queer anomaly: Men seek freedom yet stop short of their goal and remain in bondage. They seek the truth yet are satisfied with half-truths and fictions. They pursue happiness yet blind themselves to the incontrovertible fact that happiness comes only as a result of a condition of mind and of spirit and that that condition may be attained only through service to and kinship with their God.

Truth—what strange things are done in thy name.

Truth—how muchly sought after yet seldom found art thou.

Truth—frequently imitated but never duplicated—thou art the open sesame to the happy life, thou alone can release man from his chains of fear, ignorance, prejudice and devil-enslavement. Thou art the missing link between man and his Maker and the curtain-raiser between man and his destiny.

If these be facts (and who can deny them) why do not men, with their God-given intelligence and their power over the things of this earth, accept and use God's guidebook, His own divinely written Truth-revealer, the Bible?

In the Bible the truth is laid bare. The truth about everything, about life and about death and about life after death. The solution of all problems, economic, social, personal and spiritual are there, plain and understandable.

Read your Bible, seek there the truth and the truth you will find and "The Truth shall make you free." But do you want to be free? Many men do not.

—R.LeC.

Recommend The Journal To Friends

One Layman Answers Tillich

L. Nelson Bell

Under ordinary circumstances a layman would refrain from taking issue with a prominent philosopher and theologian such as Paul Tillich. Where his views are expressed in the classroom or in technical articles it would be presumptuous for one untrained in that field to enter the lists against him.

But Dr. Tillich has invaded the realm of lay reading in the June 14th issue of the *Saturday Evening Post,* and one layman at least is going to rise up in vigorous protest to the content and implications of that article.

That Dr. Tillich should express himself in any way he may see fit is certainly his privilege. Our protest is based on the fact that a supposedly Christian theologian should write on religion for a magazine of world-wide circulation under the title, "The Lost Dimension in Religion" and never once mention Christ as the answer to man's dilemma.

With all due respect to Dr. Tillich, his article sounds like the wailing of a lost soul in the darkness of a despair that is desperately real, but the cause of which is unknown and its cure a mystery.

To answer Dr. Tillich in the realm of polemics is futile. But, as one read his article there came to mind the words of the Lord when he said to Job: "Who is this that darkeneth counsel by words without knowledge?" And one also thought of God's impaling Job on his own puny reasoning with these words: "Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I . . . ?"

Dr. Tillich is absolutely correct in stating that the "lost dimension" for the world is "that man has lost an answer to the question: What is the meaning of life? Where do we come from, where do we go to? What shall we do, what should we become in the short stretch between birth and death?"

It is therefore tragic that Dr. Tillich has no answer for these questions. He rejects the divine revelation that answers these questions. He dismisses with a gesture of finality the fact that God has spoken to man on the "horizontal plane" (a phrase used to express the realm of human experience). He sees in the arts and literature an expression of yearning for and partial fulfillment of man's search for reality, but he himself offers no tangible solution to the problem. That this should be the case, although coming from a supposedly Christian source, is a sad commentary on some contemporary theological teaching and also an explanation of the dilemma of contemporary man. Too many who occupy positions of Christian leadership have neither the spiritual experience nor faith in the divinely revealed remedy by which alone man may recover the lost dimension—a restored relationship with God through his Son, the Lord Jesus Christ.

Rejecting as "an absurdity" the story of the Fall, Dr. Tillich has no better explanation for man's estrangement from God. Rejecting the record of our Lord's earthly ministry and death, resurrection and ascension, with their glorious implications, he says: "Obviously, in this form, they have no meaning whatsoever for people whose view of the universe is determined by scientific astronomy."

No one denies the marvelous advances of science or the uncharted or dimly outlined areas of further advance, but certainly man's trust must be in the God of creation rather than in the works and workers in that creation, no matter how brilliant their discoveries.

The dilemma of Tillich himself is to be found in his rejection of the historic acts of God, revealed to previous generations, as being relevant for our day. He deplores man's looking backward to things which do "not fit our time" and rhetorically asks: "Is it possible for our time to receive answers which are born out of our time?"

To this question the Christian's answer is a resounding "Yes." Prior to the Cross of Calvary all human history looked forward to that event. Since that time the hope of all mankind turns back to that time in history when the Son of God, mysteriously but also truly man, offered himself as a ransom for the sins of a lost and condemned creation.

Not once in Tillich's article is there a mention of the ugly word "sin." Writing of the lost dimension in religion, he makes no reference to the world's basic problem and no intimation that man is a sinner both by inheritance and practice. Yet sin is evidenced in every area of life. We see it manifested in our own hearts and on the pages of our daily newspapers, a terrible blight from which man cannot extricate himself either in act or consequence. True,

oh so true, that there is a lost dimension in the life of every man, but also gloriously true that Christ came into this world to restore life in its fullness and to make it possible for man to re-establish fellowship with God.

The hopelessness of Tillich's theology is found in his conclusion: "Is there an answer? There is always an answer, but the answer may not be available to us." We are then told that the answer is to be found by rediscovering the "dimension of depth," and it is obvious that this requires a rejection of the "traditional religious symbols" along with any "premature and deceptive answers" which would point once more to the Christ of Calvary as man's only hope now and for eternity.

It is neither pleasant nor popular to speak out against a man who has for some strange reason become a symbol as well as a spokesman for liberal theology. But there are times when even laymen should speak and we believe that this is such a time.

The world is in a desperate dilemma—it has always been in a spiritual dilemma. That science has now brought us to an age of atomic power and space achievement in no way changes the basic cause of man's dilemma. It is true that our whole civilization might be wiped out by the Frankenstein of scientific discoveries either intentionally or accidentally released. Man's problem is not death itself, but rather, if a man die, shall he live again? if so, *where?*

Every problem of man and of society can find its answer in the Gospel of Jesus Christ. This does not mean that conversion solves all problems of individual living, or of the corporate body of the human race. But it does mean that in Christ men can and should find the way He wants them to live as individuals and the way they should live in society as a whole.

There *is* a lost dimension in religion. There *is* a dimension of depth which needs to be discovered.

To the secular mind, to the man unwilling to face reality, to the one who feels that man has within himself the answers, *there is no true answer.*

But to those who are willing to humble themselves and (so far as God is concerned) take the mind of a little child, the answer is available for all who will to receive: it is the saving and redeeming power of the Son of God, who died on the Cross of Calvary on a historical date and who arose from the dead at a definite time and who ascended up into the clouds and who is coming again to completely restore the lost dimensions of all things.

(From *Christianity Today*)

The Goodness and Severity of God

By the Rev. Robert G. Balnicky
McCutchen Memorial Presbyterian Church
Union, S. C.

"If God spared not the natural branches, take heed lest He spare not thee. Behold therefore the GOODNESS AND SEVERITY OF GOD, on them which fell, severity; but toward thee, goodness; if thou continue in His goodness; otherwise, thou also shalt be cut off." Romans 11:21,22.

In this text we have two attributes of God's nature very strikingly set forth. THE GOODNESS OF GOD, AND THE JUSTICE OF GOD! God is good to those who are good, But, severe with those who are disobedient. I like to hear and I like to preach sermons on the goodness of God, the love of God, but to preach merely on the goodness of God and to say nothing about the severity of God is not doing justice to the truth. GOD IS GOOD, BUT HE IS ALSO SEVERE! FIRST LET US NOTICE THE GOODNESS OF GOD. It is impossible in human language for us to describe the goodness of God to mankind. The mind of finite man is not able to comprehend the DEPTH, the WIDTH, the HEIGHT, nor the LENGTH of God's goodness toward him. Much of the PEACE, JOY, Happiness and COMFORT in this life are God given. And if He should suddenly withdraw His goodness from us, this old world would be plunged into THE DARKEST night of misery and woe it has ever known. But thank God, He has not withdrawn His goodness but causes "His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Ever since the creation of man, God has been good to him, and only has He withdrawn His goodness in cases of extreme disobedience to Him. But says one, I do not need God! I am big and strong and able to care for myself. All that I have to enjoy, I got for myself by hard work. YES, but who gave you that strong

body and those mental capacities with which to work. There is only one answer, God!

Let us notice the goodness of God toward the first man of His creation. This man was placed in a beautiful garden, surrounded with everything that one could desire to make him glad and happy. He was also given dominion over every other creature of the earth. This he was to enjoy as long as he remained good and obedient to God, but if he disobeyed, he was to reap the wrath of God. You know the rest of the story. How that man disobeyed God, and as a result of that disobedience, fell from his original state of purity and was expelled from the garden under the penalty of eternal death.

Man had chosen death rather than life. It has been a puzzle to me ever since I heard this story to know how man could disobey God after His great goodness toward him, but the fact IS he did disobey and as a result, became doomed to a devil's hell and that justly, for he had broken God's moral law, He had sinned against heaven. For example, if someone should injure the mayor of our city, the whole city would rise up and demand justice. The man must be dealt with because he has injured our mayor. But suppose that someone should injure the Governor of our state, then a whole state would rise up and demand justice. Suppose again, that someone should sin against the President of the United States, then a whole NATION would rise up and demand justice.

So it is when one sins against God, all the redeemed both in heaven and in earth rise up and demand justice. Since man has broken an infinite and eternal law, the punishment must likewise be infinite and eternal. That is why the man who dies in his sins shall be cast into outer darkness forever and ever. All sinners are lost and doomed, and justly so, because all have sinned against the great God of heaven.

But God in His love and goodness has given us a plan of redemption, whereby we may be forgiven our sins. No sooner had man fallen than God began at once to prepare for him a redemption.

THE FIRST PROMISE is found in Genesis 3:15, "I will put enmity between thee and the woman; and between thy seed and her seed, it shall bruise thy head and thou shalt bruise his heel." This Scripture is a direct prophecy concerning Christ who was to come as the Saviour of the world. Later on, because of Abraham's faithfulness, God took him out and showed him all the stars of heaven, and told him that his seed should be as the stars of heaven, and that through his seed, all the nations of the earth would be blessed. Still later, God gave Israel the law and the prophets to guide them into right living. He even instituted a form of worship whereby man might be forgiven his committed sins, and best of all, when the time came, "God so loved the world that He gave His only Begotten Son, that whosoever believeth in Him, should not perish but have everlasting life." Christ died in our stead to satisfy justice, and to make possible our redemption through Him. And not only that, but He has sent the Holy Spirit into the world to convict men of sin and to lead them to Himself.

He has also given us the Bible as a guide to the Way of salvation, and has made it so plain that "wayfaring men, though fools, shall not err therein." Then, too, He sent God fearing men out to preach His Gospel and to warn men to flee from sin, "The wages of sin is death." All down through the ages these men have been faithful to the trust God gave them.

Behold the GOODNESS of God how carefully, how diligently and how faithfully He has sought to rescue men from sin. God has been faithful, Jesus Christ has been faithful, the Holy Spirit has been faithful, and men and women of God have been faithful, still men stand back and say, "If God is good, He will not send a soul to hell. What more can God do than that He has done? He has done His best to save you, but if you will not be saved, then you must suffer the results.

If men and women in the face of God's GOODNESS, wilfully reject His love, trample the mercies of Jesus Christ, refuse to read His Word, and set themselves against the prayers of God's saints, they will go to hell and they ought to go to hell.

"Behold therefore the GOODNESS AND SEVERITY OF GOD." "GOODNESS, if thou continue in His goodness, otherwise thou shalt be cut off." If a man could only comprehend the goodness of God, I am sure they would serve Him. The Bible says, "The goodness of God leadeth men to repentance."

We have talked about the GOODNESS of God, now let us notice the SEVERITY of God. The Bible tells us that if after we have heard the Gospel we harden our hearts and refuse to receive it, we shall be cast into outer darkness forever and ever. "The wicked shall be turned into hell and all the nations that forget God." Psalm 9:17.

There is a hell as truly as there is a heaven. If one does not exist, neither does the other. The same Bible that teaches the one, teaches the other. Some time ago I read an account in a paper of a minister who, because of the

death of a certain young lady in his congregation, who had died without God, preached to his congregation one Sunday night on "hell," saying that there was no hell, and that this young lady had gone to be with Jesus Christ. He convinced almost the entire audience that there was no hell. Think of it, a minister of the Gospel, who would dare to deceive his people in such a way! Hell will be hot for such as he. Such a man is headed straight for hell himself, and dragging his entire congregation with him.

What a shame! That man is not your friend who fails to tell you the truth. The Lord Jesus taught that there is a hell; He says, "It is more profitable for one to go through life maimed, not having an eye or a limb, than to go through life whole and lose his soul in hell." Also, Matthew 10:28, "Fear not them which kill the body, but rather fear him which is able to destroy both soul and body in hell." In Matthew 13:49, "So shall it be at the end of the world, the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire, there shall be wailing and gnashing of teeth."

The Bible plainly teaches in Galatians 5:19-22, that there are certain sins that if a person commits and does not get forgiveness, and does not give them up, he shall not inherit the kingdom of God. Listen carefully to the words of this verse, "Now the works of the flesh are manifest which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like of which I tell you before as I have told you in the past, that they which do such things, shall not inherit the Kingdom of God."

Well then, if these men cannot enter the Kingdom, what will be their end? What saith the Scriptures? Revelation 21:8, The fearful and unbelieving and the abominable and murders and whoremongers, and sorcerers and idolaters and all liars shall have their part in the lake that burneth with fire and brimstone."

There are also certain Scriptures which make me feel that there will be degrees of future punishment such as Matthew 23:14 which says, "Woe unto you scribes and Pharisees, hypocrites, for ye devour widow's houses and for a pretense make long prayers, therefore ye shall receive the greater damnation." And then in Luke 12:47 and 48 we read, "That servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whom much is given, of him shall much be required."

In the face of these Scriptures, it would have been better for one to have been born in the heart of Africa, and never to have heard the Name of Jesus Christ mentioned, than to have heard the message and not yield himself to Christ.

In The Beginning God . . .

By George S. Lauderdale

"And God said, Let there be light: and there was light." Genesis 1:3.

God was not speaking to that which had understanding, as we define hearing and consciousness, yet when he said, "Let there be light," there was light! Jesus Christ rebuked the wind and said to the sea, "Peace, be still." What happened? "The wind ceased, and there was a great calm." Mark 4:39.

The disciples exclaimed, "What manner of man is this, that even the wind and the sea obey him? Inspired by the Holy Spirit, one man said, "Praise ye Him, sun and moon; praise Him, all ye stars of light . . . fire, and hail: snow and vapor; stormy wind fulfilling His Word." Psalm 148:2,8. Since God's Word does not return to Him void when addressed to forces which have no ears, certainly His Word will have success when spoken to His own elect children.

The transformation brought about by God's Word was no partial change from a dark haze to one less dark, but an absolute reversal of things. Before, "darkness was upon the face of the deep," but after, "there was light." Light is light; it has no fellowship with darkness. God did not increase the intensity of a glow already present somewhere; the Bible says that God "commanded the light to shine out of darkness." 2 Corinthians 4:6.

This is a striking parallel to the salvation of sinners who trust in Jesus Christ: "For God . . . hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Corinthians 4:6. God alone saves; redemption is His gift.

GLORIOUS SALVATION!

When God puts the light of eternal life in a man's soul He does not fan into flame some spark of the divine life already there. "For ye were sometime darkness, but now are ye light in the Lord." Ephesians 5:8 "The entrance of Thy Words giveth light." Psalm 119:30. Again God says, "I will bring the blind in a way that they have not known; I will lead them in paths that they have not known: I will make darkness light before them." Isaiah 42:16.

Conversion to Christ is an absolute reversal of thought, speech and action; mind, emotion, and will are centered in Christ and God's plan rather than in self and sin. Jesus Christ makes the difference between total darkness and glorious light!

GOD HONORS HIS WORD

God might have used other instruments in the creation of light and all things, not being limited to any course of action. God chose to use His Word in bringing forth light on the first day and the method was the same in all the six days. Reverently speaking, He could have moved His hand, batted His eyes, but He knew best and spoke.

God has also decided to use His Word in redeeming and thus we have the testimony of a saved sinner, "I hope in thy word;" "I trust in Thy Word." These are verses 114 and 42 of Psalm 119. See 1 Peter 1:23-25. Savages are not gloriously changed into servants of Christ where the Word of God has never been preached.

OUR DUTY

It is not our place to question God's wisdom but to preach the gospel to every creature, to allow ourselves no rest until a Bible is placed in the hands and proclaimed to the ears of every man with prayer that God will plant the Word in their hearts. Men are born again only in those places where the Bible goes.

"The voice of the Lord is powerful; the voice of the Lord is full of majesty." Psalm 29:4.

What God did on the first day, dividing light from darkness, is suggestive of what He will do on the last day: He will divide the children of light from the children of darkness, saints for sinners. Believe the Word, be able to say, "The Lord is my Light and my salvation," and so be ready for the day of final judgment. Christians, be shining in these days that the whole world will be evangelized.

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THE SOUTHERN PRESBYTERIAN JOURNAL
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LESSON FOR JULY 27

By THE REV. J. KENTON PARKER

Justice In Community Life

Background Scripture: Leviticus 19:11-18; Deuteronomy 15:7,8; Romans 13:8-10; James 1:1-24; 2:1-13
Devotional Reading: Romans 12:9-21

Romans, chapter 12, might be called, "The Transformed Life"; "Not conformed . . . but transformed." Most people conform their lives more or less to the pattern of this world. To illustrate, they live like ugly worms instead of beautiful butterflies, when the cocoon bursts its shell and sails away as a butterfuly. So some men, like Paul, have burst the bonds of this world and have their citizenship in heaven. They soar above the world and its sordid patterns to a life that is hid with God in Christ.

Such a life can sometimes transform a whole community. The whole chapter illustrates what such a life can be and do. It is a life of true humility which recognizes the fact that all Christians are one body in Christ having different gifts and callings. It is a life of love which cleaves to the good and hates the evil. It is a life of service and joy and patience and generosity. It never renders evil for evil but does good to even our enemies. In short, it is a life which overcomes evil with good: a victorious life.

If everyone in a community lived the kind of transformed life depicted by Paul in this marvelous chapter, we would not merely have "Justice in Community Life"; we would have a community which would be a miniature "heaven on earth." Some communities where the Gospel has power in the lives of men, approach this ideal. When righteousness covers the earth as the waters cover the sea, we will have such a world and all its communities will be governed by Justice. This world will be a wonderful place to live when our Saviour reigns and rules: when Peace and Joy, Justice and Righteousness will prevail. Such a blessed time is promised. (See Isaiah 11)

Justice in Community Life is stressed both in the Old and New Testaments. In addition to our selections for study from the Old Testament it would pay us to read the messages of the prophets, especially Amos. What could be stronger than his indictment of Israel in verses 6-8 chapter 2? "they sold the righteous for silver, and the poor for a pair of shoes," etc. Let us now take up some of the selections for today's study:

I. *Some Community Evils Condemned*: Leviticus 19:11-18.

The words are plain, and these sins named so that there can be no mistake. Shall not steal, or deal falsely, or lie one to another. The community life is spoiled where these sins are found. If we cannot trust our neighbors, then the foundations are destroyed. Profanity destroys the atmosphere of a community. The deaf and the blind shall be treated kindly; who knows when we will be like them? There shall be no respect of persons; all shall be equal before the judge. Gossip — or talebearing — is one of the common sins of some communities. It does as much to stir up bad feeling as anything. Thou shalt not hate thy brother or seek revenge or hold a grudge. These are simple rules to guide a community and make justice a real thing. We have all had experience enough to make us see that these Old Testament commands are just as applicable and relevant today as when Moses wrote them. They are needed today to make our community life what it should be.

II. *Special Regard to the Poor*: Deuteronomy 15:7,8.

This command is given especially in regard to lending to the poor. Every seventh year with the Jews was a "year of release" when debts were cancelled. The temptation was to refuse to lend money to a poor man on the eve of this year of release, lest he be not required to pay back what was loaned. Moses says that they are to "open thine hand wide unto him" and lend him what he needs. The Saviour says we are to "give to him that asketh thee, and from him that would borrow of thee turn not thou away."

I am afraid that we break this command a great deal. We have turned over all or most of our charity work to organizations, and this may be a good thing, but it does rob us of the personal joy of helping some poor person. The poor are with us always and they are not always "deserving poor," but let us not be cold and heartless in our treatment of them. These words of Moses and the words of our Saviour should make us very, *very* thoughtful and kind. Remember; He that giveth to the poor, lendeth to the Lord, and I am sure we would like to lend some money to our Lord!

III. *Love Fulfills the Law*: Romans 13:8-10.

Love fulfills both tables of the law, but the second part is given here. If we love God with all our heart, soul, mind, and strength we will certainly not have any other gods before Him, or make a likeness of Him to worship or profane His day or His name.

Love also fulfills the part of the law which refers to the Home. If we love our father and mother we will obey and honor them. The law of the home is the law of love.

Love is also the law when it comes to Community Life. What is it that makes a community like heaven or hell? it is whether love or hate rules in the hearts of those who live there. We read of communities in the paper where there is rioting and sluggings and robberies and murder, and we say, I would hate to live in that community. We see other communities where all is quiet and peaceful. We see a church in the center, and scattered all around in the village or country side, homes where people dwell in safety and in fellowship with one another. If we are looking for a desirable place to live we will select such a community.

One word makes all the difference; that word is Love. People do not kill or steal or commit adultery or bear false witness or covet what belongs to their neighbors if they love one another. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law. If we love as we should we do not have to fear the law; we will keep it without it being a burden. Jesus stressed this. A new commandment I give you that ye should love one another, as I have loved you. Here is a new measure for our love, even the love of Christ.

There is a verse of a hymn which says, The whole world is dying for a little bit of love. I would like to change that. It will take more than "a little bit" of love. It will have to be like the love of God in Christ and that was and is one of the biggest things in the world. It is measured by the word "so". He loved so that He gave His Son to die for us.

What can you and I do to have justice in our community? If we will love people ourselves and encourage them to love one another we will do more to promote justice and the right spirit than in any other way. Have you ever asked the question, Do I really love my neighbor as myself? We read those words and we glibly quote this summary of the Second Table of the law, but have we ever stopped and really searched our hearts to see if we do? I have tried to do this and I see how far short I come. May we all pray that God will make us love Him as we should and love our neighbors as ourselves!

IV. *The Practice Part*: James 1:1-24; 2:1-13.

As John Bunyan says, "The practice part is the hard part." James writes of applied Christianity. It is easy to read about being a Christian; it is hard *to be one*: James wants us to be doers of the word, not hearers only.

He treats a variety of subjects in these verses.

First, he takes up the question of "temptations," using the word in the sense of trials and afflictions. These work patience and bring a rich reward if we endure them in the right spirit. I have had some experience along this line just recently and I can testify that it is no easy matter to "endure" these trials. We are so prone to murmur and complain. May God give us grace!

Then he turns to the subject of wisdom, and gives a very simple recipe for obtaining it: If any of you lack wisdom, let him ask of God . . . and it shall be given him. This is of universal application. Wisdom is the principal thing, therefore get wisdom. From the ruler of a nation to a ditchdigger we all need wisdom. Why do we not *ask for it?* Are we too proud? or do we not believe in an All-wise God? or do we disbelieve His promise? We will have to "ask in faith."

He takes up the matter of temptation again, this time in the sense in which we usually use the word, the temptation to evil. God never tempts man to evil. The temptation comes from his own sinful desires.

Be ye doers of the word and not hearers only. He uses the illustration of a man looking in a mirror. We look in a glass to see if our face is clean, our hair parted, our tie on straight, etc. Suppose we find something wrong. We immediately correct it, if we are wise. We look in the Bible, our "Magic Mirror"; we find that we are sinners, we see ourselves as we are. Now, the wise man will do something about it! He will seek salvation as a lost sinner. If he sees that his life is all wrong, he will correct it. The mirror shows us our faults in order that we may correct them. Let us use our mirrors!

He touches on bridling our tongues, but leaves the full treatment of that until the third chapter which is familiar as "a classic on the Evils of the Tongue."

He gives a definition of pure religion. It is a two-fold definition. We might call it kindness and spotlessness. This is not a complete definition, but it is a very practical application: to visit the fatherless and widows and keep himself unspotted from the world.

There must be no respect of persons or snobbery in the church. God does not look on a man's wealth or his clothes; neither shall we. We are all equal in the sight of God. James is speaking here of wicked rich men and he does this later in chapter 5. There are good rich people and we honor them for their character and their support of the work of God. We are not to despise the poor, and we are not to hate the rich. Rich people are not all bad. Some are the finest of Christians and by their generosity help the poor and bring a blessing upon themselves and the church. James is only thinking of wicked rich people.

Presbyterians To The Rescue

By Lynda H. Homes

Early in June on a clear, calm night a young Presbyterian high school boy was awakened from a sound sleep about 1:15 by a snapping, crackling sound. He looked out his front window and saw, across the street and well into the other side of the block, a mass of flames. He rushed out of his house to the nearest fire alarm box, pulled the lever, and raced on to the site of the fire.

The burning building was the Parish House of St. Peter's Episcopal Church, one of the outstanding landmarks in the small town of Washington, N. C. Some sixty-five firemen, mostly volunteers, arrived to battle the blaze, and at 2:15 A. M., when the flames seemed to spread completely out of control, another fire department from a neighboring town was called in to assist.

A small memorial chapel, used regularly for Sunday School services and mid-weekly Communion, was damaged considerably. Wearing smokemasks, several firemen and parishioners entered the burning buildings and were able to save records, valuable altar pieces, and some of the Communion Silver. Because the alarm was sounded early by an alert young boy, firefighters were able to save the historic church proper, which dates to before the Civil War, and adjoined the Parish building at the west end.

The Parish House was a large three story structure, built in 1926, and the entire third floor was a gymnasium, which had always been open to children and teenagers of all denominations for basketball, tumbling, and other recreational activities. There was hardly a person in the town who had not participated in activities there, or watched them, at one time or another. The complete loss of class rooms, an auditorium, a parlor, and kitchen facilities brought sadness to many hearts.

Vacation Bible School opening had been set for the following Monday, with an enrollment of 90 children from kindergarten through teenage. Now, all facilities were gone as well as the entire order of supplies which had been inventoried and stored in the Parish building.

The first person to contact the Bible School Director was Rev. W. P. Burns of the First Presbyterian Church. He had called his deacons early on the morning of the fire and they unanimously agreed to offer Presbyterian facilities to the Episcopalians for Vacation Bible School. New supplies were sent in from a neighboring parish, and the Director was able to hold a successful school in spite of what had at first appeared to be an impossible situation.

From the first awareness of the tragic fire until the moment arrived for making new plans, the Presbyterians were on the scene, offering not only solace but active Christian help.



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CHILDRENS Page



Frogs and Fireflies

We call them "Lightning Bugs" and they swarm over the lawn and among the shrubbery in the gloaming of the Summer nights - a pretty sight, like stars blinking in the sky, their tail lights flashing on and off. A news dispatch says Johns Hopkins' Science department, searching for their secret of lighting is offering 25 cents a 100 for them, and Baltimore kiddies are having lots of fun catching and selling them. Years ago we kids used to catch them and cast them in front of frogs and the "hoppy toads" would swallow them, then hop away with the lights flashing thro. the thin lining of their stomachs. It was lots of fun. Do you know you are God's flashlights? His Word says "Ye are the light of the world" and "the light shineth in darkness". Spiritual darkness is caused by Sin and when the light of the Gospel shines thro. you, it causes sinners to see their sin and be sorry and look to Jesus. His name is Jesus, "for He shall save His people from their sins." (Matthew 1:21)

E.

YOUTH PROGRAM FOR JULY 27

By THE REV. B. HOYT EVANS

On The Flip Of A Coin

Scripture—Romans 12:1-2, 9-21

Suggested Hymns:
"Yield Not to Temptation"
"Living for Jesus"
"My Soul, Be on Thy Guard"

Note to Program Leader:

(We are beginning a unit of two programs on gambling and vandalism. There is undoubtedly general agreement among Christians that both of these practices are wrong, but we want to know specifically wherein they are wrong. Many young people are faced with temptations to do these things, and they need to be fortified with some dependable knowledge and sound reasoning.

Program Leader's Introduction:

More and more gambling is being regarded as a socially respectable practice. So many things are decided "on the flip of a coin." People seem to find it fascinating to experiment with chance. Some look on gambling as a sort of harmless entertainment, as long as it does not partake of a form which they regard as objectionable. Many foreign governments have legalized gambling in order to tax it. For them, gambling is an important source of national income. Even some of the state governments in the United States have legalized certain types of gambling. This recognition by government has led many people to change their ideas about gambling. They reason that if the government accepts it, and "if it provides money for a good cause like schools and charities," then it must be all right.

Since all of us are likely to come into contact with propaganda of this kind, it is important that we know the facts about gambling and how it fits or does not fit with Christian morality.

First Speaker:

We find that there is not general agreement as to what constitutes gambling. What seems like gambling to some people is regarded as harmless fun and entertainment by others. We need a good definition by which we can measure all questionable practices. The dictionary defines gambling as "playing or gaming for money or other stakes, or to hazard or wager." This means a voluntary risking of money or other property in the hope of gaining profit by the loss of others based on the outcome of events over which the gambler has no control. Any activity falling under this definition is gambling.

Second Speaker:

As we have defined gambling, what is basically wrong with it? It is a clear violation of the eighth commandment. Gambling is stealing. The person who engages in gambling has the hope of receiving something from someone else for which he did not pay. It is his intention to take something which does not belong to him and to which he has no right. It is true that those who gamble risk their own property to loss, but when two men agree to try to steal from each other, it does not make stealing right. True justice does not allow us to steal from the feeble minded merely because they do not know enough to object to the theft. If a person has little enough sense to risk his property to the determination of chance, that does not make it right for someone to take his property from him without making satisfactory payment for it. In any way we look at it gambling is stealing.

Third Speaker:

One of the main reasons that so many good people object to gambling is that there are so many other evils associated with it. Gambling seems to affect some people like a disease. It grows on them and gets altogether out of control. There is no way of knowing exactly how much dire poverty has resulted from gambling, but if we could know, it would astound us. The one person who is sure not to lose anything by gambling is the professional gambler. All of his games are so rigged that he wins consistently. The "suckers" he persuades to play are the ones who lose. Of course, this involves cheating. People who make a business of gambling are not content to risk the outcome to chance. They are determined to control the outcome, and this leads to bribery, corruption, and all kinds of crime and dishonesty. The recent official investigations of gambling in our country have revealed that it is the regular companion of immorality of every

description. The person who associates with gamblers is inviting trouble, and is making sure that his companions will be morally inferior persons.

Fourth Speaker:

Now that we have seen something of what is involved in gambling, what are we to do about it? To begin with, we can make sure that we never get started in the business of gambling. Many people seem to think there is no harm in flipping coins to determine who pays for the soft drinks, or that it is all right to buy a ticket on a prize when the whole venture is supporting a "good cause." We need to recognize that gambling is gambling, and that it is very difficult to draw a line between petty gambling and serious gambling. The surest way to avoid all the evils of it is never to make a beginning in the practice.

Our first responsibility is for our own lives, but we also have a responsibility to others. There are so many people who do not seem to understand the true nature of gambling or the serious dangers that accompany it. We ought to explain to them whenever we can what is basically wrong with gambling and to point out the evils which consistently accompany it.

There is no place for gambling in the life of a Christian. We must prove it in our own personal conduct and in the witness we bear to others.



Bible Study for Circle Bible Leaders on *"The Church in the New Testament"*

Prepared by Morton H. Smith, Professor of Bible, Belhaven College, Jackson, Mississippi

Lesson 8: A Giving Church

The Lesson in Outline

Introduction

I. The Why of Giving

- A. God's Ownership of All — Psalm 24:1; 50:10-11.
- B. God's General Gifts to Men — Deut. 26:1-2,11; James 1:17.
- C. God's Gift of His Son — John 3:16; II Cor. 8:9; 9:15.

II. The What of Giving

- A. Old Testament — Deut. 16:17; Lev. 27:30; Mal. 3:8-10; Gen. 14:20b.
- B. New Testament — II Cor. 8:5; Mt. 23:23; I Cor. 16:2; II Cor. 8:12.

III. The How of Giving

- A. As a Service of Worship — Rom. 12:1-2; Prov. 3:9.
- B. Willingly and Cheerfully — II Cor. 8:12; 9:5-7.
- C. Bountifully and Liberally — II Cor. 9:6,13.
- D. Regularly — I Cor. 16:1-2.

IV. The Result of Giving According to the Word

- A. Honoring God — Prov. 3:9.
- B. Blessings Promised — Prov. 3:9-10; Mal. 3:10; II Cor. 9:8.

Introduction

In this lesson we deal with the response of the Church to her Lord for all that He has done for her. It is the response of giving. We find that the early New Testament Church recognized her obligation to return her all to the Lord who had given His all for her sake, as we read the account found in Acts 4:32-37. Here were individuals of the Church who saw that the Lord Jesus had given up all for them on the Cross, and thus they were willing to give up all for Him. They manifested this by the selling of all that they had, and bringing it in to the Church for distribution to the needy of the Church. Peter indicates in the next chapter (Acts 5:4) that the Gospel does not require the renouncing of all property rights, and yet the basic principle that we owe all to Him is true. It shall be this principle that we shall seek to examine in this lesson, as we survey the teaching of the Bible on the subject of Christian giving.

I. The Why of Giving

- A. God's Ownership of All — Psalm 24:1; 50:10-11.

It is self evident from the Christian doctrine of creation that God who has made all things owns all that exists. The Psalmist states this beautifully: "The earth is the Lord's and the

fulness thereof; the world and they that dwell therein" (Ps. 24:1). And again, "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine" (Ps. 50:10-11). This is such a basic truth, and yet one which is so often ignored by man. God has made us and all the earth. He has given us the very lives we live, the air we breathe, the food we eat, the goods we possess—everything. We are but stewards, entrusted with these many things to use them to His glory. We all need to recognize daily that our lives should be lived as offerings unto Him.

B. God's General Gifts to Men — Deut. 26:1-2,11; James 1:17.

Not only has God made us and all things, but He has bestowed upon man His special favor, by giving him this world for his livelihood. In Deuteronomy the fact of His general gifts to man is set forth as the ground for calling forth the response of giving from His people. "And it shall be, when thou art come in unto the land which the Lord thy God *giveth* thee for an inheritance, and possessest it, and dwellest therein; that thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God *giveth* thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place His name there . . . and *thou shalt rejoice in every good thing which the Lord thy God hath given unto thee* . . . " (26:1-2,11).

The same basic principle is taught in the New Testament by James (1:17), "Every good and every perfect gift is from above, and cometh down from the Father of lights . . . " The thrust of both of these passages is that every good thing that we have comes as a gift from God. Our only proper response to this fact is to acknowledge it, and to return to God all that we have and are in lives of thanksgiving and service.

C. God's Gift of His Son — John 3:16; II Cor. 8:9; 9:15.

The highest motive of all for the Church becoming a giving Church is found in the Gospel itself. The Gospel represents to us the gift of God *par excellence*. In Genesis 15:1 God told Abram that He Himself was His exceeding great reward. This has come to its highest fulfillment in the Gospel. It is in the Gospel that God gives Himself as personal Heavenly Father to sinners. By believing in the Lord Jesus Christ we are given the right to become the sons of God (John 1:12). Thus the Father gives Himself to us in the Gospel. The Son also is given to us in the Gospel. "For God so loved the world that He *gave* His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The Son Himself gave Himself, "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich (II Cor. 8:9). And finally we have the Holy Spirit poured out upon the Church, and given to us in that He comes to indwell the heart of every believer. So it is that the Gospel is the offering unto us of the exceeding great reward of the Holy Triune God Himself. What more could be desired? What more could be given? We can only respond with the Apostle, "Thanks be unto God for His unspeakable gift!" (II Cor. 9:15). To think of all of this done, not just for His creatures, but for rebellious sinful, hell-deserving creatures, truly this is good news! Our whole lives should be spent in offering up of ourselves as gifts to Him and for His service! "Love so amazing, so divine, demands my soul, my life, my all!"

II. The What of Giving

That we ought to give unto the Lord is certainly evident from the passages we have examined. Now let us consider what we should give.

A. Old Testament — Deut. 16:17; Lev. 27:30; Mal. 3:8-10; Gen 14; 20b.

The Old Testament is very explicit in its teaching of what, or how much should be given by God's people as a sign of their devotion to Him. As we all know it specifies the tithe or tenth to be given. It is interesting to note, however, that the case is stated more broadly at first. "Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee" (Deut. 16:17). This is the perpetual principle that giving should be done on a proportionate basis. We shall find that this same principle is restated in the New Testament.

Since the Old Testament people were at a stage of less maturity than the New Testament Church, we find that the implication of this proportionate giving is set forth much more explicitly. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord " (Lev. 27:30). "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings . . . Bring ye all the tithes into the storehouse . . . " (Mal. 3:8,10). Here we see the basic commandment of tithing set forth by Moses in Leviticus, and the same command is reinforced by the prophet Malachi. We may conclude that the tithe was recognized in the Old

Testament as the basic proportion of one's goods to be given to God. It is significant that even Abraham, before the giving of the law by Moses, recognized this as the basic proportion to be given to the Lord's priest. "And he (Abraham) gave him (Melchizedek) tithes of all" (Gen. 14:20b).

B. New Testament — II Cor. 8:5; Mt. 23:23; I Cor. 16:2; II Cor. 8:12.

It has often been argued that the New Testament does not require a legalistic tithe as did the Old. This may be true in one sense, and yet the New Testament, as it reveals the Gospel to us more clearly, demands even more of us. Thus it is perfectly true that the emphasis is not so much on the particular amount given, but on the giver and his attitude. This may be seen in that the first and primary demand of the Gospel is the wholehearted consecration of the believer unto God. "And this they did, not as we hoped, but *first gave their own selves to the Lord* and unto us by the will of God" (II Cor. 8:5). In this passage Paul has been citing the example of the Macedonian churches to the Corinthians to stir them to give liberally to the Lord's service. In this verse he points out the fact that the first and most important act that the Macedonian Christians had performed in their giving, was the giving of themselves to God, and then the giving of their gifts. How important this is for all of us to see! All too many seek to appease their conscience by giving something to the Church. The first and most important thing is the giving of ourselves to Christ, and then the consecration of our goods to His service.

Not only does the New Testament make this demand of the gift of ourselves, but it also gives us some very practical instruction as to our material gifts to the Lord. It is interesting to see that Jesus approved the tithe, ". . . for ye pay tithe of mint and anise and cummin . . . these ought ye to have done . . . " (Mt. 23:23). Here He is rebuking the scribes and Pharisees for not doing more, but this one thing that they have done He approves.

It is significant to see how Paul repeats the basic teaching of the Old Testament that our giving should be proportionate. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:2). And again, "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (II Cor. 8:12). Paul does not specify the tenth itself, but he does restate the basic principle upon which the Old Testament tithe had been based. It certainly seems evident that if the people of the Old Testament with their relatively limited insight into the nature of the Gospel were expected to honor God with a tenth of all that they had, how much more ought the New Testament people to honor Him. The tenth is not made a legalistic matter for the New Testament Christian, but it does seem that this should be the very minimum that he should give to the Lord who has done so much for him. Just think of what it would mean to the world if every member of our Church tithed! Truly it would be enough to support a mission to the whole world!

III. The How of Giving

A. As a Service of Worship — Rom. 12:1-2; Prov. 3:9.

In the twelfth chapter of Romans Paul begins to exhort his readers to respond to the glorious Gospel that he has presented in the earlier chapters. He opens this section with a tremendous call to spiritual service: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. . . . " Here he is calling for the offering up of ourselves as gifts and sacrifices to God as an act of spiritual worship of God. Thus our giving, first of ourselves, and then of our means is to be done as an act of worship. "Honor the Lord with thy substance" (Prov. 3:9). How much we miss when we look upon giving as just a task or a duty. It should be worship!

B. Willingly and Cheerfully — II Cor. 8:12; 9:5-7.

Paul teaches that our giving should be done willingly and cheerfully. "For if there be first a willing mind . . . " (II Cor. 8:12a). "Therefore I thought it necessary to exhort the brethren, . . . that the same might be ready, as a matter of bounty, and not as of covetousness. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:5-7). Sometimes it may be difficult for us to give out of a cheerful heart, and yet when we go back and examine the ultimate grounds for our giving, we should find our hearts filled with overflowing and crying with Paul, "Thanks be unto God for His unspeakable gift."

C. Bountifully and Liberally - II Cor. 9:6,13.

If our hearts are properly set upon Christ and His gift of Himself in our behalf, we should hardly need the instruction of Paul to give bountifully and liberally. But, due to the sinfulness of our flesh, God has seen fit to encourage us with such exhortations. "But this I say, He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6). Here

we see that the New Testament suggests that we not be limited just to a tithe, but rather that we give as bountifully as we can.

D. Regularly — I Cor. 16:1-2.

There is one other instruction given in the New Testament that tells how we ought to give. It is the word that Paul gives in I Cor. 16:1-2, indicating that we ought to give regularly to the work of the Lord. He actually indicates that it should be done on the first day of the week, which has reference to the fact that our giving should be a part of the regular Christian weekly worship services.

Many of us miss the benefit of worshipping God in this way, as we hold back our gifts to the end of the quarter or of the year. There is a blessing to be received in the regular worship of God by regular giving. The work of the Church must continue from week to week, and so also ought the giving of the people.

IV. The Result of Giving According to the Word.

A. Honoring to God — Prov. 3:9.

This verse, which we have already cited, tells us to honor God with our substance. Truly it is an amazing thing to think that we actually honor the Holy Invisible God of the Universe by bringing Him a gift of our material substance. Yet, this is just what the Bible tells us we do when we worship Him according to His Word. This then should be our chief end in worship by giving, — the glory of God.

B. Blessings Promised — Prov. 3:9-10; Mal. 3:10; II Cor. 9:8.

These three passages all indicate that if we are faithful in our service of giving to the Lord, He will bless us. This is not our highest motive, and yet it is a demonstration of the goodness of God. For, as we have seen, we owe Him all that we are and have, and yet He promises to honor us and bless us if we will but honor him with our gifts. "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9-10). "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10). Here is a challenge from God to any who have never tithed. He asks and challenges us to "prove Him." If you have never done so, why not take Him at His word for just one month, and see if He will not truly bless you. The blessing may not be a return of money to you, but it will be a spiritual peace and contentment about this whole matter.

"God is able to make all grace abound toward you; that ye always having all sufficiency in all things may abound in every good work" (II Cor. 9:8). "And my God shall supply every need of yours according to His riches in glory by Christ Jesus." (Phil. 4:19).

NEWS of CHURCHES around the World

GEORGIA

Valdosta—Dr. William H. Kadel, pastor of the First Presbyterian Church of Orlando, Fla., was named the first President for the new Florida Presbyterian College.

His election was announced June 19, and Dr. Kadel left Valdosta to go to Florida to accept the election by the Board of Trustees of the new college. Dr. Kadel had been leading the vespers at the Valdosta Area Leadership School for the Presbyterian young people of the Synods of Georgia and Florida.

Mr. Philip J. Lee, Tampa elder, and assistant vice-president of the Atlantic Coast Line Railway, is chairman of the Board of Trustees for the new college. He gave official statement of the appointment of Dr. Kadel, who will begin his new duties Sept. 1.

The college is still in the formative stages, as a site has not yet been chosen by the Synod of Florida.

Dr. Kadel is a native of Gettysburg, Pa., and a graduate of both Gettysburg College and Western Theological Seminary of Pittsburgh. He was ordained by Steubenville Presbytery of the U.S.A. Church in 1938 and served as pastor of churches in Ohio and Pennsylvania until 1942 when he became a chaplain in the U. S. Army until 1945. He first became pastor of a Presbyterian, U.S. church when he accepted a call to the Palma Ceia Presbytery in Tampa in 1945. He had post graduate studies at Union Theological Seminary in Richmond, Va., in 1949.

Decatur—Rev. Hubert F. Taylor, Professor of Public Speech and Church Music, Columbia Theological Seminary, was recently awarded one of the Faculty Fellowships granted by the American Association of Theological Schools. He was one of four Presbyterians to receive this distinction for 1958-59. The fellowship provides for a full calendar year of graduate study. Professor Taylor will be on leave of absence for the next academic session and will pursue studies at Northwestern University, Evanston, Illinois, leading to the degree of Public Speaking. Professor Taylor leaves for Northwestern the latter part of June and his family will join him in September.

Clinton — Four Presbyterian College professors are traveling abroad this summer on trips related to their fields of specialty.

A Middle East tour of the old Biblical lands is the feature of separate trips being taken by Dr. T. Layton Fraser and Dr. Joseph Gettys, both professors of Bible at P.C. Mrs. Gettys accompanies her husband.

Warren Couch, instructor in English for the past year, is making a special study of English literature during his visit to the British Isles. And Robert McIntyre, assistant professor of biology, treats himself to a general tour of Europe.

All are scheduled to return later in the summer to resume their teaching assignments with the start of the 78th session next September 8.

Eight students who completed their undergraduate training at Presbyterian College in May will move on or for graduate work in medicine and dentistry next fall.

Six of this group have been accepted at medical schools. They are: Guy Blakely of Clinton, J. P. Brown of Laurens, James Hentz of Anderson and Tommy Richards of Heath Springs, all to study at the Medical College of South Carolina; John Knox of Decatur, Ga., Bowman-Gray Medical School; and Jack Shelburg of Clinton, Medical College of Virginia.

The two who will study dentistry are: Laddie Jones of Simpsonville, University of Maryland Dental School; and Sammy Marsh of Hemingway, University of Virginia Dental School.

TENNESSEE

Memphis — (PN) — J. C. Macdonald, Chief of Police for the city of Memphis, and a deacon at Buntyn Presbyterian Church, is convinced that the best way to counteract increased juvenile crime in the streets of Memphis is to put more religion in the homes here.

Chief Macdonald, in a recent interview by one of his local daily newspapers, said that juvenile delinquency is the Memphis Police Department's biggest headache, and declared that "the answer is more Bible study and religious training for youth." "It's got to start in the home," said the police chief.

He told the reporter that there has been a "seasonal upsurge" in trouble-making among Memphis youth within one week's time since school closed for the summer. "But virtually none of the teenagers we've arrested come from religious homes. We just don't have to deal with boys and girls who do, said Chief Macdonald. "Youths from Christian families take part in church activities; they go to bed at a decent hour and are up early doing something that's a credit to themselves and their community," he said.

The chief cited "delinquent" parents too, who take their children to Sunday School and leave them there while they go on somewhere else. "Parents like that are just wasting their time. If they're not interested in the church, the children won't be . . . Parents have got to wake up to the fact that unless their children are supervised in the right direction, there's no telling what they're going to do. That goes for my child or anyone else's", the Memphis leader stated.

Macdonald told the reporter interviewing him that he has heard boys say that the church is "boring" or only for "sissies," which, the chief declares, should present a challenge to churches to make their youth activities interesting. As for those who believe the church is for "sissies," he pointed out that many top athletes got their first training on church teams.

The Memphian Presbyterian urges every family seeking a good home-life, to set apart a regular time for the reading of the Bible aloud, say grace before meals, attend church together, and discuss religious issues.

The Macdonald family takes a special interest in its own church here. Chief Macdonald is a deacon; Mrs. Macdonald teaches a women's Bible class; their two sons, Don, 13, and Jim, 8, are members of the church baseball and basketball teams; and Ann, 17, is stated clerk of the Memphis Presbytery Senior High Fellowship.

King College, Bristol, this month more than doubled the size of its present campus with the purchase of the Bristol Country Club property adjacent to the college campus. The purchase of these eighty-odd acres will make possible further expansion of college facilities, President R. T. L. Liston announced.

It is expected that the college will have possession of the new grounds within four years, when the Country Club completes its new quarters.

None of the King College endowment funds nor funds from the recent Ninetieth Anniversary Development Fund campaign designated for building, are involved in this purchase, Dr. Liston emphasized. The title to the club grounds was conveyed to the college on June 20 by a vendor's lien, in exchange for a payment of $110,000. The remainder of the purchase price is represented by a deed of trust, securing a note to be paid when the college is given complete possession of the new properties.

"This transaction makes necessary further investigations in connection with the planning of the future building operations of the college," Dr. Liston commented. "However, it is expected that the buildings immediately proposed can perhaps be located in advance of the completion of the entire planning: thus, with the cooperation of the college architect in this matter, we shall hope that we can begin soon the drawings for the new library-administration building."

Dr. Huston St. Clair of Tazewell, Va., was chairman of the committee of the Trustees of King College which completed negotiations for the purchase. Other members of the committee were Mr. James C. White, president of Tennessee Eastman Company, Kingsport, Tenn; Mr. Herbert S. Walters, Morristown, Tenn., and Dr. Liston.

Memorial to Bennette William Robison
August 24, 1889 - May 13, 1958

Whereas God has called unto Himself his able, faithful, and diligent servant, Elder Bennette W. Robison, be it resolved by the Session of the Hancock Presbyterian Church of Hancock, Maryland.

We give thanks for the years he served as Deacon, May 30, 1943 - January 27, 1955, and as an Elder January 27, 1955 - May 13, 1958.

Also for his faithfulness to our church, and his Christian testimony.

We assure all members of his family of our sharing the sorrow of their bereavement.

A copy of this resolution was ordered by the Session to be placed on a special page in the Session book, and copies sent to the family, local newspapers, Stated Clerk of Winchester Presbytery and Church magazines.

Session Hancock Presbyterian Church
A. B. Ruppenthal, Clerk

Bible Briefs

The growing tendency of families to make their homes in trailers has opened a new avenue of Scripture distribution to the American Bible Society. These trailer homes seem to be particularly prevalent west of the Mississippi River, where trailer settlements liberally dot the landscape. In California the American Bible Society has equipped a Volkswagen Micro Bus with Scriptures, that is manned by a young Christian couple, to serve the Scripture needs of trailer dwellers in that part of the country; in the Rocky Mountains, by means of distribution through a trailer, the Society's office is now serving the many new communities that have sprung up and along the St. Lawrence the Society's office in Syracuse arranged a visitation in the 5,000 trailer homes occupied by the transient construction workers engaged in the Seaway Project.

Since 1821 the American Bible Society has been supplying Scripture to the Armed Forces. Last year it furnished 1,079,391 volumes of the Scriptures to Military and Veterans Administration Chaplains. Besides supplying the Army, Navy, Air Force, Marines, Coast Guard and Veterans Administration, the Society annually furnishes several thousand volumes for the Merchant Marine Library Association to be placed aboard merchant vessels for use by the seamen.

When a U. S. Army Chaplain in Germany needed a Braille Bible he wrote to the American Bible Society: "In a hospital near our post there is a wing set aside for refugees from Communist countries. One of these men is a Russian who will no doubt be there for the rest of his life. He is now blind and also an invalid. I would like to ask how we might go about getting some portion of Braille Scriptures for this man. He speaks several languages and reads English in Braille. I will appreciate any help you can give." Braille Scriptures were forwarded by the Bible Society immediately to fill this request.

Recommend The Journal To Friends

Five Colorful Tracts and One Billy Graham Booklet Among New Releases From American Tract Society

God has a ministry which every believer can perform — that of witnessing. He has asked us to confess Him before men. We may witness by our lives and by our spoken testimony, but many fail to realize that the witness of the printed word has entered a new period of influence in the world today.

With material available such as that published by the American Tract Society, 513 West 166th Street, New York 32, N. Y., there is no excuse for Christians to neglect this great opportunity. Their tracts, turned out by the millions from this 133-year-old organization, are as colorful and modern in appearance as any literature of an evangelical nature to be secured today. True to the "old time religion," the many unsolicited letters received in the Society's office telling of spiritual re-birth and commitment to Christ through the tracts they issue, prove the power of the Holy Spirit through the tractarian movement.

Five new tracts and one new booklet have just arrived from the American Tract Society, all beautifully illustrated and printed:

I WAS A P.O.W. is the thrilling testimony of a ship's steward, revealing God's faithfulness and love through eighteen months as a prisoner of war, and complete restoration of body after serious health problems had plagued him. "No one else can guarantee peace and rest in the midst of the world's holocaust except God Himself," Alfred Taylor relates.

"**HOW CAN I KNOW** when the Messiah comes?" is the subject of a fine article prepared by Coulson Shepherd for use with Jewish people. The author answers the question by elaborating on the fact that God very clearly foretold WHEN he would come, HOW He would come; WHERE He would come; and WHAT there would be about Him to enable us to recognize Him.

"**THE FIRST OR SECOND RESURRECTION;** Which Will It Be For You?" deals with the portion of Scripture found in 1st Corinthians 15:1-26. E. and R. Botham use as a springboard this message of hope and strength to point the reader to a saving knowledge of the Lord Jesus Christ. "When God's mercy is refused," we read, "Justice must be carried out, else God is no more God and righteousness becomes a mockery." It ends with an appeal to the reader to accept Christ at once, while the day of salvation is still at hand.

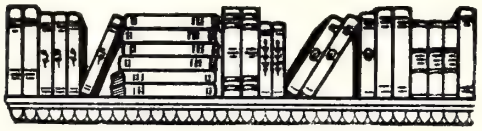
THE IMPASSABLE GULF by Don Johnson is a brief evangelistic tract which uses a fascinating illustration to point out the fact that there is a great gulf fixed between God and man which can only be bridged through the Lord Jesus Christ. "Millions have futilely tried to leap across the chasm their own way," Mr. Johnson said. "They have rejected God's way of escape. His offer of a bridge into the very presence of God Himself lies unclaimed. And there awaits only a leap into the dark."

RESPECTABLE, BUT I WAS LOST! is the amazing testimony of Joe Emerson, known throughout America for his great radio network hymn program, "Hymns of All Churches," which he originated and which for several years had a listening audience of from eighteen to twenty

million people. Although a faithful church attendant and a guest soloist of gospel hymns throughout the nation, the day came when he realized that "I allowed dignity and respectability, rather than my Lord Jesus Christ, to be the standard of my life."

WE HAVE THE ANSWER! by Billy Graham is a booklet containing the baccalaureate sermon preached at the Nyack Missionary College last June. It is a thrilling and challenging message, one which every Christian should read and absorb.

Samples of the above titles will be sent to anyone requesting them directly from the AMERICAN TRACT SOCIETY, 513 West 166th Street, New York 32, N. Y.



BOOKS

THE HOUR HAD COME. Go Puan Seng. Douma Publications. $3.50.

This volume is an autobiography of how faith in God can sustain hope and life during earth's darkest hours. Go Puan Seng is the editor of the largest and most widely circulated newspaper in the Orient — The Fookien Times. When the Japanese invaded the Philippines, Mr. Go was the most wanted man on the island. His newspaper had done much to strengthen the cause of freedom. Go Puan Seng was born and reared a Buddhist. His wife, Felisa, won him to Christianity before they were married. Mr. Go is now an elder in the Presbyterian Church in Manila. This volume is a graphic description of God's Providence and every part of it is out of actual experience.

SPEAKING IN PUBLIC. Arthur Stevens Phelps. Baker Book House. $3.50.

Dr. Arthur Stevens Phelps was professor of public speaking at the Berkeley Baptist Divinity School, Berkeley, California. His book has been carefully revised by Professor Lester R. deKoster of Calvin College in Grand Rapids, Michigan. Those who teach in colleges and seminaries, Bible schools and institutes, will find this to be a valuable textbook for classes in speech. It will aid anyone who wishes to improve his delivery of sermons or addresses.

"PRAYER THAT PREVAILS." G. Ray Jordan. McMillan Company. $3.00.

This new book on prayer will be helpful to all who read it. Dr. Jordan writes of why we pray, how we pray, when we pray, for what we pray and to whom we pray.

It is a book that comes from experience in praying and from contact with people who pray. It is not so much a dissertation on prayer as it is a description of life as it becomes saturated with prayer.

It is written with the skill of a man gifted in the art of expression and trained by the rigid discipline of writing. This is the sixteenth book by Dr. Jordan. It reflects the skill, training and Christian devotion of the author.

Every page is illumined by illustrations that will inspire the reader and give to any speaker on the subject fresh help for his effort.

Dr. Jordan is one of America's best known preachers. He is presently professor of Homiletics and Chapel Preacher of the Candler School of Theology, Emory University.

This book will reward all who seek assurance in praying. It is commended to ministers for their own instruction in prayer.

Vernon S. Broyles, Jr.

AN EXPOSITION OF THE EPISTLE TO THE GALATIANS. John Brown. Sovereign Grace Book Club. $4.95.

John Brown was graduated from the University of Edinburgh at the age of 16. At 19 he was licensed to preach. He became an extraordinary expositor of the Word of God. From 1848 to 1857 most of his time went into producing voluminous works which have been highly appreciated by the greatest of Christian preachers. His works have been widely read in both Britain and America. Charles Haddon Spurgeon in commenting on this volume said, "Brown is a modern Puritan. All of his expositions are of the utmost value. The volume on Galatians is one of the scarcest books in the market."

This work is clear, moving, and an up-to-date exposition of the sense of Paul's epistle. It is a commentary with full critical notes yet so as not to interfere with the work of searching the Scriptures for their meaning. This is indeed an extraordinary book and we hope it will be read and studied by Christian ministers everywhere.

TEACHING THE WORD OF TRUTH. Donald Grey Barnhouse. Wm. B. Eerdman's. $2.50.

The construction of this book began in 1927. Through the years it has developed into its present form. More than 150,000 copies in 7 printings have come off the press.

The four courses in this volume deal with the fundamentals of Christianity. This volume is especially helpful in the teaching of children and should be highly beneficial in developing new Christians.

"THE PLANTATION SOUTH." Katherine M. Jones. Bobbs-Merrill.

To those among us who had the privilege as children to know many persons who had lived in Civil War days, this book brings back many memories. We recall our stately family physician, a veteran; one of the Court clerks who had lost an arm in battle; elderly ladies could tell stories of the hardships of reconstruction days.

Miss Jones brings us a concise view of Southern Plantations from the Mason and Dixon line to the Gulf of Mexico, as seen through the eyes of contemporary residents, or of visitors from abroad.

Beginning with a visit to Jefferson at Monticello, with its library of 7,000 volumes, we glance at Madison's 3000 acre farm. Then we go to Kentucky and learn that Louisville in 1816 was more frequented by steam boats than any other port on the Ohio.

Henry Barnard in 1833 describes Shirley plantation with 900 acres, 320 acres of which comprised a field of wheat; the income from the farm being some $10,000 annually. Dinners were served in style, with a great variety of food and wines.

When Thomas Dabney moved from Gloucester County, Virginia, to Mississippi, he gave a farewell dinner, breaking the stems of the wine glasses as a token of departure.

Life on the rice plantations of South Carolina, visits to the cotton fields of Texas and Louisiana, travel by boats up the bayous, by horseback and wagon on Texas praries, and using the numerous steamboats to visit New Orleans, we get a panoramic view of the Old South and its people and customs.

Religion played a prominent part in many lives. Family worship was often held, and the house servants were invited in for the service.

The difference between field hands and house servants is noted. The evils of slavery are indicated.

Amid the complexities of modern society, we do well to refer to this book to remind us of the worthy patterns of thought and conduct inherited from the past; to continue to accept those permanent principles of morality, and be ready to discard that which is unworthy of permanence in a Christian world.

I heartily recommend this book.

—T.K.M.

BIBLICAL CRITICISM. Wick Broomall. Zondervan. $4.95.

Professor Broomall is now teaching at Erskine Theological Seminary of Due West, South Carolina. He has had wide experience as a Bible teacher. This volume is somewhat of an outgrowth of a course which he has taught for a number of years. It was written to meet the need for a solid presentation of the conservative side of Biblical criticism. The author observes, "The most cursory acquaintance with literature being published today on the Bible will reveal the sad fact that the vast majority of such works are written by scholars who have accepted the modern approach to the Bible. Conservatives have been criticized for being unproductive in critical scholarship and such is really the case. The present volume is an attempt to supply a need on the conservative side."

Professor Broomall presents an able defense of the conservative or historic view of the Bible. He is thoroughly persuaded that this position is defensible, and is the only view that will stand up under the scrutiny of historical research and investigation. In presenting the conservative side the author has tried to be fair in presenting the viewpoint of the liberals.

Two chapters in this volume deal with the inspiration of the Bible. There is an excellent chapter on revelation and criticism. An illuminating chapter is devoted to principles of criticism. In another chapter the author comes to grips with the higher critical position and refutes this position. Another chapter deals with the text and canon of the Old Testament in the light of criticism. Archaeology and criticism is the theme of another chapter. One of the best sections in the book is number 8 that discusses "The Book of Daniel in the Light of Criticism." The final chapter has to do with criticism and interpretation.

The author is to be commended for his supernaturalistic approach to the whole subject of criticism and interpretation. This is the historical and orthodox approach. This view has been held by the majority of those who have been considered orthodox down through the Christian centuries. Such accept unhesitatingly the miraculous and predicted elements of the Bible and hold to the great doctrines of theology—the virgin birth, sinlessness, deity, vicarious atonement, resurrection and second coming of our Lord Jesus Christ. Such interpretation believes that the Old and New Testaments are organically related to one another and that the old covenant prepares the way for and is fulfilled in the new covenant introduced by the advent of Jesus Christ.

It is easy to see why this volume was the prize winner in Zondervan's Christian textbook contest. This work is marked by superior scholarship and the author has the ability to write in an interesting style.

—John R. Richardson

THE LIGHT THAT LIGHTETH EVERY MAN. Paul W. Harrison. Eerdman's. $4.00.

Dr. Paul W. Harrison is the famous medical missionary to Arabia, where he was known as "the doctor of Arabia". He has been a life-long student of the Bible. In this exposition of the Gospel of John he presents the results of years of reverent and mature reflection upon the 4th gospel. In John's gospel Dr. Harrison maintains that new revelation has been given to the world and in the revelation a new power is offered every human life.

The note of passion and urgency throughout the book reflects Dr. Harrison's many years of work among people who desperately needed and still need the Saviour whom the apostle John presents.

Some of the chapters are dealt with in detail. Others are sketchy. For example, there is little less than one page devoted to chapter 21.

Dr. Harrison is not writing as a professional theologian but as a Christian layman. Although ministers can profit by the reading of this book it will be a special blessing to laymen.

RELIGION AND FAITH IN LATIN AMERICA. W. Stanley Rycroft. Westminster Press. $3.50.

Dr. Rycroft has written this volume with the conviction that the religion that has prevailed in Latin America has been inadequate to solve its most urgent human problems. He insists that only a living, dynamic Christian faith can create this power and enable the Latin American countries to enter into a new day of righteousness, justice and freedom.

This volume is more than just a description of Protestant work in Latin America. It is a wide view of Latin American culture—the ideological influences which have formed it, its geographical

factors, social ferment, political instability and economic problems. The author affirms the necessity to differentiate between religion and faith and emphasizes the urgency of Latin America's need for a dynamic faith.

A BODY OF DIVINITY. Thomas Watson. The Banner of Truth Trust, London. $3.25, 221 pages.

Here is a magnificent exposition of the doctrinal section of the Shorter Catechism by a distinguished Puritan of the 17th century. His careful work makes our studies look shoddy. If your people, dear pastor, want some real meat get this work and preach a series on the Christian Faith as set forth in the Catechism. Here is a sample: What are the fruits of Christ's intercession? 1. Justification. 2. The unction of the Spirit. 3. The purification of our holy things . . . He prays our prayers over again to the Father. 4. Access with boldness to the throne of grace. 5. Sending of the Comforter. 6. Perseverance in grace. 7. Absolution at the day of judgment.

Or Justification, "the very hinge and pillar of Christianity," a forensic term to describe God's act in pronouncing a sinner righteous. The cause is the grace of God, the ground is Christ's satisfaction, the method the imputation of His righteousness, the end that God may receive praise and the justified inherit glory. Eternal justification is an anti-nomian error. The Scripture confines justification to those who repent and believe.

—W.C.R.

Editor's Note: Get this volume for the preacher's own study and put in the hands of the families. Dr. Robinson's little study on THE CHRISTIAN FAITH ACCORDING TO THE SHORTER CATECHISM, Southern Presbyterian Journal, and give your people a real doctrinal study.

THE DEEPER FAITH. Gordon Girod. Reformed Publications. $2.50.

The Reformed Church has three credal documents to which it subscribes commonly called "The Reformed Standards of Unity." They are "The Heidelberg Catechism," "The Belgic Confession," also called "The Confession of Faith," and "The Canons of the Synod of Dort." Each is a historical document setting forth in a systematic fashion the truths revealed in the Bible. This particular work is an exposition of the Canons of the Synod of Dort.

The five Canons of the Great Synod of Dort were formulated over an extended period. The first session convened on November 12, 1618. The 154th and final session was adjourned on May 9, 1619. The Canons deal solely with the deepest truths revealed in the Scriptures. Subject matter of the Canons does not commend itself to "babes in the faith." These truths are for preachers of the Reformed Faith and for their preaching upon many Biblical themes where these truths are taught.

The author says, "In the theological superficiality of the 20th century it is tragic indeed that many who consider themselves to be truly Reformed in their religious thinking often have only the vaguest conception of those pivotal points upon which reformed theology turns."

The seven chapters in this volume deal with unconditional election, limited atonement, total depravity, irresistible grace, perseverance of the saints and two chapters on "Is It a Terrible Faith?" and "The Canons of the Synod of Dort."

Here is a great book for those who are able to appreciate the deeper faith. We recommend this volume without reservation.

—J.R.R.

JESUS CHRIST, ALPHA AND OMEGA. Robert C. Duhs. Higley Press. $1.50.

The pastor of the Westminster Presbyterian Church of Vicksburg, Mississippi has written this book to present Jesus Christ as the only answer to an individual's burning need—it makes no difference when that need may be. It is a serious attempt to show the reader that life is worth living, that it can be lived abundantly. It is a devotional study based upon the fact that God has revealed Himself in the Bible and that this revelation can be trusted. He insists that the claims of Scripture are to be taken at full value.

The first chapter shows the unity of the human race. On the basis of this fact we are all faced with the same struggle—that of finding eternal life. The second attempts to show that the Biblical account of God and man can be trusted. He points out that once a person admits the truthfulness of God's word, he is forced to accept its full meaning. Not to do so is an open confession that one did not accept this truthfulness in the beginning.

The succeeding chapters are brilliant presentations of Christ from various aspects. They show that every man who ever had a problem will find the answer in Christ the Captain, or Christ the Lord, or Christ in some other of His varied capacities.

Anyone who reads these 11 messages will see that Jesus Christ is truly the Alpha and the Omega. Volumes of sermons roll off the press every week. Here is one that is superior to most that have come our way. In this volume we have an excellent combination of attractive homiletics blended with responsible theology.

—John R. Richardson

PATHWAYS TO UNDERSTANDING. Harold E. Kohn. William B. Eerdman's. $3.00.

These delightful pathways to a better understanding of ourselves and our Creator lead us out of the busy and narrow confines of our lives into the wonderful natural world of which we are so much a part.

The author points out that nature is not God any more than an artist's drawing is the artist, but in every realm the creation tells something about the Creator and therefore these essays are adventures — outdoor adventures in meditation.

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EDITORIAL

Can Christianity Be Popular?

In our enthusiastic desire to make Christ known and to increase the influence of the Church we are prone to think that Christians, the Christian faith and the Church can be made popular with the unbelieving world.

But no graver mistake can be made. Christ and Him crucified are anathema to Satan and this message of the Gospel is a stumblingblock or foolishness to the world.

Our Lord warned his disciples: *"If the world hate you, ye know that it hated me before it hated you."* (Jno. 15:18) The Apostle John writes: *Marvel not, my brethren, if the world hate you."* (I Jno. 3:13)

The Apostle Paul describes this predicament: *"We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted but not forsaken; cast* down but not destroyed." (II Cor. 4:7-9)

When Christians or the Church become popular with the unbelieving world something is seriously wrong. There may be a grudging respect, but because Christ runs counter to evil and because we as Christ's own *must* also stand against evil, if we are faithful to Him we will surely incur the wrath of the world. *"Yea, and all who will live godly in Christ Jesus shall suffer persecution,"* (II Tim. 3:12) is not an idle observation but a solemn fact.

This does not mean for one moment that the Christian should assume a martyr complex. But it does mean that he must face the necessity of being unpopular and misunderstood by those who know not Christ. And this may also be his fate with some of his brothers in Christ.

Our Lord reserved one of his special blessings for those who suffer for their faith: *"Blessed are they which are persecuted for righteouness sake: . . . Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."* (Matt. 5:1-12)

All of which leads us to say that Christian living must be patterned in accordance with the clear leading of God's holy will and not in accordance with the customs and standards of the world. Individual Christians, and the Church as such, can never wield an influence for righteousness unless this influence is free from worldly compromise.

Again we say that in our enthusiasm we often face the temptation to trim the corners for popularity's sake. We do this at tremendous cost and with certain ultimate failure as the end.

Paul tells us that it has pleased God that men shall be saved by a procedure which to the world is utter foolishness — the preaching of the Gospel, and the preaching of the Gospel is the reiteration of a wonderful story about the person and work of His Son, Jesus Christ. Only as the Holy Spirit takes this message and applies it to the hearts of individuals can it become effective. To all others it continues to be just plain foolishness.

One of China's most effective evangelists was the son of a provincial governor. After his conversion he once carried a placard with these words: "I am a fool for Christ's sake, whose fool are you?"

The brilliant Paul of Tarsus became a fool for Christ's sake. By the majority he was rejected, but to many he was the saviour of life unto life. He followed Christ, regardless of the consequences. At the end of his life he had no material resources to show for his endeavors, but across much of the civilized world

he left a host of believers who were living epistles with Christ written in their hearts.

We are living in a time when the continuing death struggle between Satan and his followers and the Christ of Calvary is in evidence on every hand. To be on Christ's side can entail misunderstanding, hardship and even persecution, but His side is the winning side.

To Christians Christ is the most precious thing in the world. To the unregenerate He is rejected or ignored. There is no neutral ground. When we stand on His side we can be assured, with Paul: *"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."* (Rom. 8:18)

Popularity with the world means death.

To be accepted by Christ means life eternal.

—L.N.B.

The Master of Storms

"And there was a great calm." Mark 4:39

I am so glad that we have Somebody Who can calm a storm. Men are helpless in the face of a storm. We fight a fire, and with all our modern equipment we can usually stop it before it has done too much damage. We can do much to control a flood as we pile sand bags and fill up breaks in levees. If an epidemic of some dread disease breaks out, doctors and nurses do much to aid the sick. But when a tornado or hurricane sweeps over the earth, what can man do? He tries to hide underground or in some way protect himself until the storm is over. We do not try to fight or control a storm.

When the storm swept down upon the disciples in their boat they awake Him and say unto Him, Master, carest thou not that we perish? And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And they feared exceedingly, and said one to another, what manner of man is this, that even the wind and the sea obey him? They should have said, this Person is more than man, for no one but God can make the winds and the sea obey him. It was no wonder that this miracle made such a deep impression, and caused them to fear, for they were in the presence of God manifest in the flesh. I am glad that Jesus Christ, my Saviour, is the Master of all nature and of all nations, for we live in a stormy world, where both nature, and the nations are swept by storms.

The storm on the lake was not as terrible as the storm in the soul of the man on the other side of the lake. What a fearful picture is given us of this man with the unclean spirit! He could not be bound with fetters and chains, had his dwelling among the tombs, crying and cutting himself with stones. He was like two men, or a man with a split personality, for he seemed to fear Jesus, and at the same time wanted to come to him. See him, as free from the unclean spirit, sitting clothed and in his right mind. Like the scene on the lake, "there was a great calm." We have many men like this today. I was reading in the paper today of a man who beat and bit his little boy to death and is in jail charged with murder. We read of so many strange crimes in these days. The only salvation for men like this is Someone Who can calm the storm. But all of us have a foe within us. Paul describes the struggle in Romans, chapter 7, and exclaims, O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. The Master of storms can give us victory over sin and self, and there can be a great calm — a great peace — in our souls.

Then there was the storm in the home of Jairus, a ruler of the synagogue, for his little daughter was lying at the point of death. He fell at Jesus' feet and besought him to heal her. While Jesus was on His way, the child died, and He found them weeping and wailing greatly. He went in and raised her to life again and the home of sorrow became a home of peace and joy; there was a great calm. This storm of disease and death is a storm we all have to face. I am so glad that Jesus, my Saviour, is Master of disease and death. When this storm sweeps down upon us He becomes our Refuge and Strength. Thanks be to God who giveth us the victory through Jesus Christ our Lord. He has taken the sting out of death and we need not sorrow as others who have no hope. I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou

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this? May God give us faith to really believe this glorious fact! Then when the storm of death sweeps over us, there will be *a great calm.*

—J.K.P.

Centennial of the End of the Slave Trade

Near Brunswick, Georgia, there are markers commemorating the end of the slave trade from Africa. According to these markers the last load of slaves was brought to the United States on the yacht Wanderer in 1858. This vessel was built for a wealthy New York clubman. The first slaves were bought from a Dutch man-of-war in 1619 by Virginia planters.

What can one say of this matter? The evil of it can only be condemned. Yet Joseph, who was fully aware of the evil done him by his brothers in selling him into slavery, added, "Ye meant it for evil, but *God meant it for good.*"

By means of this evil practice another race was transplanted to these shores. During the first half of the nineteenth century the African Colonization Society made a vigorous effort to transfer the Negroes back to Africa. But little was accomplished by this great effort. This race had been freed and has grown into a strong people under the Stars and Stripes. Accordingly, God must have his own purpose for this people here in this land. Presumably this purpose is that they may receive Western civilization, the American representative government, the free enterprise system, and above all else, Christ and His salvation. Whether or not they are to yet be used to carry these things back to Africa in a large way remains to be seen. If the rising tide of nationalism and racism should sweep British and Belgic leadership as well as dominion from Africa, it could be that freed Africa would turn to the American Negro for a leadership of the same race.

Despite limited opportunities and the sloth that so easily besets many, the Negro race has made phenomenal progress since arriving in America in education, in economical standing, in culture and in church life. In his recent history, Latourette gives the percentage of negroes in the churches as slightly higher than that of the whites. At about the same time the average salaries paid in North Carolina to Negro teachers was a small fraction higher than that paid white teachers.

This marked progress is no matter of complacency. As the more advantageously placed group, it is the duty of the white citizens and especially of white Christians to facilitate further these advances by our Negro neighbors. There is no injustice to any man that has the approval of the Holy One of Israel. The LORD has shown thee what is good, O man, and what doth the LORD require of thee but to do justly and love mercy and walk humbly with thy God.

How is progress in the several aspects of life to be promoted? Manifestly there is too much variety and too many divergent views and tensions for a single editorial to suit every reader or meet every situation. Three positions were set forth in the studies prepared for the Assembly of the World Council at Evanston, namely, forced segregation, forced integration and voluntary pluralism. In the hot oratory of the assembly the third got no hearing. But where the forcing of either integration or segregation have wrought tensions, moderate people may consider the third. While one is reading the lessons in Providence from the presence of the Negro in America may he also read the hand of Providence in the distinctness of the races? This very fact indicates that one ought to consider seriously some degree of pluralism and avoid any unnatural pressing of diverse races together.

For the Apostle, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for ye are all one in Christ Jesus." But that he not thereby erase the distinctions of sex is shown by the different functions he assigns to the husband and to the wife in the home, and by the provision he makes for the church that the elder shall be the husband of one wife. In our catechetical expositions of the fifth commandment, we recognize the several relationships in which God has placed us in life. That is, Calvinism recognizes only those distinctions which God has made, while Modernism tolerates no distinctions, and looks to Marx's class-less society.

In his great oration, THE NEW SOUTH, Henry W. Grady envisaged the South rising from the ashes of reconstruction. In prophetic vision he saw "her two races walking together in peace and contentment." That is, he looked neither for their forced amalgamation into one race nor their antagonistic opposition to each other. Let each of our races take pride in its own gifts and achievements and struggle against its characteristic weaknesses — giving due and proper respect to every individual of the other race. Let each recognize that in His Providence, God has established the pluralism of the races, and follow the same wherever it is natural so to do. Where a normal social, educational, economic and religious life opens up with one's own people, by all means let that be pursued.

But certainly in these matters we do not live in complete isolation. Economically and domestically we work together. If there are special educational needs that cannot be met apart, exceptional opportunities should be sought. The several Negro ministers who have taken occasional courses at our theological school have raised no particular problems.

A hundred years ago there were many Negroes in our white churches. It is there, in fact, that they learned the Gospel. Today the very great majority of both races prefer to be in congregations of their own race. Of course every session has the privilege of receiving whom it will into its membership, and there may be places or individuals that for good reasons seek fellowship in mixed assemblies. In the opinion of the writer, however, it is unwise for a white congregation to raid the nearby Negro church of its leadership that these more advanced people may hear sermons more to their taste. It is these very persons who have been given gifts and training for the leadership of their own people.

In the present set-up in America where the percentage of those in churches of their own race is high in the nineties it seems better to express the fact that each regards the other congregation as fully representative of the one Church of God in Jesus Christ by contacts between congregations. We do this in a measure at our church courts where Negro commissioners have equal voice with their white brethren. Indeed, in proportion to their numbers the Negro presbyteries have more representatives than the larger white presbyteries for no matter how small, every presbytery has an elder and a minister commissioner. Where tensions brought on by efforts to force either integration or segregation have not blocked the way a white congregation may well seek to establish occasional and reciprocal worship contacts with a nearby Negro one to make clear to the local community that each regards the other as equally part of the one Church in Christ, and that each is thereby pledged to treat the other and the members thereof accordingly.

—W.C.R.

An Appeal for Prayer

The activities of our Church are multiplying. There is expansion, there are new and enlarged programs. There is abroad a widespread interest in the work of God's Kingdom on the part of many.

In all of this there is always the temptation to look to money, organization, programs and feverish activity and to expect results as these things increase.

All of these are valuable and have their place. But the power and progress of the Church and her witness depend *primarily* on the Holy Spirit.

With all humility we say that ours is not a church which at this time is characterized by a sufficient dependence on prayer or in looking to the Holy Spirit for His help. Too much of our personal and corporate prayer is perfunctory. Too few of us know what it means to agonize in prayer. Too few of us are willing to completely surrender to the claims and the demands of Christ.

This is an urgent appeal to Christians everywhere to give prayer its proper place in our lives. Neither might nor power (money or organization) are sufficient in themselves. We must have an outpouring of the Holy Spirit; an anointing with His power; a surrender to His will and His leading.

Let us covenant to *daily* pray for an outpouring of the Holy Spirit on each member, each agency and institution, and every activity of our church.

If we do, blessing is certain to come.

—The Editors.

Southern Board of Foreign Missions

This Board was established for the work of foreign missions by the Synod of South Carolina and Georgia in 1833. Later Tennessee seems to have co-operated and there are also records of correspondence with Alabama. An examination of the minutes of the Executive Committee which generally met in Charleston shows that the Board contributed substantially to the missionary work in several areas of the world. For example, there are regular yearly contributions for the work of the Boggs' in Ahmednuggur in India, for the Wilsons in Liberia, for J. L. Merrick in Persia, for the Adgers in Asia Minor and Armenia, for the (J. L.) Lanneaus in Palestine, for the (J. R.) Eckards of the Tamil Mission in Ceylon. Mrs. Eckard was a Miss Bayard of Savannah, a sister of Mrs. J. L. Wilson. There are also contributions to the mission in the Sandwich Island and that for the American Indians. The contributions at first went through the ABCFM of Boston. But late in 1838 and 1839 they are divided. That is, contributions are still made through the ABCFM for those missionaries to which the Board is committed, and the balance seems to be sent through the Assembly's Board in New York. This Southern Board seems to have shared in the support of mis-

sions in places which we do not now reach, such as Ceylon and India and Palestine, or in which we are just re-opening work such as Persia. It is well to remember these early missionary sons and daughters and grandchildren of our Church who labored in these distant places and some of whose bodies lie buried in that period in Africa, in India, in Smyrna and in other places. They bear witness to the zeal of our fathers for the carrying out of the Great Commission. Have we as good a witness today?

—W.C.R.

The Church in China

There are multiplying reports filtering out of Red China which indicate that pressures on the Church, both Protestant and Catholic, are increasing.

Church leaders, anxious to show their patriotism and under suspicion and coercion from the Communist government, entered into many of the government-sponsored movements now only to find themselves surrounded by a web of anti-Christian directives.

In recent months it has become increasingly clear that the Communist government requires first allegiance to it and any attempt to resort to the "freedom of religion" privileges of which there has been much boasting has shown that it is a hollow mockery.

It must be remembered that the Christians in China are in a situation not of their making. Many have been gratified at the material progress of their nation and some have let this obscure their better judgment. But now they are face to face with a situation which may eventuate in martyrdom for a number, and the driving underground of true Christian worship.

We American Christians owe it to our brothers behind the bamboo curtain to pray for them daily. We cannot extend to them material aid but we have an even greater privilege and duty — to sustain them with our importunate prayers.

—L.N.B.

"I Know Whom I Have Believed—"

The Bible is a Divine revelation of the love and mercy of God. Jesus came not to judge but to save and the example of Paul is typical of all sinners who have heard and answered Christ's cry, "Why persecutest thou me?" After his conversion, Paul expanded on the love and mercy of God in his epistles.

In II Timothy 1-12, Paul, having received absolute faith which persecution, imprisonment, the sword and death could not shake, set down for all his statement of faith: "I am not ashamed," he wrote his beloved Timothy and to us, "for I know whom I have believed."

"I know" — what power those two words convey. Paul had met Christ and knew Him. "And I am persuaded," he said, "that he is able to keep that which I have committed unto him against that day." Paul had nothing to fear with no burden of sin on his soul.

In his first letter to Timothy is another remarkable statement which may be applied to many of us: (1 Tim. 1:5) "This is a faithful saying and worthy of all acceptation," the apostle wrote to stress the importance of the truth he was revealing: "that Christ Jesus came into the world to save sinners of whom I am chief." Note that he was not a "little" sinner, he was the chief of sinners. There are no "little" sinners.

Combine these two beautiful passages, two of the purest gems Paul gave us. They have led thousands to the foot of the Cross. Let's rephrase them this way: "I know whom I have believed and my sins have been forgiven because Christ came to save sinners of whom I am chief." Written on our hearts, these words will go with us into eternity, a Divine revelation of the love and mercy of God.

—Ralph Brewer

Spiritual Unrest

Many people are worried today about the social unrest that is manifest all around us. Check that worry off your list, because social unrest is a characteristic of a dynamic society such as ours and actually it is a sign of progress, not of retrogression. We notice it more today simply because man's craving for a better social and economic order of things has been intensified in a speed-ed up world.

In our spiritual lives, also spiritual unrest is a sign of man's dissatisfaction with his spiritual state and it, too, is a hopeful sign.

The unsaved person who has not established contact with his Creator is very naturally ill at ease spiritually because in every human heart is a more or less active desire for that contact, and a person who is "out of touch" simply cannot find spiritual rest or happiness.

But what about the Christians? There are varying degrees of spiritual unrest among them, too. The reason? Simply this: Many Christians have not "grown in Grace" or in religious stature since they were saved. They

go along, just nominal Christians, "getting by", so to speak. Conscience, however, gets in its work and continually whispers to the person about it, and if the voice of conscience is not heeded, then a restlessness of the soul, which has been starving, is the result.

These little processes of life all have their meaning to us if we will but open our eyes to see.

Isn't it wonderful? The Hand behind it all.

R. Le. C.

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Atlanta, Ga., June 19, 1958

Dear Dr. Dendy:

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M. A. Okarma

The Belief of Presbyterians

By Rev. E. Crowell Cooley

This is an attempt to give a brief summary of the basic doctrines of the Presbyterian Church. The effort is not made to reflect current opinion, but to state in contemporary language with brevity the teaching of the Bible and the Westminster Standards, the official doctrinal standards in our Church.

Presbyterian theology is historically founded upon the Bible as the very word of God. It is the only infallible rule of faith and practice. It is the final arbiter in any theological debate, the judge in controversies of religion, the standard by which all teachings are to be examined, whether they come from men or the church. We consider as included in the Bible the sixty-six books of the Old and New Testaments, all of which are inspired. By inspiration our church means that the men who wrote the books employed their own language and style, but were so guided by the Holy Spirit in their thinking and writing that the message is what God intended it to be. It is to be received as the infallible truth, because in it we have in reality the message of God to men. (See the Westminster Confession, Ch. 1; and II Tim. 3:16-17, I Thess. 2:13)

A second fundamental element in Presbyterian theology is the need for the Holy Spirit. Without the working of God's Spirit men cannot understand the Bible, God, or themselves. The Spirit of God must work in a man's soul before he will recognize himself as a sinner in need of salvation, before he will receive Christ as Saviour, and before he will accept the Bible as God's Word. Without the Spirit of God a man will not grow in his Christian life, or remain faithful to Christ as Saviour and Lord. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). This need for God's Spirit will be seen in all of our system of doctrine. This working of the Holy Spirit, however, is not to be confused with a modern day teaching which sounds similar. It is not the same as that theory which says that the Bible becomes God's Word when God's Spirit speaks to us in a particular place. This theory makes the statement that the Bible contains God's Word, but is not all God's Word. We believe it is all the Word of God, and is so accepted when the Holy Spirit regenerates and illuminates a man's heart. (See Confession of Faith, Ch. 1, Sec. II).

The doctrine of most importance is about God. The Bible teaches that God is a Spirit, that is, He has no body or form as we possess. But God is more than an attitude or influence, like the spirit of the times — He is a Personal Being who has a will, a nature, etc. He is a Personal Spirit of unlimited power, knowledge, and wisdom. He has always existed and always will — there never was a time when God was not. He is not limited by space or time. God

is holy, that is separated from sin. God is a God of justice, goodness, and truth. He is also a God of love. God is limited only by His own nature, and not by anything outside of Himself. He can act contrary to any of His created laws, but not contrary to Himself.

God is a personal Spirit who exists in three Persons — God the Father, God the Son, and God the Holy Ghost. The three persons always act in harmony and all possess the same nature — they are truly one God.

God is sovereign. By His power He has created all that exists outside of Himself, and this creation is made out of nothing — John 1:3. This includes the invisible things of the world, as well as the visible. He created the world for the manifestation of His own glory. God still rules in His creation — sustaining it continually by the word of His power - Col 1:17. He has a plan for the world which will be fulfilled, and every man and event has a place in that plan. The fulfillment of the plan does not do violence to the freedom of man, but includes it.

In our church we believe that man is the creation of God. Man was made in the image of God, like God in that he possesses a will, can think rationally, is conscious of himself, and can act morally. Man possesses an everlasting soul, and a body. The race of mankind was represented in the persons of Adam and Eve, who were endowed with knowledge, righteousness, and holiness, but under the possibility of transgression, possessing a will that could choose good or evil. They chose to disobey God, so now their posterity is in possession of a corrupted nature, with hearts and wills inclined to do only evil continually. (See Jer. 17:9, Gen. 6:5, Shorter Catechism. Q. 18, 19, Confession of Faith, Ch. 6.) Thus man in his natural state (as born physically) is without righteousness, deserves the condemnation of God, and cannot deliver himself.

God, because of His love and mercy, was not content to leave all men in sin, but decided for His own glory, to predestine some to everlasting life, while leaving others to the death which all men deserve. This decree of God includes the whole number that will be saved, and they were chosen not because of anything in them, but only because of the Grace of God. His election includes the ordination of the means whereby they will hear the gospel, respond with repentance and faith, and be kept faithful unto the end. In all of this God does not act contrary to the will of man, but rather works through his will and causes him to desire to be saved. (See Rom. 9:11-18 Eph. 1:4-5; Acts 13:48).

For the salvation of men God provided for their forgiveness by sending the second Person of the Trinity, Jesus Christ, into the world. He left his exalted place in glory to take upon Himself the form of a man, was conceived by the Holy Ghost and born of the Virgin Mary. He is both God and man since the incarnation, and lived on this earth a life of perfect obedience to God. He was then crucified, and in His Person bore our sins upon the tree, making atonement for sin and satisfying the divine justice of God. He rose from the dead, and is now making intercession for his own before God, the Father, from whence He shall come in glory and power to this earth to judge the living and the dead.

The Holy Spirit, the third person of the Trinity, is the person through whom the decrees and election of God are activated. He works in the world in general, but specifically in the hearts of the elect to convict them of sin, to give them the will to obey God and follow Christ, and dwells in the hearts of believers to guide them into truth and a holy life. He is the source of illumination as we study the word, of comfort in our sufferings, and of power in the Christian life.

As God has provided for the salvation of men by their election, by the provision of Christ the Saviour, and by the Holy Spirit, so he requires that men respond to His call. This response must be in the form of humble reliance upon or faith in the Lord Jesus Christ for salvation. The person who repents of his sin and trust in Christ for forgiveness, is forgiven and accepted as righteous. His justification in God's sight, however, is not because of his faith but based upon the atoning life and death of Jesus Christ. One who thus receives Christ is adopted into the family of God, becomes a son of God, and God is his Father in the fullest sense. The Holy Spirit, who has worked in his heart to bring him to Christ, continues to dwell in his heart to lead him on in the Christian life. As a Christian the believer will desire to do good works in order to show his thankfulness to God. He will desire to be more and more like Christ — to walk in obedience to His will, and to forsake sin. The Holy Spirit will lead him on in this work, so that although he may falter and fall, the true believer will in the end be restored and saved. His final salvation is not the result of his good works, however, but is by the grace and mercy of God alone.

The Christian will manifest his faith in Christ by making a public acknowledgement of his belief. This is done through telling others, and through uniting with the church. The Christian Church is made up of all true believers in Jesus Christ as their personal Saviour, whether living or dead, and we call this the

invisible church or the Holy Catholic Church. The visible church is composed of all those living who profess faith in Jesus Christ, and their baptized children. The church has the task of preaching the word of God, administering the Sacraments, and exercising discipline among believers. The church does not have the right to establish doctrines in addition to or contrary to that which is taught in the Bible. All visible churches, being composed of imperfect persons, are subject to make errors, and do err. Every church member has a responsibility to promote the purity and peace of the church.

There are two sacraments recognized in the Presbyterian Church — Baptism and the Lord's Supper. A sacrament is an outward, visible sign of an inward invisible grace. In the sacraments God, by the Holy Spirit, gives a blessing to the one who receives it in faith. The blessing of the sacrament depends upon the faith and spiritual condition of the one who receives it, and not upon the one who administers it (1 Corinthians 11:23-34). Communion or the Lord's Supper is for all who know Christ as their Lord and Saviour, and have made a public profession of their faith. Baptism is for believers in Christ, and their children. It is a sign and seal of God's promise to save those who believe in Christ, and because it symbolizes God's promise and God's work of regeneration, it is given to the children of believers as well as adults. In no case is a person to be baptized more than once. (Acts 2:38-39; 16:32-34, see Genesis 17:9-14; Colossians 2:11-12).

Concerning death and the future, we believe that when a Christian dies, his body goes to the grave, but his soul goes to be with the Lord. (Luke 23:43, II Corinthians 5:6-9). The soul of the lost person at death goes to a place of darkness and torment, hell (Luke 16:23-24). They remain in these places until the day of the Lord, when Christ shall return to the earth in power and glory to bring judgment and establish the new heavens and a new earth. At Christ's return the dead bodies shall be raised and united with their souls (John 5:28-29) the living shall be changed (Philippians 3:21), all shall be judged (II Corinthians 5:10) and then go to their final state. The saved go to eternal blessedness and glory with Christ, the lost to eternal darkness (Matt. 25:46). The return of Christ is the hope of the Church, for when He comes again the Christian will be removed from all sin and will fully glorify and enjoy God forever.

Fishing Without Hooks

By Allan Thomas Cowan
Johnson City, Tenn.

"And He saith unto them, follow me and I will make you fishers of men."

One of the basic needs in our preaching today is the use of an invitation. Some of you will say, what is an invitation? An invitation is giving the people an opportunity to accept Jesus Christ as their personal Saviour, or to rededicate themselves to the Lord, the church and to His service.

A few days ago, a man left his home early one morning; the sun was just coming up. He gathered together all his paraphernalia, fishing pole, tackle box, and his minnow bucket, got into his car and drove out to the lake. There he found a nice quiet place to fish. He took all his gear out and got his pole ready and cast it out into the water. All day long that man cast and trolled up and down the lake. When evening came, no fish. So he drove home tired and disgusted. Yet the very next morning he got up, got into his car, took all his gear out, found another place along the shore, took out his fishing pole, cast it into the water and fished all day long. Again, no fish. This went on for five mornings. All over the lake, up and down the banks, casting, trolling, every way you could catch fish, he tried. Finally the last day as the evening was coming on, an old timer walked by as the young man was sitting there on the shore fishing.

The old timer said, "You doing any good?"

The young fellow said, "No sir, I'm not, I haven't gotten a fish. Been fishing five days and I still haven't a fish."

The old man said, "Let me see your pole."

So the young fellow handed him the pole. The man reeled in the line and he looked at the pole. It was in good shape. His bait was there, everything was all right and then he saw what the trouble was. He looked at the young man and said, "Brother, you would catch more fish if you had a hook on your line."

You say this is silly for a man to go out for five days, fish up and down the lake, troll, cast and not have a hook on his line. How does he expect to catch fish? You say this

is foolish, yet this is what we are doing every week when we get up and preach without giving an invitation. We are fishing without hooks. To preach and not give an invitation is like fishing without hooks.

What is preaching without an invitation? Preaching without an invitation is like a bucket without a bottom in it. It is like a wild beating of the air. It is like a ship without a port. It is like a man who mounts up on his horse and rides off in all different directions. It is like a kite without a string. It goes willy-nilly through the air, not knowing where it is going to land. It is like spreading a great feast before a hungry man, without asking and inviting him to partake. It is like fishing without hooks.

You say, why should we give an invitation? Why is it so important? First of all, it is traditional in the Church to give an invitation. It is traditional in the Church for a man to make a public profession of his Lord before his fellowmen. Christ says, "If you confess me before men, I will confess you before my Father which is in Heaven." Not only is it traditional in the Church, but Christ's whole ministry was a great invitation. We read His words which say, "Come unto me all ye who are weary and heavy laden and I will give you rest." "Follow me and I will make you fishers of men." Christ's whole ministry, Christ's whole life was an invitation for those around about Him to accept Him as their personal Lord and Saviour; to follow Him and to live His life. Not only is it traditional in the Church that we give an invitation, not only is it like Christ who gave an invitation; but the third reason why we should give an invitation is because people will not accept Jesus Christ unless they are asked. People will not ordinarily accept Him unless they are invited into the fold.

The story is told of a salesman who went one day to a door, knocked on the door and the wife came to the door. Immediately he burst into the room and started demonstrating his vacuum cleaner and for 45 minutes he presented his high pressure tactics of how great this vacuum cleaner was; how much it would do to lighten her work. After 45 minutes he turned to the lady and said, "Lady, why don't you buy this machine?"

She look him in the eye and said, "You didn't ask me."

We say, why aren't people joining our church? Why aren't we seeing the growth in our churches that we used to see? Why is it we see pews empty in our churches today? Why is it that men and women aren't giving themselves to Jesus Christ in full-time Christian service? Why is it that our churches are lacking ministers today? Why is it on the mission fields people are crying, "We need missionaries." It is because the men in the pulpit are failing to invite all hearers to make a choice after giving the glorious message of Jesus Christ's love.

We spread this mighty feast before them and tell them of the love of God, and all that God can do for them, and all that God has done for them, and yet, after we have presented our case, we never invite them to accept Jesus Christ. We don't clinch the deal.

Why is it important that we give an invitation? The most important reason we should have an invitation is because men's souls are at stake. Men without Jesus Christ are lost. Men without Jesus Christ are damned and doomed. Men without Jesus Christ have no future, have no opportunity of living a full and satisfying life. Men without Jesus Christ don't know what it is to live. Men without Jesus Christ have no idea the joy and peace that can come to an individual when they have Jesus Christ in their heart and in their life.

Men's souls are at stake. Men's blood is upon your and my hands, when we stand in the sacred desk and do not invite them into the opened arms of Jesus Christ.

D. L. Moody, in one of his great services in Chicago, was preaching in that great auditorium filled with people. There were thousands of people there that night and D. L. Moody spoke on, "What will you do with Jesus, that is called Christ?" And so he brought his service to a close, he looked those people in the eye and said, "Ladies and gentlemen, I want you to go home tonight and consider what you will do with Jesus and then come back and make your decision tomorrow night." That was the night of the great Chicago fire. Hundreds, yea, thousands never had the opportunity again to make a decision for Jesus Christ. Thousands that were at that meeting that night were lost, without having the opportunity of giving their life to Christ. D. L. Moody said that never again would he close a meeting without giving the men and women in that service the opportunity of giving their life to Jesus Christ. Why is it important that we give an invitation?

1. It is traditional in the Church.
2. Christ's whole ministry was an invitation.
3. People will not accept Jesus Christ unless they are asked.

The most important thing is that men's and women's souls are at stake and we spread before them this feast of the gospel of Jesus Christ and never invite them to partake.

Men, we stand today at the threshold of our ministry. Many of us will be going out to preach this summer. We stand on the new



vista of an opportunity of presenting the word of God to these who are lost; of feeding our flocks. We have in our hands today a great spiritual feast. We are God's fishers of men. That is what the Lord has called us to. He says, "Follow me and I will make you fishers of men." The Lord Jesus Christ, I believe, expects us to use everything at our finger tips to bring men and women to the Lord Jesus Christ. Yes, we are fishers of men and yet many of us are fishing without hooks.

"Canst thou not hear the cry of the torn and bleeding lamb,
Lost, deserted, rejected by all.
Throw open the doors and welcome Him in.
Canst thou not hear the cry of the world,
Lost, deserted, rejected by all.
Throw open the door and welcome them in
For Jesus died to save them from their sins."

Let us show to the world the opened arms of Jesus Christ as He cried to the multitude, "Come unto me all ye that are weary and heavy laden and I will give you rest."

I beseech you, let us not fish without hooks. Let us not merely spread before the people the precious message of the gospel. Let us not show the people a feast and then not invite them to partake. Let us fish with hooks.

Let us give our hearers a chance.

Let us pray.



PRESBYTERIAN JUNIOR COLLEGE

Division of Consolidated Presbyterian College of Synod of N. C.
EDUCATIONAL EXCELLANCE FOR OUR MOST VALUABLE ASSET—OUR YOUTH.
Fall Session Begins September 6, 1958

LOUIS C. LAMOTTE, PRESIDENT
Maxton North Carolina

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W. E. HILL, JR., PREACHING ENGAGEMENTS

The following is Rev. W. E. Hill's itinerary for the second half of 1958. He is now making engagements for the first half of 1959. Address Hopewell, Va.

July 6-13: Providence Forge, Virginia, Rev. Vernon E. Inman.

July 27 - August 3: Gray Court South Carolina, Rev. Reuben J. Wallace.

August 6-15: Huntsville, Alabama, Rev. J. Lewis Baker.

August 20: Weaverville, North Carolina, Conference on Reformed Theological Thought.

September 10-19: Jackson, Tennessee, Rev. C. C. Baker.

September 21-28: Radford, Virginia, Rev. Charles Browning.

October 5-12: Burlington, North Carolina, Rev. Don Skinner.

October 15-23: Covington, Virginia, Rev. R. E. Huey.

October 29 - November 6: Huntington, West Virginia, Rev. Vernon Fisher.

November 12-20: Piedmont, Alabama, Rev. Tom Buchanan.

November 23-30: Port St. Joe, Florida, Rev. H. M. Punt.

December 3-11: Pensacola, Florida, Rev. Dave Hamilton.

CHILDRENS Page



Bees - Nectar - Honey

(Thy Word) "sweeter than honey" (Ps 19:10) "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth" (Ps. 119:103). Honey is a mark for sweetness and wholesome food and good will in the Bible. It is mentioned there 64 times. John the Baptist lived on it. (Matt 3:4) Jesus fed upon it. (Luke 24:43) The "land of Promise", Canaan, was "flowing with milk and honey. Jacob sent honey to Joseph in Egypt. (Gen. 43:11) And "the little book" the angel gave to John in heaven, "it was in my mouth sweet as honey" (Rev. 10:9). Now "the little busy bee" is God's carrier who brings us this tasty morsel. "How doth the little busy bee improve each shining hour, to gather honey all the day from every opening flower" (Watts). "Bees work for man, and yet they never bruise their Master's flower, but leave it, having done, as fair as ever and as fit to use, so both the flower doth stay and honey run" (Herbert) "Seeks not alone the rose's glowing breast, the lily's dainty cup, the violet's lips, but from all ranks and noxious weeds he sips the single drop of sweetness closely pressed within the poison chalice" (Botth). The bee does not find honey, but sips the nectar even from poisonous weeds, and packs it in its "honey sack" where it is chemically changed into honey. "His labor is a chant, his idleness a tune; O for a bee's experience of clover and of noon" (Emily Dickenson) He has a stinger but only uses it when attacked; his business is to gather sweetness, store it and dispense it. Wouldn't you like to be like that? I would.

E.



LESSON FOR AUGUST 3

By THE REV. J. KENTON PARKER

Guarding Our Freedoms

Background Scripture: Amos 7:10-17; John 8:31-38; Acts 4:15-20; 5:27-32; Galatians 3:23-28; 5:1-25; Colossians 4:1, 7-9; Philemon

Devotional Reading: Isaiah 58:6-12.

We talk and write a great deal about "freedom" and "liberty." We divide the world into the "Free World" and the world under the domination of the Communists. They, in turn, speak of their government as a democracy and our nation as enslaved by Capitalism. These two words are used to mean entirely different things. It is the same way with individuals. By "liberty" or freedom many a man means license to do as he pleases. In their use of the word, we take away their liberty when we safeguard society by law. They know nothing about "the law of liberty." They would use their freedom as a cloak to cover up their sin.

The prophet Isaiah describes the freedom which comes through our loosing the bands of wickedness, undoing heavy burdens, letting the oppressed go free, dealing our bread to the hungry and clothing the naked. This is the sort of freedom which will come when the glory of the Lord is revealed. Christ said in his first sermon at Nazareth that He had come to preach deliverance to the captives and to set at liberty them that are bound. Isaiah saw this in our Devotional Reading and in 61:1, the passage from which Jesus was reading. The coming of Christ brought freedom into the world.

There are many forms of freedom which we are to cherish and guard.

I. *Freedom to Speak the Message of God*: Amos 7:10-17.

Amos came from the Southern Kingdom of Judah and had to deliver his message to the Northern Kingdom of Israel. The people, and especially the leaders, did not relish his message or welcome the prophet. Amaziah the priest advised him to go back home and preach. Amos replied that the Lord had sent him. This is a freedom which all preachers must guard. The world would often shut our mouths and send us back home. If God had sent us with a message then we must claim the right to deliver our message. It is not always a palatable message. People do not like to be told of their sins and of judgment which will come. They will take away our liberty in this respect if they can. There are places in the world which are as hostile to such a message as Israel was to the message of Amos. If God is speaking through us, then we should claim the right to speak for Him. This is the best form of the "Freedom of speech" about which we boast in America. We should certainly be free to speak what God tells us to speak.

II. *Freedom from the Slavery of Sin*: John 8:31-38.

Jesus told the Jews that believed on Him, ye shall know the truth, and the truth shall make you free. They boastfully say, We have never been in bondage to any man; and how sayest thou, Ye shall be made free. Jesus passes by the obvious error in their statement, for they had been in slavery in Egypt, and were even then under Roman rule, and says to them, Whosoever committeth sin is the servant (slave) of sin. Now *all have sinned*, and so all are slaves.

How can we be made free? The truth makes men free. Jesus Christ makes men free: If the Son shall make you free, ye shall be free indeed. Yes, Christ makes men free! What a wonderful Liberator He is! Millions of slaves of sin have been set free by our Lord Jesus Christ. Are you still a slave? Then He can and will make you free if you will come to Him. It is a great experience to be one of His freedmen!

III. *Freedom to Witness for Christ*: Acts 4:15.20.

The rulers of the Jews had arrested Peter and John and charged them to speak to no man in this name. They made the noble reply, We cannot but speak the things which we have seen and heard. To be a witness is to tell others what we have seen and heard. They were Christ's witnesses. They must testify. They claimed the freedom to do this. They had first hand facts concerning the death and resurrection of their Lord. They must tell these facts.

I am afraid we allow our mouths to be stopped and fail to give our testimony. We are sometimes ashamed to speak in this name, the name above every name. Jesus says that if we are ashamed of Him, He will be ashamed of us. Oh that God would make us as brave and bold as Peter and John! Let us not be silent. The world needs our testimony.

IV. *Freedom to Obey God rather than Men*: Acts 5:27-32.

The apostles are again arrested and charged with disobeying their orders not to speak in the name of Christ. Peter and the other apostles said, We ought to obey God rather than men. When the law of God and the laws of men are in conflict then we must obey the Higher Law. Paul exhorts us to obey magistrates and all in authority and as a usual thing this is right, for the powers that be are ordained of God. But when these authorities forbid us to speak in the name of Christ we must refuse. In our country we have tried to safeguard this freedom. If a man is a "conscientious objector," he can even be excused from active military service. We do not require a Quaker to serve in the army or to take an oath on the witness stand. Our missionaries closed some of our schools rather than "bow to the emperor" of Japan. Persecution often comes in some lands if we insist on our freedom to obey God rather than men. This was the case in Germany and many were put in concentration camps.

V. *Freedom from the Bondage of the Law*: Galatians 3:23-28.

Are we saved by the deeds of the law or by grace according to the promise of God? Salvation by works is a slavish bondage: salvation by grace through faith, is a glorious freedom. In this chapter Paul is proving that the law, which came hundreds of years after the promise of God to Abraham, could not destroy that promise. Indeed, the Law is our schoolmaster to bring us unto Christ that we might be justified by faith. We become children, not slaves, children of God by faith in Jesus Christ. The position of a child is much freer than a slave. We are not to work ourselves to death trying to be saved by the deeds of the law; we are to accept the promise of God by faith and become children of God by faith in Jesus Christ.

This is one of the "Freedoms" which the Protestant Church claimed when it revolted against the bondage of the Roman Church and its legalism and tyranny. Justification by Faith is one of the foundation stones of our Protestant Faith and we find ample proof of this in Galatians and Romans.

VI. *Freedom to Walk in the Spirit*: Galatians 5:1-25.

Freedom from the law does not mean license to do as we please: it means that we are free to walk after the Spirit. We are to stand fast in the liberty wherewith Christ hath made us free and be not entangled again in the yoke of bondage. We must not "fall from grace" and try to be saved by works.

But works have their place. The works of the flesh are manifest, and the Christian is not to indulge in them. We have been born of the Spirit and the fruit of the Spirit must be evident in our lives, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." "We live in the Spirit, let us also walk in the Spirit."

Here is the answer we give to all who try to take our freedom away from us: the freedom we have when we are justified by faith, saved by grace, without the deeds of the law. We are new creatures in Christ Jesus: we will live a new life, and this new life in the Spirit is a life of perfect freedom.

VII. *Slaves, or Beloved Brothers*: Colossians 4:1, 7-9 Philemon.

Slavery was everywhere in Paul's day. He had a great deal to say both to the masters and to the servants. He exhorted the latter to obey in all things your master according to the flesh; not with eye-service, as men pleasers; but in singleness of heart, fearing God. He did not advise or in any way urge them to escape from their masters, but to serve them well and to "adorn the doctrine of God our Saviour in all things." Many of these slaves made the Christian life so beautiful and attractive that their masters were won to Christ. They were to obey their masters with fear and trembling.

The run-a-way slave, Onesimus, was converted under Paul and became his devoted servant and friend. Paul sends him back to Philemon, his master, writing a beautiful letter urging his master to receive him not as a slave but as a beloved brother. We are not given the sequel to the story, but we can safely presume that Onesimus went back and was received and forgiven and that the Christian master and servant were happy together.

He exhorts masters to give their servants that which is just and equal: knowing that ye also have a Master in heaven. Paul called himself the servant (or slave) of Jesus Christ. We are to remember that we all have one Lord and Master Whose we are and Whom we serve.

We do not have the problem of slavery any more, but we do have the problem of labor and management. The exhortations of Paul in regard to slavery would equally apply wherever we have those who hire and those who are hired. When they meet to discuss

problems, do they meet as "beloved brothers." If both are Christian, real Christians, then this should be the attitude towards each other. The trouble is that this spirit seldom prevails and we have costly strikes, hard feelings and often violence of one sort or another.

If at all such conferences Paul's counsel to masters and slaves could be read and applied, I believe there would be little trouble in reaching an agreement and that the spirit of love would smooth out all the differences. We certainly need such a spirit today. The great principles laid down by Paul and others can be applied to our life and to our condition, if we will face the issues as Christians. The teaching of the New Testament would settle all our disputes before they become real disputes, as brothers in Christ should settle them.

YOUNG PEOPLES Department



YOUTH PROGRAM FOR AUGUST 3

By THE REV. B. HOYT EVANS

Break It Up

Scripture: II Timothy 3

Suggested Hymns:

"A Charge to Keep I Have"
"I Would Be True"
"Trust and Obey"

Note to Program Leader:

(If you can arrange for an official from the juvenile courts to speak to your young people, be sure to do so. He can give you the facts about juvenile delinquency in your area, and can make some helpful suggestions as to what you can do to make improvements. Ask him to deal especially with the problem of vandalism. Allow time for a question and answer period in which the young people can raise their questions and problems.)

Program Leader's Introduction:

The cry "Break it up!" can mean two very different things. It can be the cry which triggers a gang of unprincipled hoodlums into an orgy of property destruction. This is the crime which is known as vandalism. The dictionary defines a vandal as "one who wilfully destroys or mars anything beautiful, as a work of art." Vandalism is the senseless, malicious destruction of things, and it is a crime which is becoming increasingly prevalent among young people.

On the other hand, the cry "Break it up!" can be the battle cry of decent young people who are determined to stop this senseless practice. The young people of the United States, and of other countries as well, are getting a bad name. Juvenile crime is on the increase at an alarming rate. Even so, statistics indicate that the great majority of young people are decent, law-abiding citizens. It is only about three out of every hundred young people who contribute to the bad name under which all must suffer.

Our speakers will try to show us some of the things that make young people take part in this destructive activity and some of the measures that can be taken to put a stop to it.

First Speaker:

Why do young people want to destroy things? There are undoubtedly many answers which could be given to this question. Many of them would have elements of truth in them. If you questioned the young vandals themselves, their answer would probably boil down to a search for excitement. It is natural that young people should be on the lookout for thrills, but not all have learned the distinction between wholesome thrills and unwholesome thrills.

Evidently the wanton destruction and defacement of property provides some kind of thrill, but it is surely of the unwholesome kind. It is a forbidden thing, it is a violent thing, and it involves danger. All of these combine to make excitement. The excitement is heightened by the mob spirit. Acts of vandalism are usually committed by gangs. Even supposedly mature adults lose their reason when they become members of a mob, so we should not be too surprised at the senseless deeds of teenage mobs.

These are some of the generally accepted explanations for vandalism. It is true that they are not very intelligent or commendable, but many who know to do well can be guilty of some very foolish conduct.

Second Speaker:

The question now is what to do about vandalism. How can we "Break it up?" The person who is so warped that he seeks his thrills

from being wantonly destructive needs to be changed from the inside out. He needs a new set of attitudes and a new nature. The power of the gospel of Christ can provide the needed transformation. (Read Romans 1:16 and II Corinthians 5:17.) Many are concerned because both the crime rate and church membership are at an all time high. These facts have led some to the conclusion that religion makes no difference in the life of the nation. Those who have experienced the power of the gospel know that it *does* make a difference. Perhaps we have been substituting man-made religion for the true gospel.

The true religion of Jesus Christ demands a respect for law. Vandalism always goes hand in hand with a spirit of lawlessness. We are made to be like God. The moral law is not a set of arbitrary rules. It is a reflection of the character of God. As we measure ourselves by God's law we are made to see how far short we come of His character and His glory. (Read Romans 3:23.) When we come face to face with the law, we know that we are sinners, that sin is an offense against a holy God, and that it is very serious. Many young vandals seem to have no sense of wrongdoing, so they see no need of making a change in their way of thinking and living. On the other hand, the person who recognizes himself to be a sinner also recognizes his need of a saviour. (Read Galatians 3:24.) The person who comes to Christ by faith finds life and joy and peace. As we said at the beginning, it is natural for young people to seek thrills. The thrill that comes from yielding one's life to Christ is both wholesome and abiding.

It is not to be expected that any of us shall be guilty of any acts of vandalism, but we do have a responsibility to those who have yielded to the wrong kind of thrills. We can preach to them, not in a "preachy" way, but by our lives and words. We can show them that the joy and peace that comes from knowing Christ is infinitely superior to the cheap and temporary thrills that may have come to them as they destroyed and defaced that which belonged to someone else. If we can be faithful in the witness we bear, they will look on their way and want to "break it up."

NEWS of CHURCHES around the World

Montreat Bible Conference

Conference Schedule

August 14th-24th, 1958

THURSDAY, *August* 14

9:00 A.M.—Dr. John H. Leith
10:15 A.M.—Dr. Geo. M. Docherty
11:30 A.M.—Dr. Manford Geo. Gutzke
8:00 P.M.—Dr. Geo. M. Docherty

FRIDAY, *August* 15

9:00 A.M.—Dr. John H. Leith
10:15 A.M.—Dr. Geo. M. Docherty
11:30 A.M.—Dr. Manford Geo. Gutzke
8 P.M.—Dr. Geo. M. Docherty

SATURDAY, *August* 16

9:00 A.M.—Dr. John H. Leith
10:15 A.M.—Dr. Geo. M. Docherty
11:30 A.M.—Dr. Manford Geo. Gutzke
8:00 P.M.—Mr. Sol Cohen, Asheville violinist; light and serious compositions

SUNDAY, *August* 17

9:45 A.M.—Dr. Manford Geo. Gutzke
11:00 A.M.—Dr. Geo. M. Docherty
8:00 P.M.—Dr. John H. Leith

MONDAY, *August* 18

9:00 A.M.—Dr. Wade H. Boggs, Jr.
10:15 A.M.—Dr. Harry A. Fifield
11:30 A.M.—Dr. Julian Price Love
8:00 P.M.—Dr. W. Taliaferro Thompson

TUESDAY, *August* 19

9:00 A.M.—Dr. Wade H. Boggs, Jr.
10:15 A.M.—Dr. Harry A. Fifield
11:30 A.M.—Dr. Julian Price Love
8:00 P.M.—Dr. W. Taliaferro Thompson

WEDNESDAY, *August* 20

9:00 A.M.—Dr. Wade H. Boggs, Jr.
10:15 A.M.—Dr. Harry A. Fifield
11:30 A.M.—Dr. Julian Price Love
8:00 P.M.—Dr. W. Taliaferro Thompson

THURSDAY, *August* 21

9:00 A.M.—Dr. Paul Leslie Garber
10:15 A.M.—Rev. Colin W. Williams
11:30 A.M.—Dr. Julian Price Love
8:00 P.M.—Dr. J. Wallace Hamilton

FRIDAY, *August* 22

9:00 A.M.—Dr. Paul Leslie Garber
10:15 A.M.—Rev. Colin W. Williams
11:30 A.M.—Dr. Joseph R. Sizoo
8:00 P.M.—Rev. John Anderson Ross MacKenzie

SATURDAY, *August* 23

9:00 A.M.—Dr. Paul Leslie Garber
10:15 A.M.—Rev. Colin W. Williams
11:30 A.M.—Dr. Joseph R. Sizoo
8:00 P.M.—Lecture by Dr. Paul Leslie Garber: "Cities of St. Paul Today," with colored slides.

SUNDAY, *August* 24

11:00 A.M.—Dr. Joseph R. Sizoo
8:00 P.M.—Rev. John Anderson Ross MacKenzie

After San Francisco—

At the conclusion of the Billy Graham Crusade in San Francisco comments and evaluations poured in. These could well fill a book. As indicated by a few comments from local ministers which follow, it is evident that the Crusade made a profound impact upon the San Francisco area, in each walk of life.

Dr. Kenneth B. Wallace, D. D.
Thousand Oaks Baptist Church
Berkeley, California

"My ministry in this community has been of thirty years duration. I have never known a time during that period when religion has been the topic of conversation by so many people as now. Many who never before gave it much thought are searching their lives for the answer. The Crusade has been an outstanding blessing to our community. My own life and ministry have been touched so that I now feel a new purpose and confidence in serving and preaching. Our church has had forty-four decisions thus far. Many of my people are witnessing to their friends and neighbors. I feel that the greatest blessing is yet to come . . . "

* * * * *

Rev. Henry G. Pflueger
Los Altos Lutheran Church
Los Altos, California

"Since I have always considered myself as a Conservative Lutheran, I went along with the Crusade, at first, with reservations. I can truthfully say now that I can see its impact on the community and our church, and that my fears were groundless . . . "

* * * * *

Rev. Wilbur C. Westerdahl
Peninsula Covenant Church
Redwood City, California

"Not a very large congregation, the Peninsula Covenant Church was organized just six years ago, and today numbers 231 members. Increased effectiveness immediately was observed in the lives of the 78 individuals from this fellowship who completed the Counsellor Training Classes.

"During the Crusade we launched 'Operation Andrew' plan and over 1700 people used these facilities to attend the Crusade. In addition, hundreds of guests were taken to the Crusade in cars by members of the church. From this operation a very realistic responsibility list of over 300 families has been developed.

"Through the weeks of the Crusade, we have received over 60 referrals with 80% of these never having had previous contact with the church. It is not beyond reason to expect an increase in our membership between now and the end of the year of nearly 50%, most of which will have come through the Bay Cities Crusade."

* * * * *

Rev. Russell E. Horton
Miraloma Community Church
San Francisco, California

"To date we have received 72 decision cards. This is quite phenomenal when one considers that our average morning congregation is 130 and our average evening attendance is 90. I would recommend full participation in these Crusades to any pastors and churches who want a revitalization of their own faith and who want to see what God can do when His people get to work."

* * * * *

Dr. Clarence R. Sands
San Jose, California

"May I express my own personal appreciation for the Lord sending you here to the Bay Area. This Crusade in San Francisco has been one of the greatest demonstrations of the power of God. Even though San Jose First Baptist Church is out of the Bay Area, we have received over 100 decision cards and more are coming. No evangelistic effort during my 15 years of pastorate has so vitalized our members, given them a desire to witness for Christ, placed a loyalty in them for their own church, and deepened their devotion as this Crusade. I have nothing but praise to the Lord for your ministry here, and for the splendid manner in which the Crusade was organized and conducted."

Sacramento

Mr. Graham and his Team moved to this capital city of California and for eight nights the average attendance was over 18,000 each night with more than 5,000 making public decisions for Christ.

One of the touching incidents of the Sacramento crusade was the receipt of a beautifully illuminated scroll on the front of which was exquisitely inscribed:

AN URGENT INVITATION
To Billy Graham
and his team
to bring the
GOSPEL MESSAGE
to the
MEN OF FOLSOM
"Come over . . . and help us" Acts 16:19

Inside many of the guards and hundreds of the prisoners signed their names, asking Mr. Graham to come.

On Saturday morning, July 5th, Mr. Graham went to Folsom Prison and of the 2,700 prisoners 2,500 voluntarily turned out to hear him preach and when the invitation was given hundreds came forward and registered their decisions for Christ.

We have before us an unsolicited letter from the Chief Chaplain at San Quentin Prison in San Francisco, telling of the blessing which has come to that famous prison because of Mr. Graham's visit. We believe God is doing an equally effective work as a result of this visit to Folsom.

Please pray for Mr. Graham as he continues throughout this month preaching in various major cities in California.

—The Editors.

Missionary News

CONGO:

The Rev. and Mrs. Daniel P. Juengst of our Congo mission announce the arrival of a son, Stuart William. He was born in Brussels on June 23.

Mr. Juengst, of Croton Falls, N. Y., is a member of Sewannee Presbytery. He studied at Clarkson College of Technology in New York, Erskine College, Furman University and Union Seminary in Richmond, Va.

Mrs. Juengst is the former Sara Covin of Belton, S. C. She is a graduate of Erksine College and studied for one year at the Assemblys Training School. She is a member of Lakeside Presbyterian Church in Richmond.

Mr. and Mrs. Juengst went to Brussels last fall for language study before proceeding to Congo. They have one other child.

The Rev. and Mrs. Robert W. Reinhold of Congo announce the arrival of a daughter, Martha Jean, born May 13 in Lubondai.

The Reinholds have four other children. They are stationed at Moma where they are connected with the evangelistic work of the mission.

They call Clearwater, Fla., home. He is a member of Westminster Presbytery and his wife is a member of Peace Memorial Presbyterian Church in Clearwater.

She is the former Peggy Lou Thomas of Clearwater, and a graduate of Florida State College for Women.

Mr. Reinhold was born in New York City. He was trained at St. Petersburg Junior College, Assembly's Traininig School, Richmond Professional Institute and Union Seminary in Richmond.

Missionaries from the Congo who will be on furlough in the United States this year include Miss Lucile McElroy, the Rev. and Mrs. George Stuart and family, the Rev. and Mrs. Charles T. McKee and family, and the Rev. and Mrs. David Miller and family.

Miss McElroy has already arrived in this country on regular furlough. She will be in Montreat, N. C., through July.

She was born in the Belgian Congo, the daughter of missionary parents. She is a member of the First Presbyterian Church in Sherman, Tex. She studied at Queens College, Austin College, Emory University Nurse's School, and took a Bible course at Columbia Seminary.

The Stuarts and their four children are scheduled to arrive in New York on July 5 and will proceed to Griffin, Ga., upon arrival.

Mrs. Stuart is the former Clara Hammond of Griffin. She is a member of the First Presbyterian Church there, and a graduate of Georgia State College for Women and the Assembly's Training School. Mr. Stuart is a member of Knoxville Presbytery. He is a graduate of Columbia College and Columbia Seminary.

Mr. and Mrs. McKee are planning to leave the field with their five children in the middle of July. They will go directly to Atlanta, Ga., upon arrival in the U.S.A.

Mr. McKee was born in Congo, the son of missionary parents. He studied at Davidson College, University of Chicago, and Columbia Seminary. He is a member of Atlanta Presbytery.

His wife is the former Anne Shepherd of Decatur, Ga., a graduate of Agnes Scott College and a member of the Columbia Presbyterian Church in Decatur.

The Millers with their three children are due to arrive in New York July 21. They will go to Montreat for a week, and then will make their home in Richmond, Va., during the furlough year.

Mr. Miller is a native of Tennessee. He attended Davidson College and Union Seminary. He is a member of Holston Presbytery.

Mrs. Miller is the former Polly Jean Yandell of Charlotte, N. C., and a member of the North Charlotte Presbyterian Church. She attended Mars Hill Junior College and the Assembly's Training School.

Missionaries who have recently sailed or will soon be returning to Congo after furlough are: Mr. and Mrs. Frank Vandegrift, the Rev. and Mrs. Paul Long, the Rev. and Mrs. Charles Sthreshley, the Rev. and Mrs. A. Hoyt Miller, the Rev. and Mrs. Manford Saunders, the Rev.

and Mrs. Glenn Murray, and Miss Lena Reynolds; also the Rev. and Mrs. Wm. C. Washburn who returned via air travel.

BRAZIL:

The Rev. and Mrs. William B. Moseley of our North Brazil mission announce the arrival of a son, William Brower. He was born in Fortaleza on May 16.

The Moseleys have two daughters aged 16 and 8.

He is a native of Pennsylvania, but considers Chattanooga, Tenn., his home. He is a member of Knoxville Presbytery. He is a graduate of the University of Chattanooga, and Louisville Seminary. Before going to Brazil he served as pastor of the Bardstown, Ky., Presbyterian Church.

Mrs. Moseley is the former Ruth Brower of Fort Pierce, Fla.

A daughter, Rebecca, was born on June 12 in Richmond, Va., to the Rev. and Mrs. T. Reichardt Taylor of our West Brazil Mission.

Mr. Taylor received this training for his mission work at the University of Florida and Columbia Theological Seminary. A native of Leesburg, Fla., he is married to the former Margaret Elizabeth Folsom of that city. He is a member of the Knoxville Presbytery.

The following missionaries have recently sailed or are soon returning to Brazil after regular furlough in the United States: the Rev. and Mrs. A. L. Davis, the Rev. and Mrs. J. M. Guthrie, Miss Betty Tinley, the Rev. and Mrs. L. M. Henderlite, the Rev. and Mrs. L. Sherwood Taylor, and the Rev. and Mrs. D. Lee Williamson.

JAPAN:

The Rev. and Mrs. James T. Magruder and son of our Japan mission arrived in this country the last of May for regular furlough.

They visited his home in Bethesda, Md., and her home in Rock Hill, S. C., and plan to spend the summer in Montreat.

Mr. Magruder is a graduate of Washington and Lee University and Union Seminary in Richmond. His membership is in the Potomac Presbytery.

Mrs. Magruder is the former Frances Craig of Rock Hill. She is a member of the Westover Hills Presbyterian Church in Little Rock, Ark. She attended Agnes Scott College, Converse College, Winthrop College, the University of Tennesee, and Assembly's Training School.

KOREA:

A son, Walter Samuel, was born on May 22 in Korea to the Rev. and Mrs. David L. Parks.

Mr. Parks is from Weaverville, N. C. He received his education at North Carolina College of A & E, Georgia Institute of Technology, and Columbia Seminary. He is a member of Central Mississippi Presbytery.

Mrs. Parks is the former Anna Rue Osteen of Black Mountain, N. C. She is a member of the Weaverville Presbyterian Church. She attended Montreat College, Blue Mountain College, and Belhaven College.

The Rev. and Mrs. John N. Somerville and family are among the missionaries from Korea who are arriving in this country to begin furlough. The Somervilles and their two young sons arrived in San Francisco July 3.

They will spend the summer in Montreat, and then go to Mission Haven in Decatur, Ga., for the winter.

He is a graduate of Presbyterian College and Columbia Seminary, and is a member of Asheville Presbytery. She is the former Virginia Bell of Montreat, where she still retains membership in the Montreat Presbyterian Church. She is a graduate of Wheaton College and Johns Hopkins Hospital School of Nursing.

Miss Miriam Dunson is due to arrive in Atlanta, Ga., on July 19, after completing a short term appointment to Korea.

She is a native of Commerce, Ga., and a member of the Presbyterian Church there. She will be at home in that city until September 1 when she will begin her work at Georgia State College for Women in Milledgeville. Miss Dunson studied at GSCW, Moody Bible Institute, and the Assembly's Training School.

Miss Florence Root left Korea in late June to return to this country on furlough. She plans to go to Marlin, Tex., upon her arrival here.

She is a native of New York State, and received her training at Smith College, Syracuse University, and Assembly's Training School. She is a member of the First Presbyterian Church of Laurel, Mississippi.

The Rev. and Mrs. Hugh Linton and family have arrived in the U.S.A. on furlough. They went first to Orlando, Fla., and will make their home at Mission Haven in Decatur, Ga.

The Linton family included four sons and one daughter.

Mr. Linton is a second generation missionary to Korea. The son of the Rev. and Mrs. W. A. Linton, he was born in Korea. He is a member of Atlanta Presbytery. He studied at Erskine College, Erskine Seminary, Columbia Seminary, and Princeton Seminary.

His wife is the former Betty Flowers of Havelock, N. C. She is a member of the Decatur, Ga., Presbyterian Church. She studied at Santa Rosa

Junior College, Napa Junior College, Erskine College, and Erskine Seminary.

The Rev. and Mrs. Joe B. Hopper are scheduled to arrive in Montreat, N. C., on July 7 with their four children on regular furlough in this country.

Mr. and Mrs. Hopper are both the children of missionaries. He was born in Korea and graduated from Davidson College and Union Seminary in Richmond, Va. He is a member of Montgomery Presbytery.

She is the former Dorothy Longenecker, who was born in the Belgian Congo, and is a member of the Presbyterian Church in Quitman, Ga. She is a graduate of Queens College and Assembly's Training School.

Board of Church Extension Report of June, 1958

Budget for 1958	$1,965,965.00
Receipts to Date	397,923.91
Percentage of Annual Budget	20.24%
Balance needed for year	1,568,132.09

G. B. Strickler, Treasurer

NORTH CAROLINA

Orange Presbytery on June 19th in its Three hundred and Eighth Stated Meeting held in Stony Creek Church elected Rev. K. M. Misenheimer, pastor of the Mt. Vernon Springs-Siler City Churches and Permanent Clerk of the Presbytery, moderator to succeed Mr. I. C. Crawford, an Elder in the Presbyterian Church of the Covenant.

Three ministers were received and commissions were appointed to install them: Rev. Burton M. Sherrod, from Guerrant Presbytery, to be installed pastor of the East Burlington Presbyterian Church; Rev. Chas. G. Fitzpatrick, from Albemarle Presbytery, to become pastor of the Dogwood Acres Church; Rev. Jerry C. McCann, from Wilmington Presbytery, to beome pastor of the new St. Paul Church in Greensboro.

Four candidates were examined with a view to licensure and ordination and commissions were appointed to ordain and install: Mr. James P. Carse, of the Y.M.C.A. in Chapel Hill and to be ordained in the Presbyterian Church there; Mr. John E. Eliason, pastor of the Hope View Church; Mr. Wm. E. Massey, Jr. pastor of the Cross Roads Presbyterian Church; Mr. Zeb N. Holler, Jr., was ordained by the Presbytery as an evangelst. He plans to study in Sotland on a Fellowship awarded him at Union Theological Seminary of Virginia.

The pastoral relations between Rev. Guy M. Morrow and the Stony Creek-Oakview Churches were at his request dissolved and he was given a letter of transfer to Fayetteville Presbytery where he becomes pastor of the Cedar Rock and Summerville Churches. Rev. T. B. Ruff was honorably retired and he was given a letter of transfer to Mecklenburg Presbytery.

Presbytery adopted a suggestion of Rev. H. R. McFayden and the Presbyterians of Orange are going to be asked to read the four Gospels during the month of October using as a caption "Thirty Days With Jesus."

Four Stewardship workshops on the Pre-budget Canvass under the leadership of Rev. John Parks and Rev. B. S. Hodges will be held August 24-27 for canvass directors.

Dr. Chester Alexander addressed the Presbytery on the subject of the Christian Campus Life for $300,000.00.

Rev. Louie Andrews was elected Permanent Clerk protem and Revs. Lee Adkins and John A. Womeldorf assisted as Temporary Clerks. The next regular meeting of the Presbytery will be held in the First Presbyterian Church of Asheboro on September 11th at 9:30 A.M.

R. H. Stone, Stated Clerk

Maxton—Presbyterian Junior College announces the appointment of the Reverend Edward F. Torsch as College Chaplain. Mr. Torsch is a native of Baltimore, Maryland, and is twenty-seven years of age. He attended the Baltimore Public School, and graduated from the Baltimore Polytechnic Institute in 1949. He entered Johns Hopkins University the following year to study mechanical engineering. He made a brilliant record and was received into Phi Beta Kappa. He became very active in the Inter-Varsity Christian Fellowship and decided to dedicate his life to foreign missions. He transferred to liberal arts and graduated with an A.B. degree from Johns Hopkins and entered Princeton Theological Seminary, where he received the B.D. degree in 1956. He married in 1955. Since graduation and ordination on October 11, 1956, he has served as assistant pastor at Central Presbyterian Church, Huntington, Long Island, New York. Previously he had served for a summer as pastor on Cape Breton Island, Nova Scotia, and as assistant for one year at Westminster Presbyterian Church, Trenton, N. J. He hopes at some time in the future to receive an appointment as an educational missionary in one of the world missions.

Mrs. Torsch was born in Urbana, Illinois, and graduated from the public schools there. She received an A.B. in Chemistry from the University of Illinois in 1950. She was active in college in the Inter-Varsity Christian Fellowship. She served as laboratory assistant in food research at the University of Illinois for a year and entered Johns Hopkins School of Nursing, receiving the B.S. degree in nursing and the R.N. in 1954. She worked at the Osler Medical Clinic at Johns Hopkins in 1954-55, and after her marriage in 1955, she worked in Pediatrics at Princeton Hall. At Presbyterian Junior College she will serve as housemother for the girls' dormitory and college nurse. The Torsches have a five-month old daughter. They will live in an apartment in the Upchurch Apartments on Austin Street in Maxton, which is the dormitory for girls.

Fayetteville—The First Presbyterian Church of Fayetteville has completed its campaign for $300,000 for the renovation and enlargement of its sanctuary and an addition to its educational unit. The sanctuary was built in 1815, was burned in 1831 and rebuilt on the same walls in 1832. The rebuilt sanctuary on the same walls will conform to the historic. The Church will have one of the most beautiful grounds and buildings of North Carolina.

The staff of the First Church will consist of three ministers, a director of Christian Education,

a full time director of recreation and youth worker, a full time minister of music and an adequate secretarial staff. The Churh has given emphasis to chapel work through its one-hundred and fifty eight years of life.

Dr. J. Rupert McGregor was temporary supply for six months and returned to us April 15 as pastor. He was installed as pastor on June 1st. The campaign to provide sufficient moneys for the complete renovation of the entire Church plant was begun immediately upon his return as our pastor.

The Church will be well represented at the conferences of Presbytery, Synod and Montreat. Thirty-four of its young people have reservations for the World Mission Conference. The Vacation Bible School for two weeks had 200 in attendance. The Church will also conduct for its children a recreation and music day camp program.

GEORGIA

Atlanta — (PN) — Almost 200 church, government, and business leaders recently paid tribute to Dr. Stuart R. Oglesby, retiring pastor of Central Presbyterian Church here.

Dr. Oglesby, who has been called "dean of Atlanta ministers," came before a special session of the Atlanta Presbytery June 24 for retirement.

The session was followed by a luncheon at the church. Paying tribute to Dr. Oglesby were Dr. J. Ross McCain, president emeritus of Agnes Scott College, who called Dr. Oglesby's work at Central "number one of any pastorates that I know about in our denomination," and Philip Howerton, Moderator of the General Assembly, Presbyterian Church, U. S., who said that the entire denomination is indebted to Dr. Oglesby for his work at Central.

Atlanta's Mayor Hartsfield said "Atlanta is fortunate to have great churches and great preachers. Chief among the great preachers is Dr. Stuart R. Oglesby."

Others joining in the tribute to Dr. Oglesby were Dr. Herman Turner, pastor of Covenant Presbyterian Church; Police Chief Herbert T. Jenkins; Frank Wilson of Grady Hospital; Dr. Harrison McMains, executive secretary of the Atlanta Christian Council; and Celestine Sibley, Atlanta Constitution columnist.

Dr. Oglesby became pastor of the Central Church when many downtown congregations were moving toward the suburbs. Central Church has not moved but chose rather to serve the community around it. One of the services Central has offered the community is the free baby clinic which gives medical treatment to literally thousands of children from the city's underprivileged families.

Dr. Oglesby was born July 10, 1888, in Hope, Ark. He attended Arkansas College and Union Theological Seminary in Richmond, Va.

He was elected moderator of the Synod of Georgia in 1936, president of the Atlanta Christian Council in 1952, president of the Georgia Council of Churches in 1953. He served on the home mission, stewardship, and moral and welfare committees of the denomination.

After his retirement, Dr. Oglesby plans to teach at Columbia Theological Seminary and continue his writing. He is the author of nine books.

LOUISIANA

New Orleans — (PN) — Construction of an education building for the Aurora Gardens Presbyterian Church is to get underway in July on a site at Woodland highway and Berkeley Avenue here.

The building will be the first unit on the ground measuring 240 by 240 feet.

The new congregation was formed by consolidating the Algiers Presbyterian church, and the Aurora Gardens Presbyterian Mission church.

A drive is presently being conducted to raise $10,000. The balance of the cost will be met by the New Orleans Presbytery.

The Rev. Fred L. Reeves is in charge of the new group, but during the summer months while construction is going on at the new site Sunday services are held at the Algiers church at 9:00 a. m., and at the mission center on Patterson St. at 10:45 a. m., with Cleve Wheeus conducting the service. Mr. Wheeus is a student at Austin Seminary.

SOUTH CAROLINA

Clinton—Another addition to the Presbyterian College faculty has been announced by Academic Dean George C. Bellingrath.

He is Earl B. Halsall of Charleston, assistant professor of political science, who will begin his duties at the start of the fall semester next September. Besides his political science course, he will teach some work in economics.

Halsall comes to PC after spending the past seven years with the DuPont Company in Aiken in connection with the Savannah River Atomic Project. His positions there included training supervision with construction, and training specialist and administrative assistant with operations.

Prior to that, he was with the Veterans Administration in Charleston and Greenville for six years as training officer for veterans in institutions of higher learning and he taught at Charleston High School for 12 years prior to World War II.

TEXAS

Dallas — (PN) — The Rev. Daniel A. Baker, formerly pastor of the Winn Presbyterian Church here, has accepted a call to the Second Presbyterian Church of Houston. He began his new duties July 1.

Dr. Wayne Bedford, formerly director of the Austin College Choir of Sherman, has accepted the position of minister of music for the same church. Installation services are to be July 13th.

Dallas — (PN) — Dr. John F. Anderson, Jr., pastor of the First Presbyterian Church here, was installed as president of the Rotary Club of Dallas in late June.

VIRGINIA

Richmond—Dr. James A. Millard, Jr., will become on July 25, 1959, the seventh Stated Clerk and Treasurer of the General Assembly of the Presbyterian Church in the United States. His acceptance to the Assembly's call to him was announced here today by Dr. W. Edwin Hemphill, chairman of the Committee on Assembly's Office

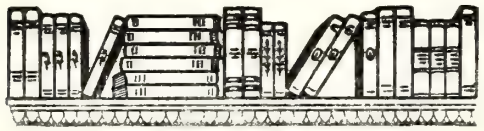
and Ruling Elder in the Ginter Park Presbyterian Church.

Dr. Millard will succeed Dr. Eugene Crampton Scott, who has served the General Assembly as Assistant Stated Clerk, 1926-1935, as Acting Stated Clerk, 1935-1936, and as Stated Clerk since 1936.

On April 28 the General Assembly, meeting in Charlotte, N. C., unanimously extended Dr. Scott's present term of office through July 24, 1959, when he will reach the age of retirement, and elected and called Dr. Millard to serve as his successor.

"I am both humbled and honored to accept the Assembly's call to its service," the 46-year-old Professor of Homiletics in the Austin, Texas, Theological Seminary assured the committee's chairman.

Born in Bristol, Tennesse, Dr. Millard is the son of a Christian businessman who for decades has served as Ruling Elder in congregations in the Synods of Appalachia and Virgina. Second honor graduate of Hampden-Sydney College in 1932 and of Union Theologial Seminary (Virginia) three years later, he has also received from that seminary his master's and doctoral degrees in theology. Six years ago Arkansas College awarded him the degree of Doctor of Divinity.



BOOKS

THEOLOGICAL ESSAYS. F. D. Maurice. Harper & Brothers Publishers. $5.00.

Frederick Denison Maurice is one of the most prominent names in the Broad Church group in the Church of England. He was the son of a Unitarian minister and brought up in that way of thinking. Maurice, however, left the Unitarians and joined the English Church. He was educated at Cambridge but settling in London he fell under the influence of Coleridge and others who led him to become a clergyman. In 1836 he was appointed to a chaplaincy at Buy's Hospital. He became professor of English literature and later of theology at King's College in London. In 1853 he retired on account of his liberalistic views. He taught moral philosophy at Cambridge from 1856 until his death.

Maurice was largely influenced by Coleridge and Schleiermacher between whom and himself there was considerable similarity. His vague theology and indefiniteness of thought hindered his usefulness as a preacher but won him the sympathy of many men of like minds with himself. He took great interest in social questions. His personal influence as well as his preaching was widely felt in a large circle of those who sympathized with his opinions.

This volume was first published in 1853 when the author was 48 years of age. He intended this book to be a formal and mature statement of his theological beliefs from which all his other activities—educational and social—necessarily flowed. Writing to his sister, Maurice said of the Essays that they expressed "the deepest thoughts that are in me and have been in me working for a long time." Canon Edward F. Carpenter of Westminster has written the introduction to this volume. He tells us "it must be frankly admitted that the style of these Essays is in parts obscure for the author had little of the literary skill which woos the reader in the works of John Henry Newman—a fact to which Kingsley called Maurice's attention and which he tried to deal with in the second edition. Yet such a defect does not in any way alter the essential fact that these essays are impregnated with a living experience and that they result from the honest and profound outpourings of the man's nature and destiny."

These Essays represent an advance on the part of the author from Unitarianism to Trinitarianism. The theology, however, expressed in this volume is characterized pretty largely by the liberal spirit of the 19th Century. Maurice did not get all of his views from the Scripture. He leaned too heavily on his own notions. The last essay in this volume is on "Eternal Life and Eternal Death." This essay seems to cast doubt on or at least not to affirm the doctrine of eternal punishment. This led to his dismissal from his professorship at King's College in London.

Though the Theological Essays may not represent the best in theology they do show Maurice's theological thought.

The value of this volume is to be found in its suggestiveness. For example, in his chapter on "The Son of God" the author reminds his readers that if they refuse to embrace the dogma of the Deity of Christ, then they must consider the alternative. And a sad alternative it is.

—John R. Richardson

CHRIST IS OUR PLACE. Paul van Buren. Eerdman's. $3.00.

Dr. Van Buren holds that "Christ in Our Place" is the key to Calvin's theology. Calvin saw that Christ's work is ours because it was done in our place. His understanding of the Atonement rests on the doctrine of the Incarnation, with which this book opens. Calvin also saw the whole life of a Christian and of the Church in terms of the substitutionary character of Christ's work. The author shows the way in which Calvin derived justification, sanctification and the doctrine of the church from this foundation.

Originally this was a doctrinal dissertation submitted to the Theological Faculty of the University of Basel. It contains a great deal of research and analysis and anyone interested in the Atonement of Christ should be benefited by a study of this important volume. In this reviewer's judgment this is one of the finest theological works that has appeared in many years. It comes to grips with the heart of Christian theology in a highly intelligent manner. It will enrich the preaching of any Christian minister who is willing to spend a few hours in the careful study of a great document.

—John R. Richardson

PRAYER AND PERSONAL RELIGION. John B. Coburn. Westminster Press. $1.00.

The purpose of this volume in the Laymen's Theological Library is to help people to pray and to grow in their personal religious life. It is therefore, a book about the inner life and their personal relationship with God. Although books on prayer can help, the author is wise to state that after all is said and done, it is God Himself who teaches us best to pray.

There are 8 chapters in this book and all deal with the practical aspects of prayer.

The author rightly insists that prayer must be a definite rule of life. He tells us "The world is very much with us. The world is very strong. It is too strong for us and will engulf us if we are content simply to drift. Our life of prayer will soon disappear if we believe it will take care of itself naturally. The best guarantee that we shall not be engulfed by the world is by the adoption of what is called a rule of life. The adoption of a rule of life is the declaration of our belief that prayer and personal religion will be developed only if we regularly and devotedly pay attention to them."

—J.R.R.

MEDICAL MISSIONARIES YOU WOULD LIKE TO KNOW. Dorothy Haskin. Zondervan. $1.50.

The stories of 8 men and 2 women who dedicated their lives to the missionary cause in the field of medicine are given in this volume. Two of these missionaries are well-known to Southern Presbyterians. Chapter 2 gives a picture of Dr. L. Nelson Bell, former missionary to China, as "Doctor With the Courageous Spirit." Dr. Bell spent 25 years as a medical missionary in China as the head of the largest hospital operated by the Southern Presbyterian Church.

Dr. Eugene R. Kellersberger is portrayed as "Doctor with the Compassionate Spirit." Dr. Kellersberger served for 24 years as a medical missionary for the Presbyterian Church, U. S. and was general secretary for the American Leprosy Missions for 13 years. The chart of his life is filled with fabulous statistics.

These 10 biographical sketches constitute a beautiful picture of the dedication of medical talent to the service of Christ.

—J.R.R.

RELIGION IN AND ON THE JOB. Eugene Carr. Coward McCann, Inc. $2.00.

This book is a collection of columns from the widely-read newspaper feature which is now in its third year of publication. They treat simply the problems of daily life as viewed from the principles and beliefs of religion as is taught and practiced in the modern world. There are topics of special interest to youth and parents and parables rooted in today's life and living. There are seasonal and timeless stories to match the changing mood and thinking of the average citizen. With the reading of this volume one gains new insights as to how to handle the experiences of life more effectively.

—J.R.R.

The GOSPEL OF JOHN, Volumes I and II. William Barclay. Westminster Press. $2.50 per volume.

These two volumes belong to the Daily Bible Studies published by Westminster Press. They contain a fresh translation with an introduction and interpretation by the author. They are non-technical in language so that the reader is not required to have a theological education to understand them.

Dr. Barclay holds the gospel according to St. John in the highest of esteem. He remarks, "It is an amazing book. It can be read and loved without any commentary at all. Throughout the generations simple people have fed their hearts and nourished their souls on it with nothing but the text of the Authorized Version in their hands. But the more we study John the more wealth arises out of it." Again he remarks, "There are many people who find themselves closer to God and to Jesus Christ in John than in any other book in the world."

Dr. Barclay believes that the aim of John was to present the Christian faith in such a way that it could commend itself to the Greek world to which Christianity had gone out and to combat the heresies and mistaken ideas which had arisen within the church.

As to the authorship of the fourth gospel, Dr. Barclay believes that John is rightfully assigned as the real author. He reminds us that tradition answers unanimously that the author was John the Apostle and that beyond doubt the authority of John lies behind this gospel. The author states, however, that in Ephesus there was the Apostle John and the Elder John. From this fact, he stated, that it might be possible that the actual penman of the letters was John the Elder. He conjectures that as John the Apostle was near the end of a century of his life, John the Elder might have held the pen for his master, John the Apostle.

Dr. Barclay points out that the Gospel of John is a fulfillment of John 16:12,13. In the light of this he comments, "So then when we read this gospel let us remember that we are reading the gospel which of all the gospels is the most the work of the Holy Spirit speaking to us of the things which Jesus meant, speaking through the mind and memory of John the Apostle and by the pen of John the Elder. Behind this gospel there is the whole church of Ephesus, the whole company of the saints, the last of the aspostles, the Holy Spirit, and the Risen Christ Himself."

While not endorsing every viewpoint of the author we are glad to commend these two volumes as fresh meditative material upon the Christ of the fourth gospel.

—J.R.R.

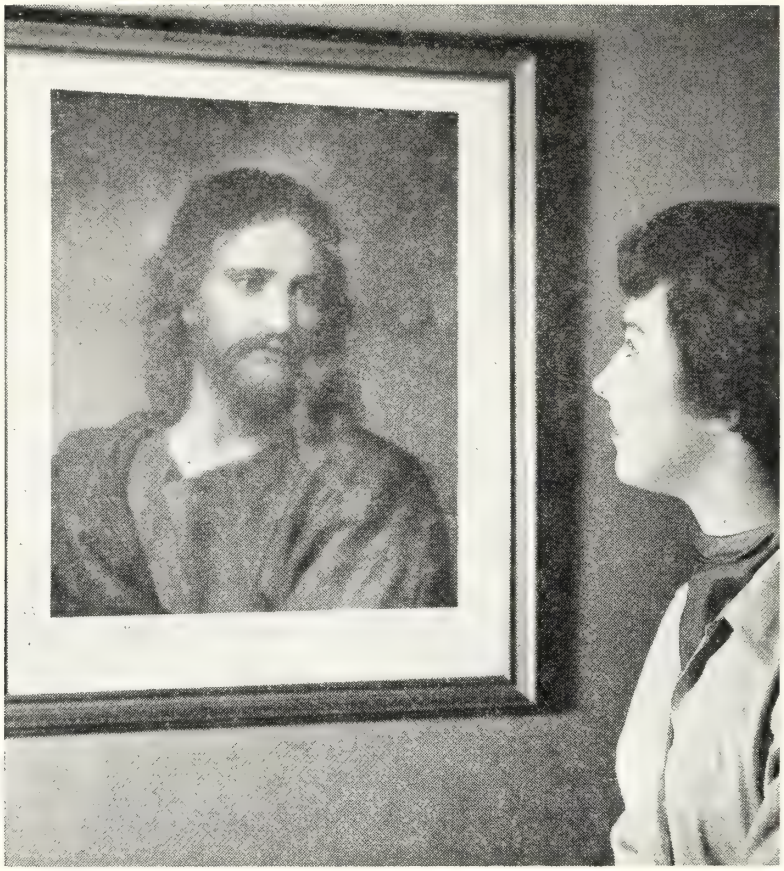
FILM STRIP: The Life of Jesus Christ As Portrayed in Stained Glass. Whittemore Associates, Inc. (Filmstrip with Guide) $6.00.

This recently released production portrays the life of Christ as the events are pictured in stain glass windows throughout the United States. Represented here, in full color, are examples of Gothic, Renaissance, Colonial, and Contemporary architecture.

The possible uses for this strip are many. They may be used by building committees of churches in studying various types of windows or to interest possible donors in presenting memorial windows. In the educational and devotional field, these pictures may be utilized as studies on the Life of Christ, as a background setting for special occasion, or as religious art appreciation lessons. A helpful manual has been prepared to give a more complete understanding of the pictures and to provide study aids for lessons to be used with the filmstrip.

DEVOTIONAL PROGRAMS ABOUT BIBLE WOMEN. Claudine Watts Dever. Standard Publishing Co. $1.50.

This volume contains 12 completely planned programs, each with a lesson on a prominent woman of the Bible. Each program includes suggested hymns, Bible story, character analysis of the woman discussed, questions and closing prayer.



Is He Included in Your Will?

Although many of us try to work for Him during our lifetime, not all of us realize that we can continue this work even after we are gone.

By naming the Board of World Missions in our will, we can help provide much needed funds to further His work in foreign lands.

In planning the disposition of your estate, remember Him. Let your lawyer draw or revise your will, using the following form of bequest to Foreign Missions:

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The Southern
PRESBYTERIAN Journal

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Revelation and Inspiration

"In many quarters the idea of verbal inspiration is laughed at and deprecated. We who hold to the precious faith delivered to the saints are called 'Bibliolatrists' (Bible worshippers) and are scouted for our gullibility in believing that an infinite God could be revealed in a limited Bible written by limited men. *The very people who laugh at the Bible as too limited for such a revelation, however, teach that God reveals Himself directly to individual men. They teach that God 'confronts' us as He did the prophets and them as He does us. They teach that we must have an 'experience' of this 'confrontation.'* This then makes the *limited mind of man* the place of revelation. But the Bible tells us that man's mind is sinful. Thus the mind's sin is by this viewpoint identified as God's revelation."—*Episcopal Recorder.*

Nothing contributes more to the advance of Liberalism than a haziness—among laymen and ministers alike—on doctrinal issues.

THE SOUTHERN PRESBYTERIAN JOURNAL

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EDITORIAL

God's Standards Do Not Change

The fixed standard of divine perfection is to be found in Jesus Christ and the moral laws revealed in the Ten Commandments and in the Sermon on the Mount are a reflection of the nature and will of God, all of them fulfilled and perfected in our Lord.

As long as we look to the written and to the Living Word we can pattern our own ideals and conduct in the light of God's revealed truth. When we look away, even to the best of men, ideals and standards become humanized and relative.

Paul, seeing this danger, writes: *"But they measuring themselves by themselves, and comparing themselves among themselves, are not wise."* (II Cor. 10:12)

Here in America today — in July 1958 — we find the moral standards of our nation at a low and desperately dangerous ebb. We have permitted the world around us to press us into its own mould; we have so compromised with the standards of the world that even *within the Church* things are countenanced which are evil and sinful as things to be found in the heart of pagan lands.

Lust which leads a tribesman to drag a woman off into the bush is not one whit more evil than the lust that carries young people off to a sordid tryst in a parked car. Both stand under the judgment and condemnation of God. The one difference being that we have so much more reason to recognize right from wrong. Even in some Christian homes attitudes and practices are condoned which make evil pass without protest.

The curse of alcohol on American life stems in part from those *Church officers* who condone social drinking, refusing to accept the Pauline standard that if eating meat should cause a weak brother to fall he would refuse meat the rest of his life.

Looking with amusement on the rigid standards of our Christian forebears we have so lowered the bars that today the world sees little to choose between the lives of professed Christians and unbelievers.

Some parents have vied one with the other that their daughters might have their beauty exploited in some "beauty contest." Where are the parents who have the moral courage to say "No" to their children today? Where are the parents who by personal example show their children there are things Christians do not do because they besmirch and tarnish?

Drifting with the lowered standards in the world has now reached the place where there is but a step from disaster for our nation as a whole. That the Church has drifted with the tide, rather than raised a standard against it, is something for which we will be held responsible. We have surrendered to the place where sordid literature and films are unblushingly accepted.

The place to reestablish Christian standards is in the home and in the Church. It will not be easy, for the cancer of compromise has eaten far deeper than some of us are willing to admit. To us to whom God has given so much it is certain that He will also require much.

A stand for the ideals of personal conduct which are in accord with those of our Lord will take much prayer, love, humility and courage. The norm by which such things must be determined is whether our fellowship with the living Christ is adversely affected. Because our neighbor engages in certain practices in no way releases us from our own moral responsibility. Before God we stand or fall, and we stand or fall on the basis of the light so abundantly given to us but so often flagrantly ignored.

Should not more of our young people's programs be geared to what the Bible says about

moral issues? We are rightly concerned that Christians and the Church shall exert an influence for good on the social problems of our day. What about moral standards? Sex obsession is eating into the very vitals of our homes and of our national life. Are we going to wake up some day only to find that while we have gone out to reform the world and make people more comfortable and happy we have lowered our moral standards to the vanishing point?

It is not easy to write this. It is extremely unpopular to intimate that all is not well on the right side of the railroad tracks, or in the country club — or in our own church institutions. But we *know* all is *not well.* We fervently pray that our own homes will not be hit by tragedy. We blindly think that we and our children can read books and see movies which glamorize and condone evil and still keep our skirts clean.

God will not hold us guiltless. *"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."* (Gal. 6:7,8)

Shall we continue with the trends and currents of today or shall we accept and live by the standards of Him who has redeemed us and offers power to resist evil — even unto death?

—L.N.B.

Co-existence in the Far East, Weighed and Found Wanting

In the current issue of the Ninth Annual Report of the Reformation Translation Fellowship the Reverends Samuel E. Boyle and Jonathan Chao give a careful examination of the official Christian magazine published in communist China entitled "Tien Feng" or Heavenly Wind. The article examines all the issues of the periodical, except two which were not available, for the year 1957, including a poetic tirade against the West and especially against the United States under Truman and Eisenhower by Dr. T. C. Chao of Peking, sometime President of the World Council of Churches and now prominent in the pro-communist circles of the official Chinese Church. The conclusion of these two ministers is stated thus by them:

> *Heavenly Wind* from Shanghai is promoting with cleverness and power this socialistic-nationalistic "pseudo religion" in the churches of China. Many Chinese Christians, even some of the leaders in the Three Self Movement, must see this and regret it. But the work constantly being done by *Heavenly Wind* and the Government-controlled Three Self Patriotic Movement is a dreadful spiritual snare to Chinese Christianity, and also to Christianity in Japan, India and other Asian nations. In this magazine the slogan is "LOVE COUNTRY - LOVE RELIGIONS," never "LOVE GOD and LOVE COUNTRY." When the Peking Government has important propaganda, articles with God in them are pushed to the back of *Heavenly Wind.* No strong, positive Christian evangelism or courageous Bible prophetic challenge to the sinful nation is found. Only the sickening, hypocritical flattery of an atheistic State which has murdered millions, including, no one knows how many, Christians. Paul wrote, "As we said before, so say I now again, if any man preach any other gospel unto you than that you have received, let him be accursed."
>
> The price of co-existence under a Communist state *on the terms accepted by the Three Self Movement in Red China* is apostasy from God.
>
> —Cited by W.C.R.

Three Gardens

(This editorial was suggested to me by a most excellent sermon in the Christian Observer by Rev. William T. DuBose.)

I have always been a lover of gardens. As a young man my brother and I ran a truck garden and when we built our home we named our place "Rocky Ridge Gardens." The Bible speaks of three gardens especially and tremendous events mark these places.

The first is the Garden of Eden, a beautiful garden until sin entered and spoiled the pic-

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ture. We might call it *"The Garden of Sin,"* for it was here that our first parents sinned and sin entered the world. Our beautiful world has been, and is still, a garden of sin.

The second is the Garden of Gethsemane where Jesus knelt in prayer and with sweat like drops of blood asked that, if it were possible, the cup might pass from Him. His suffering there was greater, perhaps, than on the cross, for it was there He drank the bitter cup of the sins of the world. So, we might call Gethsemane, *"The Garden of Suffering,"* and our world is still a garden of suffering, for disease and death came into the world when sin came.

The third is Joseph's garden where Jesus was buried. "There was a garden and in the garden a new tomb wherein was never man yet laid." Jesus rose from the grave and this garden may be called *"The Garden of Victory."* Our world will one day be a new world, filled with righteousness and peace. We have some descriptions of it in the prophets.

Would it not be a wonderful experience if some of us could have the glorious privilege of working in His garden, the New Earth that He has promised to His people? The meek shall inherit the earth and delight themselves in the abundance of peace. Oh, to be a gardener in the Garden of the Lord, where sin and suffering will be no more and Victory will be ours through our Lord Jesus Christ! Paradise Lost will turn to Paradise Regained. Because He lives we shall live also, and reign with Him.

—J.K.P.

Decisions That Last?

The Billy Graham Evangelistic Campaigns continue to hold the spotlight in religious news. This is doubtless because these campaigns furnish such very unusual news, and such good news. *The extreme liberals and the hyper-fundamentalists persist in doing all they can to discredit Billy Graham, his campaigns, and those who support them. Their bitter opposition seems, however, to have worked no great hardship in hindering the work of this evangelist whose labors God has so manifestly determined to bless.* These groups, either jealous of Graham's evident success or displeased that the Gospel he proclaims should receive such a ready response, find it easier to criticize than to produce any similar response from those whom they approach.

Graham indisputably preaches a *distinctive Biblical message* while rejecting an *unbiblical separatism.* His evangelistic campaigns welcome all churches which can cooperate on the basis of the Gospel message he preaches. A total of 1,185 congregations from over 30 denominations were listed as "participating or cooperating" in the San Francisco Campaign. Of these, 332 were Baptist, 101 Presbyterians, 101 Assemblies of God, 91 Lutherans, and 87 Methodists, with smaller numbers from other denominations. Total attendance for the seven-week Crusade amounted to 696,525, with 25,575 persons making "decisions for Christ." The attendance was 35,000 less than for the same number of meetings in New York City last year, but the "decisions for Christ" were about 2,000 more.

The big question, debated in many periodicals, is "What are the lasting results of these campaigns?" What happens to the converts, and what happens in the church, because of these campaigns? The answers are conflicting. Those who fight the campaigns deny any good results, while those who favor them claim satisfying and lasting effects. *Generally speaking, those ministers and churches which put little or nothing into the campaigns received little or nothing from them, while those who put their best into them received great blessings from them.* This, of course, is to be expected, for it is a principle that operates in every area of life, and of church life as well.

In order to obtain a more objective and unbiased answer to these questions, Dr. Robert O. Ferm, dean of students at Houghton College, has conducted a telephone, mail and personal interview survey of 2,350 of the persons making "decisions for Christ" in the New York Crusade last year. The survey showed that 95 per cent of the 60,000 who signed cards adhered to their original decisions. Many of the five per cent who failed to do so expressed deep concern and disappointment.

Of the 231 ministers interviewed, most were from the group favoring the crusade. Those who had participated unanimously agreed that the crusade was "entirely successful," reaching people whom the churches would and could never otherwise have touched with the Gospel. The coming of these converts has served as a stimulant to many churches. A prayer meeting was started in one Bronx church for the first time in 70 years. Bible fellowship and prayer fellowship groups were organized in others.

The reason the converts are not filling the churches, says Dr. Ferm, is because only 23 per cent of those who signed decision cards have had a personal visit from any minister. Some received form letters or phone calls. On the other hand, "some churches were able to bring into fellowship as many as 96 per cent of those signing the decision cards referred to them."

The real and lasting results of these campaigns, as of every other activity and program

in our churches, is of course known only to God. More than 80 per cent of the ministers polled were convinced that the larger effects were to be felt in the future. Said one Episcopalian rector, "Souls will be coming to Christ for many years as a result of the deepening of the spiritual lives of New York Christians."

The Drawn Battles of Life

Even Christ, himself, had two natures, one human and the other Divine. He evidenced His human nature when He prayed "take away this cup from me" but immediately thereafter He evidenced His Divine nature when He added "nevertheless, not what I will but what Thou wilt." In other words, in the conflict between the two, His Divine nature won.

God in His Divine wisdom has seen fit to make battle grounds of our lives, permitting the forces of evil to contend for the supremacy. He has given us, however, the ability and the means (the atoning blood of Jesus) to win our fight.

To win is glorious; to lose is tragic; but to draw is devastating in its effect on ourselves as well as on those with whom we have influence.

A large part of the suicides, much of the unhappiness and practically all of the spiritual impotence among professing Christians is caused by the drawn battles of life.

During our younger years the conflict raged in our hearts and minds and the very intensity of it sometimes caused us to welcome our armistice. When the contest was renewed it wasn't quite so fierce and directly it reached an impasse. Then, desiring peace, perhaps we called it a draw and busied ourselves with other things. Peace, however, did not come because mediation, arbitration and compromise all failed.

The thought then is this. Force your two selves to fight their battles to a finish and to a decision. WIN THE FIGHT—or lose it. Do not draw. The drunkard in the gutter who has lost many battles holds more fruitful possibilities for the Holy Spirit than the compromiser who blows neither hot nor cold.

—R.LeC.

The American Presbyterian Congo Mission

Our first Secretary of Foreign Missions, Dr. J. Leighton Wilson gave some eighteen years of his life to missions in Africa. Our first Southern Assembly in Augusta directed the longing eyes of the Church especially to Africa and South America. The first assembly meeting after the Confederate War directed special attention to Africa as a field of missionary labor peculiarly appropriate to our Church. But it was only in 1890 that Rev. William H. Sheppard a Negro minister trained at Stillman and Rev. Samuel N. Lapsley of a prominent Alabama family sailed for the Congo.

They were led to settle at Luebo on the Lulua River, the limit of navigability on that stream. Lapsley secured from the Belgian Government a title to the Mission ground here, began to study the grammar and vocabulary of the native language and died of a severe attack of blackwater fever, thus "becoming the Henry Martyn of the Southern Presbyterian Church." His native name was Mtombanjila, the *Pathfinder* — his life-work was to blaze the trail to Luebo. According to Professor J. Du Plessis, "the selection of Luebo as head station showed remarkable foresight." The rapid growth of the population there and the sympathetic attitude of the Mission towards both slaves and freedman and its opposition to slavery won the confidence of the natives and prepared for "one of the most successful of missionary enterprises in Africa." The actual success of the mission came about by prayer and zealous evangelization of the villages about Leubo. With this went education, hospitals, translations, literature and the engendering of a powerful church life.

We can see some of the results of our labors now, and we thank God for them. Others will not be known this side of eternity. Who can measure what is meant for the cause of the Gospel that Saul of Tarsus was converted, or William Carey, or John Wesley, or Billy Graham? So let us pray that God may send forth laborers into His harvest field today; let us pray that they may proclaim the Gospel pure and without compromise; and let us pray that God will according to His promise honor His Word, and bring forth results, in His good time, unto life eternal.

Among the many missionaries who have labored in the Congo, DuPlessis singles out our Dr. W. M. Morrison who for twenty-two years was the leader and guiding spirit. He led in bringing the native church toward self-government and self-support, made the Bu-luba tongue the universal speech of the mission, championed the cause of the down-trodden natives, was the guide, philosopher and friend of the missionaries of our own and other churches, prepared the Bible lessons for the people and translated the Gospels and Acts. "He acted as President of the Conference of Protestant missionaries in the Congo, which was held in Luebo in 1918; but the strain of that

strenuous time was too much for his powers, and he was struck down, as it were, in mid-career . . . There are few American missionaries who have left a nobler record behind them."

—W.C.R.

Almost Persuaded

If the occasion arises when you feel that you have failed to reach someone with a heart of stone, you may rest assured it is nothing new under the sun. Paul delivered one of the greatest evangelistic revival sermons of all time to a small, select audience and the reaction was summed up by King Agrippa, "Almost thou persuadest me to be Christian."

This verse (Acts 26:28) one of the saddest in Scripture, became a classic text for revivalists many, many years ago — almost saved but lost. The cry of a man who sees the truth but cannot accept it; he sees the light, but standing in darkness, he cannot reach it; the confession of a sinner in chains stronger than those that bound Paul; the agony of a soul in fetters that has echoed down the centuries.

What else could Paul say? What could he do to help? Paul's own heart was heavy, burdened with sadness because he, too, felt that he had failed. His masterful discourse, viewed nineteen hundred years later, leaves nothing to be desired, but Paul perhaps wondered if he had left one word unsaid that would have changed the course of history.

The apostle summed up his reaction in a statement that did not move Agrippa but won for him a place high in the affections of Christians who sympathize with him: "I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." But Agrippa, like many millions today, turned deaf ears to the plea of this man of God.

—Ralph Brewer

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LETTERS

Cancellation!!

Sir:

Most of Dr. Bell's articles cannot be described as anything else but theological rubbish. Indeed I question if Dr. Bell is even a born again Christian . . . I must say I was horrified at Dr. Bell's untruthful and blasphemous statement in the May 14th issue. In that statement he says, that the Apostle Paul preached under the sponsorship of Pagans - Epicureans and Stoics on Mars Hill. Where does he find this in the scriptures? The Apostle Paul preached under no such sponsorship. Dr. Bell's statement is a lie and a devilish lie and it could be only invented in hell.

It is equally surprising that you yourself made the same untruthful statement in your review of "Cooperative Evangelism." You must be hard pressed when you have to use such God dishonoring tactics to justify Billy Graham's unscriptural methods."

Norman A. MacMillan
Doncaster, Yorkshire, England

As far as we are concerned there are no Christians unless they are born again.

Mr. McMacMillan is advised to read Acts 17:18-22.—Editor.

Sir:

Enclosed find check for my renewal. . . . I fear many in our Church do not realize what is taking place. Did you read Dr. Trueblood's statement, that the Church is the largest unevangelized area in the world? Are we not slowly drifting from the great fundamentals of the Bible? Some see dire need of our times and are trying to change them with third-rate efforts — big church buildings, councils, huge organizations, attractive programs with no real Biblical message.

Minister - N. C.

Sir: Herewith my renewal. Your publication is truly a vitally helpful one.

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THE SOUTHERN PRESBYTERIAN JOURNAL

Weaverville, N. C.

The Minister's Vows And The Confession Of Faith

By Charles Hodge, D.D.

At a recent meeting of our General Assembly there was considerable discussion about the implications of the minister's vows as related to the Westminster Standards. In order to assist in the clarification of thought in the Church we submit an incisive article on this subject written by Dr. Charles Hodge. We give it in an abridged form.

Dr. Charles Hodge is Princeton Seminary's best known and most influential theologian. He was a prolific writer. His "Systematic Theology" is still used in many Seminaries. For 43 years he was the editor of the Princeton Review. His writings were characterized by clarity in presentation and a complete mastery of his subject. His writings are still relevant because he was preeminently Biblical. It was said, "It is enough for Dr. Hodge to believe a thing to be true that he finds it in the Bible!"—J.R.R.

Circumstances have recently awakened public attention to this important subject. It is one on which a marked diversity of opinion exists between the two portions into which our Church has been divided: and as in May last a direct proposition was made on the part of one branch of the New School body to our General Assembly for a union between them and the Old School, this original point of difference was brought into view. Not only on the floor of the Assembly was this matter referred to, but it has since been the subject of discussion in the public papers, especially in the South. A passing remark made in the last number of this journal, which we supposed expressed a truth which no man could misunderstand or deny, has given rise to strictures which very clearly prove that great obscurity, in many minds, still overhangs the subject. We either differ very much among ourselves, or we have not yet learned to express our meaning in the same terms. It is high time, therefore, that the question should be renewedly discussed.

We have nothing new to say on the subject. As long ago as October, 1831, we expressed the views which we still hold, and which in a passing sentence were indicated in our number for July last. Those views have passed unanswered and unheeded, so far as we know, for thirty-six years. How is it that the renewed assertion of them has now called forth almost universal condemnation from the Old School press? They have been censured by men who adopt them, and who in private do not hesitate to admit their correctness. This does not imply any unfairness, or any other form of moral obliquity. It is easily accounted for. The proposition, that the adoption of the Confession of Faith does not imply the adoption of every proposition contained in that Confession, might mean much or little. It might be adopted by the most conservative, and is all that the most radical need claim. Still the proposition is undeniably correct.

The fault of the writer, as the Presbyterian of the West, sensibly remarked, is not in what is said, but in what was left unsaid. This fault would have been a very grave one had the subject of subscription to the Confession been under discussion, and had the above proposition been put forth as the whole rule in regard to it. The remark, however, was merely incidental and illustrative. To show the impossibility of our agreeing on a commentary on the whole Bible, we referred to the fact that there are propositions in the Confession of Faith in which we are not agreed. Does any man deny this? If not, where is the harm of saying it? Are we living in a false show? Are we pretending to adopt a principle of subscription, which in fact we neither act on for ourselves, nor dream of enforcing on others? Or are we so little certain of our own ground that we are afraid that our enemies will take advantage of us, and proclaim aloud that we have come over to them.

If we really understand ourselves, and are satisfied of the soundness of our principles, the more out-spoken we are the better; better for our own self-respect, and for the respect and confidence of others towards us. If the Christian public, and especially those who have gone out from us, hear us asserting a principle or rule of subscription which they know we do not adopt, it will be hard for them to believe both in our intelligence and sincerity.

The question put to every candidate for ordination in our Church, is in these words: "Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?" *It is plain that a very serious responsibility before God and man is assumed by those who return an affirmative answer to that question. It is something more than ordinary falsehood, if our inward convictions do not correspond with a profession made in presence of the Church, and as the condition*

of our receiving authority to preach the Gospel. In such a case we lie not only unto man, but unto God; because such professions are of the nature of a vow, that is, a promise or profession made to God.

It is no less plain that the candidate has no right to put his own sense upon the words propounded to him. He has no right to select from all possible meanings which the words may bear, that particular sense which suits his purpose, or which, he thinks, will save his conscience. It is well known that this course has been openly advocated, not only by the Jesuits, but by men of this generation, in this country and in Europe.

The "chemistry of thought," it is said, can make all creeds alike. Men have boasted that they could sign any creed. To a man in a balloon the earth appears a plane, all inequalities on its surface being lost in the distance. And here is a philosophic elevation from which all forms of human belief look alike. They are sublimated into general formulas, which include them all and distinguish none. Professor Newman, just before his open apostasy, published a tract in which he defended his right to be in the English Church while holding the doctrines of the Church of Rome. He claimed for himself and others the privilege of signing the Thirty-nine articles in a "non-natural sense"; that is, in the sense which he chose to put upon the words. This shocks the common sense and the common honesty of men. There is no need to argue the matter. The turpitude of such a principle is much more clearly seen intuitively than discursively.

The two principles which, by the common consent of all honest men, determine the interpretation of oaths and professions of faith, are first, *the plain, historical meaning of the words;* and secondly, the animus imponentis, that is, *the intention of the party imposing the oath or requiring the profession. The words, therefore, "system of doctrine taught in the Holy Scriptures," are to be taken in their plain, historical sense.* A man is not at liberty to understand the words "Holy Scriptures" to mean all books written by holy men, because although that interpretation might consist with the signification of the words, it is inconsistent with the historical meaning of the phrase. Nor can he understand them, as they would be understood by Romanists, as including the Apocrypha, because the words being used by the Protestant Church, must be taken in a Protestant sense. Neither can the candidate say that he means by "system of doctrine" Christianity as opposed to Mohammedanism, or Protestantism, as opposed to Romanism, or evangelical Christianity, as distinguished from the theology of the Reformed (i.e. Calvinistic) Churches, because the words being used by a Reformed Church must be understood in the sense which that Church is known to attach to them.

If a man professes to receive the doctrine of the Trinity, the word must be taken in its Christian sense, the candidate cannot substitute for that sense the Sabellian idea of a modal Trinity, nor the philosophical trichotomy of Pantheism. And so of all other expressions which have a fixed historical meaning. Again, by the animus imponentis in the case contemplated, is to be understood not the mind or intention of the ordaining bishop in the Episcopal Church, or of the ordaining presbytery in the Presbyterian Church. It is the mind or intention of the Church, of which the bishop or the presbytery is the organ or agent. Should a Romanizing bishop in the Church of England give a "non-natural" sense to the Thirty-nine articles, that would not acquit the priest, who should sign them in that sense, of the crime of moral perjury; or should a presbytery give an entirely erroneous interpretation to the Westminster Confession, that would not justify a candidate for ordination in adopting it in that sense. The Confession must be adopted in the sense of the Church, into the service of which the minister, in virtue of that adoption is received. *These are simple principles of honesty, and we presume they are universally admitted, at least so far as our Church is concerned.*

The question however is, What is the true sense of the phrase, "system of doctrine," in our ordination service? or, What does the Church understand the candidate to profess, when he says that he "receives and adopts the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures"? There are three different answers given to that question. First, it is said by some that in adopting the "system of doctrine," the candidate is understood to adopt it, not in the form or manner in which it is presented in the Confession, but only for "substance of doctrine." The obvious objections to this view of the subject are:

1. That such is not the meaning of the words employed. The two expressions or declarations, "I adopt the system of doctrine contained in the Confession of Faith," and, "I adopt that system for substance of doctrine" are not identical. The one therefore cannot be substituted for the other. If there were no other difference between them, it is enough that the one is definite and univocal, the other is both vague and equivocal. The latter expressions may have two very different meanings. By substance of doctrine may be meant the substantial doctrines of the Confession;

that is, those doctrines which give character to it as a distinctive confession of faith, and which therefore constitute the system of belief therein contained. Or it may mean the substance of the several doctrines taught in the Confession, as distinguished from the form in which they are therein presented. It will be at once perceived that these are very different things. The substance or essence of a system of doctrines is the system itself. In this case, the essence of a thing is the whole thing. The essential doctrines of Pelagianism are Pelagianism, and the essential doctrines of Calvinism are Calvinism.

But the substance of a doctrine is not the doctrine, any more than the substance of a man is the man. A man is given substance in a specific form; and a doctrine is a given truth in a particular form. The substantial truth, included in the doctrine of original sin, is that human nature is deteriorated by the apostasy of Adam. The different forms in which this general truth is presented, make all the difference, as to this point, between Pelagianism, Augustinianism, Romanism, and Arminianism. It is impossible, therefore, in matters of doctrine, to separate the substance from the form. The form is essential to the doctrine, as much as the form of a statue is essential to the statue. (In adopting a system of doctrines, therefore, the candidate adopts a series of doctrines in the specific form in which they are presented in that system.) To say that he adopts the substance of those doctrines, leaves it entirely uncertain what he adopts. The first objection then to this view of the meaning of the phrase, "system of doctrine," is, that it is contrary to the simple historical sense of the terms. *What a man professes to adopt is "the system of doctrine," not the substance of the doctrines embraced in that system.*

2. Another objection is, that it is contrary to the mind of the Church. The Church, in demanding the adoption of the Confession of Faith as containing the system of doctrine taught in the Holy Scriptures, demands something more than the adoption of what the candidate may choose to consider the substance of those doctrines. This is plain from the words used, which, as we have seen, in their plain import, mean something more, and something more specific and intelligible than the phrase "substance of doctrine." The mind of the Church on this point is rendered clear beyond dispute by her repeated official declarations on the subject. The famous adopting act of the original Synod, passed in 1729, is in these words: "Although the Synod do not claim or pretend to any authority of imposing our faith on other men's consciences, but do profess our just dissatisfaction with, and abhorrence of such impositions, and do utterly disclaim all legislative power and authority in the Church, being willing to receive one another as Christ has received us to the glory of God, and admit to fellowship in sacred ordinances, all such as we have grounds to believe Christ will at last admit to the kingdom of heaven, yet *we are undoubtedly obliged to take care that the faith once delivered to the saints be kept pure and uncorrupt among us, and so handed down to our posterity; and do therefore agree that all ministers of this Synod, or that shall thereafter be admitted into this Synod, shall declare their agreement in, and approbation of the Confession of Faith, with the Larger and Shorter Catechisms of the Assembly of Divines at Westminster, as being, in all the essential and necessary articles, good forms of sound words and systems of Christian doctrine, and do also adopt the said Confession and Catechisms as the confession of our faith. And we do also agree, that all Presbyteries within our bounds shall always take care not to admit any candidate of the ministry into the exercise of the sacred functions, but that declares his agreement in opinion with all the essential and necessary articles of said Confession, either by subscribing the said Confession and Catechisms, or by a verbal declaration of their assent thereto as such minister or candidate shall think best.* And in case any minister of this Synod, or any candidate for the ministry, shall have any scruple with respect to any article or articles of said Confession or Catechisms, he shall at the time of making said declaration, declare his sentiments to the Presbytery or Synod, who shall, notwithstanding, admit him to the exercise of the ministry within our bounds, and to ministerial communion, if the Synod or Presbytery shall judge his scruple or mistake to be only about articles not essential and necessary in doctrine, worship, or government. But if the Synod or Presbytery shall judge such ministers or candidates erroneous in essential and necessary articles of faith, the Synod or Presbytery shall declare them incapable of communion with them. And the Synod do solemnly agree that none of them will traduce or use any opprobrious terms of those who differ from us in extra-essential and not necessary points of doctrine, but treat them with the same friendship, kindness, and brotherly love, as if they did not differ in such sentiment."

This fundamental act, passed in 1729, has never been either repealed or altered. It has on several occasions been interpreted and reaffirmed, but it has never been abrogated, except so far as it was merged in the readoption of the Confession and Catechisms at the formation of our present Constitution, in the year 1788. This important document teaches, first: That in our Church the terms of Christian communion are competent knowledge, and a

creditable profession of faith and repentance. The Synod, say they, "admit to fellowship in sacred ordinances, all such as we have grounds to believe Christ will at last admit to the kingdom of heaven." Second: That the condition of ministerial communion is the adoption of the system of doctrine contained in the Westminster Confession of Faith and Catechisms. This is expressed by saying: "We adopt the said Confession and Catechisms as the confession of our faith." For this is substituted as an equivalent form of expression, "agreement in opinion with all the essential and necessary articles of said Confession." That is, "all the essential and necessary articles" of the system of doctrine contained in the Confession. Third: That the only exceptions allowed to be taken were such as related to matters outside that system of doctrine, and the rejection of which left the system in its integrity. That this is the true meaning and intent of the act is plain, first, because the Synod in 1730 expressly declared, "That they understand those clauses that respect the admission of entrants or candidates, in such sense as to oblige them to receive and adopt the Confession and Catechisms at their admission, in the same manner, and as fully as the members of the Synod did, that were then present.

3. Not only are the plain meaning of the words, and the animus imponentis opposed to the interpretation of the ordination service now under consideration, but that interpretation is liable to the further objection, that the phrase "substance of doctrine" has no definite assignable meaning. What the substance of any given doctrine is cannot be historically ascertained or authenticated. No one knows what a man professes, who professes to receive only the substance of a doctrine, and therefore, this mode of subscription vitiates the whole intent and value of a confession. Who can tell what is the substance of the doctrine of sin? Does the substance include all the forms under which the doctrine has been, or can be held, so that whoever holds any one of these forms, holds the substance of the doctrine? If one man says that nothing is sin but the voluntary transgression of known law; another, that men are responsible only for their purposes to the exclusion of their feelings; another, that an act to be voluntary, and therefore sinful, must be deliberate and not impulsive; another, that sin is merely limitation or imperfect development; another, that sin exists only for us and in our consciousness, and not in the sight of God; another, that sin is any want of conformity in state, feeling, or act, to the law of God; do all these hold the substance of the doctrine? What is the substance of the doctrine of redemption? The generic idea of redemption, in the Christian sense of the word, may be said to be the deliverance of men from sin and its consequences by Jesus Christ. Does every man who admits that idea hold the substance of the doctrine as presented in our Confession? If so, then it matters not whether we believe that that deliverance is effected by the example of Christ, or by his doctrine, or by his power, or by the moral impression of his death on the race or the universe, or by his satisfying the justice of God, or by his incarnation exalting our nature to a higher power. The same remark may be made in reference to all the other distinctive doctrines of the Confession.

4. This system has been tried and found to produce the greatest disorder and contention. Men acting on the principle of receiving the Confession for substance of doctrine, have entered the ministry in our Church, who denied the doctrine of imputation, whether of Adam's sin or of Christ's righteousness; the doctrine of the derivation of a sinful depravity of nature from our first parents; of inability; of effacious grace; of a definite atonement; that is, of an atonement having any such special reference to the elect, as to render their salvation certain. In short, while professing to receive "the system of doctrine" contained in the Westminster Confession and Catechisms, they have rejected almost every doctrine which gives that system its distinctive character. It was this principle more than any other cause, and probably more than all other causes combined that led to the division of our Church in 1838, and it must produce like disasters should it again be brought into practical application among us.

What every minister of our Church is bound to do is to declare that he "receives and adopts the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures." *The words "system of doctrine" have a fixed, historical meaning.* The objection that it is an open question, what doctrines belong to the system and what do not, and therefore if the obligations be limited to the adoption of the system, it cannot be known what doctrines are received and what are rejected, is entirely unfounded. If the question, "What is the system of doctrine taught by the Reformed Churches?" be submitted to a hundred Romanists, to a hundred Lutherans, to a hundred members of the Church of England, or to a hundred sceptics, if intelligent and candid, they would all give precisely the same answer.

There is not the slightest doubt or dispute among disinterested scholars as to what doctrines do, and what do not belong to the faith of the Reformed. The Westminster Confession contains three distinct classes of doctrines. First, those common to all Christians, which are summed up in the ancient creeds, the Apos-

tles', the Nicene and the Athanasian, which are adopted by all Churches. Secondly, those which are common to all Protestants, and by which they are distinguished from Romanists. Thirdly, those which are peculiar to the Reformed Churches, by which they are distinguished, on the one hand, from the Lutherans, and on the other from the Remonstrants, or Arminians, and other sects of later historical origin. From the Lutherans the Reformed were distinguished principally by their doctrine on the sacraments, and from the Arminians, by the five characteristic points of Augustinianism, rejected by the Remonstrants, and affirmed at the Synod of Dort by all the Reformed Churches, viz.: those of Switzerland, Germany, France, England and Scotland, as well as of Holland. What those points are everybody knows. First. The doctrine of the imputation of Adam's sin, i.e., that the sin of Adam is the judicial ground of the condemnation of his race so that their being born in sin is the penal consequence of his transgression. Secondly, The doctrine of the sinful, innate depravity of nature, whereby we are indisposed, disabled, and made opposite to all good. Therefore there can be no self-conversion, no cooperation with the grace of God in regeneration, as the Arminians taught, and no election not to resist as the Lutherans affirmed. With this doctrine of absolute inability consequently is connected that of efficacious, as opposed to merely preventing and assisting grace. Thirdly. The doctrine that as Christ came in the execution of the covenant of redemption, in which his people were promised to him as his reward, his work had a special reference to them, and rendered their salvation certain. Fourthly, The doctrine of gratuitous, personal election to eternal life; and, Fifthly, The doctrine of the perseverance of the saints. It is a matter of history that these doctrines constitute the distinguishing doctrines of the Reformed Churches. And, therefore, any man who receives these several classes of doctrine (viz.: those common to all Christians, those common to all Protestants, and those peculiar to the Reformed Churches,) holds in its integrity the system of doctrine contained in the Westminster Confession. This is all that he professes to do when he adopts that Confession in the form prescribed in our Constitution. *A man is no more at liberty to construct a system of theology for himself, and call it the system contained in the Confession of Faith, than he is authorized to spin a system of philosophy out of his head, and call it Platonism. The first argument, therefore, in favor of this interpretation of our ordination service is that it is in accordance with the literal, established meaning of the words, and attaches to them a definite meaning, so that everyone knows precisely what the candidate professes.*

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THE SOUTHERN PRESBYTERIAN JOURNAL
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CHILDRENS Page



A Scavenger

The Adjutant Stork is a greedy bird. It feeds on spoiled food and garbage. In cities of India it is unlawful to kill this bird with the long beak and elastic stomach, because it gobbles up garbage in the dirty streets. Even after its hunger is satisfied, the Adjutant Stork stores the ugly food in its stomach annex and carries it away to feed on tomorrow. Some greedy people eat more than they need just for the sake of eating. I saw a greedy boy take both hands full of Cookies when the plate was passed around. That is not nice! And there are some folks who look for ugly things in people to talk about. They seem to have an appetite for moral garbage and spread it around. There is some good to find in everybody if we expect it and look for it. "He that repeateth a matter separateth very friends" (Prov. 17:9) "Be kindly affectioned one to another with brotherly love; in honor preferring one another" (Rom. 12:10) And you will not be like the Stork that feasts on the bad, but like the bee that sips the nectar, even from the noxious weeds.

E.



LESSON FOR AUGUST 10

By THE REV. J. KENTON PARKER

Justice In Government

Background Scripture: Deuteronomy 16:18-20; 17:14-20; II Samuel 23:1-8; I Kings 2:1-4; Amos 5:11-15; Romans 13:1-8

Devotional Reading: Isaiah 9:2-7

We cannot expect perfection in government until the King returns in glory to set up His Kingdom. Isaiah gives us several beautiful pictures of that time. One of these is our Devotional Reading for today, in which we have these familiar verses so often read at Christmas time: "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

We do expect a certain amount of Justice in Government, and we have a right to expect that our rulers and ruling bodies will treat all our citizens fairly. The Prophets had a great deal to say to the rulers of Judah and Israel in regard to this matter of justice. Under the Theocracy God was Ruler and Judge but certain men like Moses and Joshua were given positions of authority, and under them, there were minor officials. God, the Judge of all the earth, commanded these men to be just in administering the laws of the land.

I. *Judges and Officers*: Deuteronomy 16:18-20.

These minor officials were to judge the people with just judgment. We remember that at first Moses tried to take care of all this, but he was persuaded by Jethro and also commanded of God to appoint these men to look after all the smaller cases and leave Moses to settle the more difficult matters. In these verses Moses is telling these men the command of God as to their conduct in office. They are never to wrest judgment, nor have respect of persons, or take a gift, for a gift blinds the eyes of the wise. They are to never pervert the words of the righteous, but be absolutely just.

When there is doubt as to the integrity of our judges our whole system of government is in danger, for our judges have the last word to say and the nine men who compose our Supreme Court can decide finally any case that comes to them. How important to have the best men and wisest men on this court. Then in the other courts it is very vital to have men above all suspicion for many cases never get beyond the lower courts. In many respects the judicial branch of our government is the most important part. Congress can pass laws, but the courts apply these laws to our people.

II. *The King*: What sort of man is he to be? Deuteronomy 17:14-20.

It was not until Samuel's time that Israel demanded a king. Gideon refused to be a king. Moses was a prophet and he foresaw that the people would demand a king. He sets forth here some of the qualifications. Think of how nearly all the kings failed to live up to these specifications.

The king was to be one of their own brethren, never a stranger. He was to be chosen of God. He was not to multiply horses to himself. (Solomon violated this). Neither shall he multiply wives (Solomon and David violated this). He was to have a copy of the book of the law (few of them paid any attention to this). He was to read this book of the law that he might not be proud and might observe to do the commands of the Book.

These commands are applicable today. Even where we elect our rulers they should take heed to themselves and not be lifted up (get the "big head") but read and follow the Bible. May God give us such men! Some of the kings were good and some bad, and it is this way today. A God-fearing King or President is a blessing to the land: others can be a curse. It was true in Israel; it is true today.

III. *Blessing of a Good King*: II Samuel 23:1-8.

David, far from perfect, was nevertheless a king after God's own heart. He never swerved in his loyalty to his God. There is not a trace

of idolatry in David. He sinned grievously but he repented sincerely. His greatest virtue was his love for his God and his loyalty to him. We see his faith and love and loyalty in the many Psalms which he wrote.

His words here are very beautiful: The God of Israel said, the Rock of Israel spake to me. He that ruleth over men must be just, ruling in the fear of God. David on the whole was such a man. "And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain."

A good king, a good ruler, brings a rich blessing upon the land. We see this illustrated in some of the kings of Judah. One of the most outstanding examples of such a blessing is the long reign of Queen Victoria of England. That country reached the height of her glory under this Christian Queen. The words of David are truly applicable to her and to her reign. It was also a blessing to the whole world for we had peace and good will as a whole. Gladstone helped to make it a glorious era for England and the world.

IV. *David's Charge to Solomon*: I Kings 2:1-4.

David's time came to die and he charged Solomon his son. First ,he exhorted him to be strong and show himself a man. Then he charged him to keep the charge of the Lord and walk in his ways, that it might be well with him and that God would establish his word with David that there shall not fail thee a man on the throne of David.

We know that Solomon failed. He departed from God and the kingdom was divided when his son Rehoboam took the throne. Israel reached the peak of glory under Solomon, but the seeds of unrest were planted by him, for he oppressed the people and became an apostate. He seems to have come back to God in his latter years. If he had followed in the footsteps of David and taken his advice his reign would have been a glorious one. He allowed his heathen wives, "outlandish women" to turn his heart from God. He was not true to God as David had been.

V. *Solomon's Wise Choice*: I Kings 3:1-14.

Solomon began wisely and well. When God appeared to him at Gibeon and said, Ask what I shall give thee, he asked for a splendid thing, "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." God was very much pleased with his answer and promised him wisdom and also riches and honour. Then he tells him that "if thou wilt walk in my ways and keep my commandments, as thy father David did walk, then I will lengthen thy days." As we have seen, Solomon did not walk as David walked. He got wisdom, riches and honour, but he departed from God and brought a curse upon the land. It is somewhat puzzling to understand how such a wise man could be guilty of such folly. After all, wisdom is not a substitute for goodness. It is better to be good than wise.

VI. *Mighty Sins*: Amos 5:11-15.

Let us notice some of these sins. First, *oppression* of the poor, "your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them." This is still one of the sins of governments. Their transgressions were manifold and their sins mighty. They afflict the just, they take a bribe, and they turn aside the poor in the gate from their right. *Injustice* was their next great sin.

Hate the evil, and love the good, and establish judgment in the gate. This was the proposed remedy. There must be a real repentance and hatred of evil. How America needs this exhortation today! We *are in love with sin.* We seem to turn this around: we love the evil and hate the good. This is not true of all of us, but it is true of entirely too many in our land. We need to Repent, to turn from our wicked ways.

VII. *Subjection to Authority*: Romans 13:1-8.

Let every soul be subject unto the higher powers. Paul lived when Rome ruled the world and some Roman emperors and officials were very bad men. Yet Paul does not encourage disobedience or rebellion. He says not a word about overthrowing such a government. He accepts these rulers as being ordained of God. God is Sovereign and if He allows wicked men to rule for a time, then we are to be in subjection to them. This is the clear teaching of these verses.

As a whole even bad government is better than no government; anarchy. Even evil rulers are not a terror to good works but to evil. Usually bad rulers respect good people. This is not always the case, but law and order requires these officers to be a terror to evil workers. They sometimes persecute the good, for they persecuted the Christians, but Paul is stating a general principle, that officers of the law are looking for evil men.

We are not only to be in subjection but we are to pay our taxes. It costs to keep law and order and we are to support those in authority.

We grumble a great deal about taxes and we often see where tax money is wasted, but as good citizens we are to be honest, even if those in authority are dishonest. We are to give tribute to whom tribute is due. We are to honor the office a man holds even when we cannot honor the man.

Here, as everywhere, love is the guiding principle. If we love our country we will be law-abiding citizens giving no occasion for those who rule over us to accuse us of disloyalty. In these troublous times these are safe and sane words of advice from the Apostle Paul. May we Christians be the best citizens in America. Our country needs our support and our prayers. There are those who would destroy our government, and in spite of its faults, we believe it is the best form of government in the world.

YOUNG PEOPLES Department



YOUTH PROGRAM FOR AUGUST 10

By THE REV. B. HOYT EVANS

Priority - East Germany

Scripture — Ephesians 6:10-18

Suggested Hymns:

"A Mighty Fortress Is Our God"

"Work, For the Night Is Coming"

"Christian, Dost Thou See Them?"

Note to Program Leader:

(This program presents the third financial objective for the year. It will be worthwhile to remind your young people of the two objectives already considered, (1) new churches for Leopoldville in the Belgian Congo and (2) scholarship aid for Arab refugees. Whether you receive a special offering for Bonhoeffer House or assign a part of your budget for this work, be sure to have a prayer of dedication for your gift, and remember to pray for the people who serve as leaders in the house and for the young German Christians who come there for help and inspiration.)

Program Leader's Introduction:

All of us are undoubtedly aware that Germany is a divided land. The settlement at the close of World War II created an Eastern Zone under control of Communist Russia and a Western Zone with British, French, and American sectors. Sometimes it seems that there is almost as much difference between life in the two zones of the same land as there is between life in the United States and Russia. The city of Berlin is located in the Eastern, or Russian, Zone, but the city itself is divided into two parts. The Western part of Berlin is an island of western culture surrounded by a communist state. The Bonhoeffer House, which is located in West Berlin, is itself like an island of unfettered Christianity to young German Christians who live under the watchful eye and strict rules of East German Communism.

Our third financial objective of the year is to contribute to the support of Bonhoeffer House in West Berlin. Our speakers will describe in greater detail the problems encountered by Christian young people in a communist state and how the Bonhoeffer House can help to meet their spiritual needs.

First Speaker:

What would it be like to be a Christian young person in a communist country? The Rev. John Healey is well qualified to answer the question. Mr. Healey is a minister of the Presbyterian Church, U. S. A. For five years following World War II Mr. and Mrs. Healey made their home in West Germany. Their "calling" there was to be mother and father to homeless German lads who were trying to learn a trade. They are called apprentice boys. Many of these boys had come from the Eastern Zone. For an up-to-date report, hear an excerpt from a letter written by Mr. Healey on June 23, 1958.

"Just last week a young American pastor and his wife visited us in Paris. I questioned him about recent news from the East Zone. He had been in East Berlin and had talked with some of the Christians there. He confirmed a fact I had known about, namely that the Communist regime in Eastern Germany is making an all-out effort to win the allegiance of the German young people. It is the practice in Germany for practically all young people to be confirmed in the Christian church at the age of 14 years. This practice still continues in the East Zone churches, but is being constantly attacked and undermined by the Communists. In place of the church confirmation ceremony the Communists have substituted a state allegiance ceremony (called "Jugendweihe") in an attempt to convert the youth to Marxism. It is a well known fact that the young people who spurn the state ceremony and accept the church confirmation are discriminated against in the schools. That is, they receive low or failing marks, whereas the Communist youth are granted top scholastic honors.

(One of our apprentice boys said this had happened to him!) The Communists are very clever about it, of course, and present a state ceremony which is almost identical to that of the church — the main difference being that of one's final allegiance (the state or the Lord). Nevertheless they are having difficulty winning over the Christian young people who remain true to their faith."

Second Speaker:

Mr. Healey's letter gives us an idea of what it costs to be a Christian in East Germany. Such knowledge makes us more appreciative of the freedom we have and of the Christian heritage which is ours. It also makes us want to do something to encourage and strengthen those young German Christians who are remaining true to their faith. In supporting the work of Bonhoeffer House in Berlin we have an opportunity to do that something.

Bonhoeffer House is named for Dietrich Bonhoeffer, a famous pastor, writer, and martyr of the Nazi regime. The house is open to young Christians who are permitted, from time to time, to cross over from Communist country into West Berlin for short visits. It is not merely a place to obtain food and shelter, although that is important. There is inspiration and Christian instruction to be had which serves not only to strengthen the faith of the visitor but to supply his heart and mind with truth and comfort to share with Christian friends on the other side of the Iron Curtain.

We cannot send missionaries to East Germany, but we can provide inspiration for the Christians who already live there, and they can carry the Good News to their people. At present, the Communists are fairly lenient about allowing young people to cross over into West Berlin. We do not know when the policy will change. Now is the only sure time for us to be bearing witness through the ministry of the Bonhoeffer House. Let us be glad for this opportunity to uphold the hands of Christians in Communist Germany, and let us pray that our gifts will be used to make their faith strong.

Prayer of Dedication

NEWS of CHURCHES around the World

WORLD MISSION RECEIPTS

Budget for 1958	$4,530,000.00
Received to date	1,634,242.48
Percentage of Annual Budget received for 1958	36.07%
Balance needed for 1958	2,895,757.52

The General Fund and Interchurch Agencies

Statement of Receipts

January 16 - June 30, 1958

The General Fund Agencies	
Budget for 1958	$1,120,151.00
Receipts to date	229,275.60
Percentage of annual budget received to date	20.46%
Balance needed for the year	$890,875.40
Interchurch Agencies	
Budget for 1958	$28,314.00
Receipts to date	6,995.19
Percentage of annual budget received to date	24.70%
Balance needed for the year	$21,318.81

Meeting of Board of Church Extension

Atlanta, Ga. — (PN) — The Board of Church Extension, meeting at the Presbyterian Center here in July, announced that the Board's receipts for its work during 1958 are currently running 9.7% ahead of receipts during a similar period of 1957.

Mr. G. B. Strickler, treasurer of the Board, stated that the percentage of increase has continued to climb throughout the year, but that the percentage trails far behind the budgeted increase approved by the General Assembly of 1957. The budget of the Board, as the result of the addition to its work of a new Division of Homes and Christian Welfare, and the Assembly-wide boost of 20% in the benevolence budget approved by the General Assembly of 1957, is approximately 27% higher in 1958 than in 1957, the treasurer explained.

Actual receipts from living donors, Mr. Strickler reported, were $378,000 through June 1.

Increases were also reported in the total funds for building loans, which the Board makes to churches of the denomination as funds are available. This fund now totals $1,511,561, an increase of $13,600, as result of interest earned. Of this amount, $1,183,583 is already on loan, $162,000 is ear-marked for loans approved but not yet closed. Only $165,977 is available for loans, and some of this was used when the Board approved 15 new loans, some of them among those tentatively approved and awaiting closure.

In other important actions, the Board re-elected as its chairman Dr. Ben Lacy Rose, of Union Theological Seminary, Richmond, Va. Dr.

Warner Hall of Charlotte, N. C., Covenant Presbyterian Church, was elected vice-chairman.

A feature of the Board meeting was the presentation of the first formal report of the new Division of Homes and Christian Welfare. Dr. Edward Grant of Baton Rouge, La., chairman of the Division, presented the report which outlined the progress made in efforts to establish the Divisional staff, and defined the philosophy and function of the new Division. The report was approved by the Board.

Employment of a consultant to the Division had been announced at an earlier meeting of the Board, and Dr. Grant presented Dr. Alan Keith-Lucas of Chapel Hill, N. C., to the Board as the consultant. Since the beginning of his association with the Board as consultant, Dr. Keith-Lucas has been named a member of the Board by the General Assembly, so was reporting in a dual capacity as one serving the Board temporarily in advisory capacity, and as one working within the Division to set up the staff of the Division.

The statement of philosophy declares, in part:

"The Division of Homes and Christian Welfare is an agency of the General Assembly assisting Synods and Presbyteries in planning services for children, older people and other groups for which they wish to provide Church-sponsored social service.

"The Division accepts completely the desirability of the complete synodical or presbyterial ownership, control and support of these services which now exist, as indicated by existing charters and by-laws of individual institutions; it believes firmly in the principle that consultation to be of value must be desired and that the right to act as consultant must be earned; it in no way desires to be the sole source of consultation for those to whom its services are offered or to duplicate services that are more readily or more efficiently obtained elsewhere. At the same time it is available to groups anywhere in the church seeking assistance, counsel, studies, information, or an organization through which their common problems may be considered or given expression."

The statement defined the possible functions of the Division as providing consultation to church groups wishing to set up, expand, or re-think programs for children, older persons, or those in need of nursing care; making studies of needs for such services or the current programs being carried on; maintaining research and informational files on this field; aiding in arranging conferences and workshops in the field; working with Church courts, trustees, and other concerned groups toward establishment of standards for such homes and programs; working with seminaries and training schools in training personnel for such work and in encouraging persons to become interested in it; working with church papers and other publications, and producing pamphlets, books and other materials to interpret the Church's work in this field; exploring means for obtaining better trained personnel; acting as the representative within the General Assembly for matters concerning those who operate or work with such homes and programs; and collecting statistical material for proper interpretation of this work.

Another major action was taken when the Board voted approval of a $200,000 working fund for the use of the Division of Evangelism and the Centennial Committee of the General Assembly. The fund will be used to advance the cause of the chief emphasis for the 1961 Centennial Year, when the Church will put its emphasis on evangelism. The fund will be used in intensified evangelism education through conferences and workshops, through the preparation of special evangelistic films for use in churches and possibly on television, preparation of special study books, etc. The Centennial Committee has already determined that a special offering that will be taken during the Centennial Year will go to aid reformed churches around the world, and to strengthen the evangelistic out-reach of the Presbyterian Church, U.S. The $200,000 working fund will make available to the Division of Evangelism and the Centennial Committee funds with which to do the work outlined prior to the receipt of the offering.

Study of Ministry to Industrial Workers, which the General Assembly of 1958 asked the Board to undertake, after the Assembly had received a number of overtures asking that the Board set up a Division for work in this area, was assigned to a special committee. The committee has representatives from the Board itself, from its staff, and from the Church at large. Included are Board members Dr. Ben L. Rose, the Rev. William Brown, and the Rev. J. Davison Philips; staff members, Mr. Hal Hyde and Dr. James Carr; and members at large, Dr. William Anderson, Richmond; the Rev. Sidney Anderson, Columbia Seminary, Decatur; and the Rev. Henry Quinius, Austin Seminary, Austin.

Another overture referred by the Assembly to the Board, concerned the possibility of enlarging the boundaries of the Church, reaching outside the states in which it presently works. This matter was docketed for discussion by the Board in November, and the chairman of the Board was asked to have information and tentative proposals ready.

The Board also took special note of the work of Miss Lois Calhoun, Sunday School Extension worker, who has worked in this field for 13 years. She has been instrumental in organizing more than 30 churches and chapels during this period. A special article on her accomplishments is being prepared for publication, the Board was told.

KNOXVILLE PRESBYTERY — SYNOD OF APPALACHIA

The Presbytery of Knoxville met in its Stated Summer meeting in the Chattanooga Valley Presbyterian Church, Route 3, Chattanooga, Tenn. The Church, however, is located in Georgia. This was the first time Presbytery met in this new church, and all were delighted with the building and the gracious hospitality of the people. Rev. C. E. Gammon, D.D., pastor of the Central Church, Chattanooga, was elected Moderator. Rev. Charles Burton was the host pastor.

Three young men were taken under the care of Presbytery as Candidates for the Gospel ministry:—W. Donald Munson, Jr., from the Lookout Mountain Church; Arthur Harry Pflug, also from the Lookout Mountain Church, and Edward Heneger from the Knoxville First Church. This makes 28 young men under the care and oversight of our Presbytery.

Rev. James D. Newsome was received from the Presbytery of Southwest Georgia and a commission was appointed to install him as pastor of the Mars Hill Church, Athens, Tennessee.

Three young men came before Presbytery seeking Ordination. The examinations were approved

and commissions were appointed to ordain and install them. They were: Mr. Harry Hassall, who accepted the call of the Concord Church; Mr. Harry Philips, who accepted the call of the Rivermont Church (This Church was organized in Chattanooga less than a year ago); Mr. Horace Tyler, who accepted the call of the Fairview Church, Chattanooga.

Rev. C. McCoy Franklin resigned from two of his churches, Madisonville and Center, in order that he might accept the call of the First Church, Lenoir City. This is another new church. He was installed pastor there on July 13th. The Center Church has called the Rev. William Childress for a part of his time, and he will be installed pastor there.

At a recent called meeting of Presbytery, Licentiate James Morrison was examined and a commission was appointed to ordain him. This was done on June 29th.

D. R. Greenhoe, S. C.

Bristol—King College graduate Samuel Jackson Cartledge of Decatur, Ga., son of Dr. and Mrs. Samuel A. Cartledge of Columbia Theological Seminary, has been awarded a Danforth Graduate Fellowship, according to an announcement from Dr. Kenneth I. Brown of the Danforth Foundation.

Some sixty such fellowships were awarded this year by the Danforth Foundation to young men preparing for college teaching. Selection was made, according to the Foundation, "on the basis of outstanding academic ability, personality congenial to the classroom, and integrity and character, including serious inquiry within the Christian tradition."

Mr. Cartledge plans to begin work toward his doctorate in Romance Languages this fall at Yale University. He was graduated with honors from King College, Bristol, Tenn., in 1955, and has this spring completed his tour of duty with the U. S. Army in Frankfurt, Germany.

Mr. Cartledge's fellowship is the fifth award won in nation-wide competition by King College graduates and faculty this spring. Earlier announcements included the Woodrow Wilson Fellowship awarded to Mr. Leonard H. Gibbs, Instructor in Biology and 1957 graduate of King; a Leopold Schepp Foundation Scholarship to Miss Virginia Glenn, 1954 graduate and Assistant Professor of History; a Rockefeller Brothers Theological Fellowship to Mr. Calvin McLaughlin of Rogersville, Tenn., who was graduated in June; and a Danforth Teachers' Grant to William C. Robinson, Jr., Professor of Bible at King. Mr. Gibbs will study at Harvard, Mr. McLaughlin and Mr. Robinson at Yale, and Miss Glenn at Johns Hopkins University or the University of North Carolina.

FLORIDA

Miami — (PN) — Ground was broken July 13 for one of the most modernistic church buildings in South Florida by the congregation of St. John's Presbyterian Church.

The plant will be constructed in three stages. First to be built will be a chapel seating 350 worshipers and an educational wing accomodating 250. Later construction will consist of an additional educational wing and office space. In the final stage of construction will be the main sanctuary seating 600 persons.

The first unit will be erected at a cost of about $165,000. All the buildings are to be air-conditioned. Work on the first section is to be completed this fall.

St. John's Presbyterian Church was founded in 1926 and has 330 members. The Rev. Sterling Hunter, pastor, turned the first ground for the new building during the ceremony.

The new chapel will have V-shaped, precast column sections supporting a concrete roof. Diamond filler panels of cement enamel and glass will be so designed that they may be removed at a later date and replaced with stained glass panels. The interior of the chapel will have the appearance of a vaulted cathedral. The end walls will be of brick. Wood lattice screens will be at the altar and wood panelling at the rear.

A precast, prestressed concrete pylon in front of the chapel will hold carillon bells.

GEORGIA

Atlanta — (PN) — Dr. Rual W. Stephens, an elder in the Morningside Presbyterian Church, Atlanta, has been named new Atlanta deputy school superintendent. Dr. Stephens is presently superintendent of school area 6 in this city.

A. C. Latimer, president of the Atlanta Board of Education who made the announcement, said, "The board wants formally to emphasize instruction and curriculum. We feel that Dr. Stephens is the best qualified man to build up our instruction program."

Dr. Stephens was formally nominated by Miss Ira Jarrell, city school superintendent, and the nomination was confirmed by the board.

The new deputy superintendent will fill a remaining year and a half term of Dr. Kenneth Williams who resigned last November to become president of Ocala Florida Junior College.

Dr. Stephens is a native of Lawrenceburg, Tenn., where he has taught in elementary and high schools. He holds a bachelor's degree from Mid-Tennessee State College; a master's degree in arts from Peabody College and a master's in education from the University of Georgia.

He joined the Atlanta school system in 1937 as mathematics teacher.

In 1942 he entered the U. S. Air Force, after which he returned to teach mathematics and social studies at an Atlanta high school. He became counselor at Henry Grady High School in 1949 and principal of the school in 1950. He became superintendent of Area 6, his present position, when the area was formed in 1956.

Dr. Stephens is a member of the American Education Research Association and a member of the National Council for Better Schools.

His wife is head of the mathematics department at Murphy High School in Atlanta. The Stephens have two sons.

NORTH CAROLINA

Maxton — Presbyterian Junior College has announced the appointment of Charles G. Jackson, of Bolivar, Ohio, as professor of Sociology and Bible. He will be head of the department of Sociology. Mr. Jackson, accompanied by Mrs. Jackson and their young son have already arrived

in Maxton and are living in the house previously occupied by Professor Koesy.

Mr. Jackson is the son of a Presbyterian minister. His father is now secretary of the Board of Trustees of Westminster College in New Wilmington, Pa. Mr. Jackson graduated from Westminster College in 1952. He studied one summer at the University of Pittsburgh, and received his M. A. degree from the University of North Carolina in 1953. He attended Pittsburgh Zenia Theological Seminary 1953-57, with success in his studies. He has taught American Government, World History, Economics, Sociology, Spanish, American History, and English at the secondary level. His hobbies are wood-working and gardening. In college he played football and soccer, and took part in track. He is a member of Phi Alpha Theta and Alpha Sigma Phi. Mrs. Jackson is a graduate in music.

DISTRICT OF COLUMBIA

Washington — Dr. James DeForest Murch has been appointed managing editor of Christianity Today, international journal with the largest circulation of any magazine directed to the Protestant ministry.

Murch, for 13 years the editor of United Evangelical Action, will assume his new duties September 1. His appointment fills a post vacant since April, 1957, when Larry Ward resigned as managing editor to work with World Vision, Inc.

Prior to his association with United Evangelical Action, official organ of the National Association of Evangelicals, Murch was editorial secretary of Standard Publishing Company in Cincinnati.

He holds the M. A. from the University of Cincinnati and the A. B. from Ohio University, plus an honorary doctorate from Northwest Christian College, Eugene, Oregon.

Murch is a past president of National Religious Broadcasters and the National Sunday School Association.

He is an ordained Disciples of Christ minister and author of several books, including "Cooperation Without Compromise."

NORTH CAROLINA

Orange Presbytery. At the request of Rev. J. A. McIntyre the pastoral relations between him and the Randolph Presbyterian Church of High Point have been dissolved as of July 15th and he was transferred to Fayetteville Presbytery where he becomes pastor of the Berea, Plainview and Providence Churches. This action was taken by the Commission on the Minister and His Work, of which Mr. Harold P. Morrison is chairman.

R. H. Stone, Stated Clerk

Presbytery of Albemarle — Russell B. Fleming, pastor of the West Haven Church of Rocky Mount, North Carolina, was dismissed by Albemarle Presbytery to Granville Presbytery to accept the call of the Western Boulevard Church in Raleigh.

Pastoral relations have been dissolved between John E. Murray and the West New Bern Church, New Bern, North Carolina, in order that he may pursue further studies.

Kings Mountain — (PN) — The Rev. P. D. Patrick, for more than 23 years pastor of First Presbyterian Church here, and also pastor of Dixon Presbyterian Church, has resigned effective September 1, to become field representative of Columbia Theological Seminary.

Charlotte — (PN) — B. F. Matthews, Vice-President and Secretary of Belk Brothers Company, Charlotte, and for 50 years an elder in the Presbyterian Church, died while on vacation at Myrtle Beach, S. C., July 2.

Mr. Matthews was a member of Myers Park Presbyterian Church here, where the funeral was held on July 4th.

The son of the late W. M. and Sarah Houston Matthews, Mr. Matthews began his 60-year career with Belk Stores when he was 16 years old. He was founder of the boys' department of Belk Store, and was considered one of the South's authorities on men's and boy's clothing. Only this past May, Mr. Matthews completed a tour of the Belk Department Store chain between Charlotte and Paris, Texas.

He entered the mercantile business as a protege of the late William Henry Belk, founder of the chain of nearly 400 Belk Stores.

A brother, the late J. Houston Matthews, operated the Belk Store in Gastonia, N. C.; another brother William McGill Matthews was treasurer of the Charlotte store; and Henry Matthews, another brother is manager of the store in Macon, Ga.

Mr. Matthews had served as president of the Charlotte Merchants Association, was chairman of the Home Federal Savings and Loan Association, held an honorary lifetime membership in the Charlotte Young Men's Christian Association, was a Rotarian and a member of the Charlotte Chamber of Commerce.

The veteran merchant died of a heart attack.

Funeral services were conducted by his pastor, the Rev. James E. Fogartie, and Dr. Warner L. Hall, pastor of Covenant Presbyterian Church in Charlotte.

Survivors include his wife; a daughter, Mrs. H. Stokes Munroe, Jr., of Charlotte; a sister, Miss Janie Matthews of Charlotte; two brothers, W. McGill Matthews, Charlotte; and Henry Matthews of Macon, Ga. Three granddaughters of Charlotte also survive.

TEXAS

Houston — (PN) — The Rev. Daniel A. Baker was officially installed as pastor of the Second Presbyterian Church here, July 13, by a commission of the Brazos Presbytery.

The Rev. Malcolm Purcell, executive secretary of the presbytery, presided and propounded the constitutional questions. Dr. Charles L. King, pastor of the First Presbyterian Church, preached the sermon.

Robt. F. Sabom of the Memorial Drive Presbyterian Church gave the charge to the pastor and Karl H. Oelfke of St. Philip Presbyterian Church charged the congregation.

John W. Baker, father of the Rev. Baker, and a ruling elder was an invited member of the commission.

The Rev. Baker was pastor of the Wynnewood Presbyterian Church of Dallas for 10 years before coming to Houston. He is a graduate of the University of Texas and Austin Theological Seminary. He received his master's degree in theology at Princeton.

The Presbytery of Northeast Texas convened in the Westminster Church of Corsicana on July 8, with 73 ministers, 85 elders, and 56 deacons in attendance. The deacons were present by special invitation of the Presbytery for the purpose of participating in the presentation of the Stewardship Committee's report.

The Rev. Eugene E. Wood, pastor of the Westminster Church in Corsicana was elected Moderator. The Rev. T. Frank George of Paris was elected Temporary Clerk.

The Rev. Lawrence M. Malloy was received from the Presbytery of Brazos and was commissioned by the Church Extension Committee to begin a new work in Dallas County. The Rev. Snowden I. McKinnon was received from the Baptist Church and a commission was appointed to install him as pastor of the Hope Church, Dallas. The Rev. Thurman B. Levacy was received from the Cumberland Presbyterian Church and a commission was appointed to install him as pastor of the First Church, Winnsboro. The Rev. E. W. McLaurin was received from the Presbytery of Brazos and he was honorably retired. Dr. McLaurin has recently retired as professor in Austin Presbyterian Seminary.

A highlight of the meeting was the reception of eleven candidates for full time Christian service, nine of them as candidates for the ministry and two as candidates for lay service. Peter W. Pillsbury of the Churchill Way Church, Dallas; Frank Seaman of First Church, Tyler; Robert Schermerhorn, Jimmy Dan Sanders, Lloyd S. Kriedler, and Gene Ellis all from the Highland Park Church, Dallas; Edwin B. Courson, Churchill Way, Dallas; and Robert Butts, First Church, Dallas; along with Carl Eaton, Westminster Church, Dallas, were received as candidates under the care of the Presbytery. Miss Ann McAlpine of Grand Avenue Church, Sherman and Jerry Sechrist of First Church, Kilgore, were received under the care of Presbytery as candidates for lay service.

In addition to the usual examination required by the Book of Church Order, the Presbytery of Northeast Texas requires each candidate to have an interview with a professional psychologist who gives aptitude tests with particular relation to full time Christian Service. These tests are provided by the Presbytery, the expense being paid by the Presbytery and reports are submitted to the chairman of the Candidate Committee.

Mr. William Newton Todd was received as a candidate from the Presbytery of New Orleans, was examined for licensure and ordination and a commission was appointed to ordain him and to install him as Assistant Pastor of the Oak Cliff Church, Dallas.

An outstanding feature of the meeting was a two hour session devoted to Stewardship. In anticipation of this presentation all churches of the Presbytery had been invited to send deacons to this meeting. The presentation consisted of the Program of the Church by L. R. Klein of the Highland Park Church and E. A. Dean, Synod's Executive and Artie Barnett, ruling elder of the West Shore Church, discussed how the whole program is implemented from the General Assembly to the local church. John M. Hamilton of the Casa Linda Church was Master of Ceremonies and Gilbert Reeves of the First Church, Tyler, presented the latest aids, both visual and others that are available to the individual churches.

The Presbytery adopted a record budget for benevolences in the total amount of $510,547 for 1959. Under the leadership of John L. Morrison, Jr., chairman of the sub-committee on Budgets and Audits, this amount was allocated to the individual churches of the Presbytery. The program also called for an addition of $17,500 over and above this figure for capital improvements in the two camps operated by the Presbytery.

The Presbytery was also informed that the churches of Dallas County were being asked for $89,650 in an over and above offering for extension work in Dallas and Dallas County.

The next meeting will be held on November 11 in the Bowie County Larger Parish of Texarkana.

Resolution

Whereas God in his divine love has called his faithful servant, Bertram M. Larson, D. D., to his eternal reward, we the members of the Session of the Trinity Presbyterian Church, of the Everglades Presbytery, hereby resolve in a regular stated meeting, to recognize with sincere appreciation, the countless time and energies Dr. Larson afforded us while serving Christ as Superintendent of Home Missions.

We further resolve, to acknowledge in the spirit of Christian love, that these personal efforts were highly instrumental in Trinity's Church's receiving many immeasurable blessings.

Be it further resolved that we at Trinity recall that from our earliest pioneering days as a mission ministry that we had come to know Dr. Larson as a counselor, a pastor, and a friend.

Therefore, let it be resolved that we adopt this resolution this 22nd day of June 1958 and that a copy of such be sent to his wife Lucille, and to each of his children, all to whom we extend our deepest expression of sympathy. The Session further carries with this resolution the recommendation that sufficient copies be sent to our Church papers for publication.

B. W. Ingram
Clerk of Session

Bible Mastery Campaign for October, 1958

The twenty-ninth annual BIBLE MASTERY CAMPAIGN will be held this October, 1958. The Gospel according to St. Mark is the selected reading this year. The plan of the BIBLE MASTERY CAMPAIGN is to choose a portion of Scripture for daily, repeated reading throughout the month of October.

Patsors are encouraged to preach from that Scripture during the month and enlist the congregation in the daily reading. Bookmarks, descriptive leaflets and commital cards are printed as aids to this desired goal. Bible teachers can well use the reading from Mark as a study for their groups.

This year St. Mark has been chosen with a daily reading of at least four chapters as the ideal. We let the Scripture itself be its own interpreter, so the plan is approved by people in the various denominations. Readers are to be found in many countries throughout the world. God speaks to

adults and youth through His Word. Read the Bible—and let Him speak to you.

Three pieces of literature are printed by BIBLE MASTERY. Free copies may be secured by writing to the address listed below and enclosing a stamped, self-addressed envelope. (Requests coming from outside the U.S.A., please enclose an "International Reply Coupon" to cover mailing costs.) Quantity priced for the literature is as follows: Descriptive leaflet, $1.00 per 100; Commital Card, 50c per hundred, and Bible Bookmark, 50c per hundred. Postage will be paid when the money accompanies the order. (International Reply Coupons" acceptable for quantity orders.)

Bible Mastery Month
Rev. Lloyd D. Roti, Director
15820 Military Road
Seattle 88, Washington

Connection and Concord

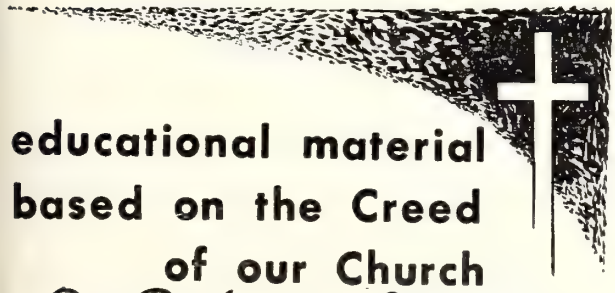
"By one Spirit are we all baptized into one body."—I Corinthians 12:12-19.

It is only in the spirit that real union is born. Every other kind of union is artificial, and mechanical, and dead. We can dovetail many pieces of wood together and make the unity of an article of furniture, but we cannot dovetail items together and make a tree. And it is the union of a tree that we require, a union born of indwelling life. We may join many people together in a fellowship by the bonds of a formal creed, but the result is only a piece of social furniture, it is not a vital communion. There is a vast difference between a connection and a concord.

Many members of a family may bear the same name, may share the same blood, may sit and eat at the same table, and yet may have no more vital union than a handful of marbles in a boy's pocket. But let the spirit of a common love dwell in all their hearts and there is a family bound together in glorious union.

And so it is in the spirit, and there alone, that vital union is to be found. And here is the secret of such spiritual union. "By one Spirit are we all baptized into one body." The Spirit of God, dwelling in all our spirits, attunes them into glorious harmony. Our lives blend with one another in the very music of the spheres.

—John Henry Jowett, D. D.: "My DailyMeditation for the Circling Year," page 152, May 31st.
H. T. Bridgman

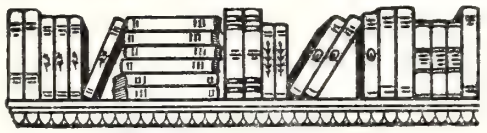




PRESBYTERIAN JUNIOR COLLEGE

Division of Consolidated Presbyterian College of Synod of N. C.
EDUCATIONAL EXCELLENCE FOR OUR MOST VALUABLE ASSET—OUR YOUTH.
Fall Session Begins September 6, 1958

LOUIS C. LAMOTTE, PRESIDENT
Maxton North Carolina



BOOKS

INTERCESSORY PRAYER. Edward W. Bauman. Westminster Press. $2.00.

The author states that he has written this book for those who wish to pray for others with power, love and understanding. He explains that intercession is fundamentally a creative encounter with God and an experience of real communion in which God finds man and man finds God. Intercession, he says, is more than praise or petition, for the intercessor carries others up to God on the wings of his prayers. The book is designed to meet the needs of that growing and inquiring company of individuals who are discovering the holy joy of lifting others up into the divine light through prayer.

—J.R.R.

A TIME APART. Virginia Ely. Fleming H. Revell Co. $2.50.

To make available daily devotional material for young people when they most need a challenging and helpful guide, Virginia Ely has developed this book especially for young people. Quotations by great men and women, Scripture selections and prayers have been chosen especially for young people facing new and exciting experiences in school, work, church, home and their relationships with others.

THE STUDY OF OLD TESTAMENT THEOLOGY TODAY. Edward J. Young. James Clarke & Co. 10s, 6d.

Dr. Young, one of America's ablest Old Testament scholars, was invited to deliver 4 lectures on the occasion of the dedication of the new premises of the London Bible College in May of this year. This volume gives some of the more important points that must be considered in any serious study of Old Testament theology. Dr. Young believes that the Scriptures are authoritative and trustworthy and it is only upon such a base that a true study of Old Testament can be conducted.

The first lecture discusses, "Old Testament Theology and History." Dr. Young contends that to arrive at a better evaluation of modern Old Testament theology and a better understanding of Old Testament theology in general, we must study such in relation to history. The reason he assigns to this is "the religion of the Bible is a religion that is founded squarely upon certain things that God did in history. According to the Bible there was a definite intrusion of the supernatural into the affairs of men." Concluding this splendid lecture, Dr. Young states, "It is necessary today

to stress the importance of history. Remove from it its historical basis and there is no Christianity. For the Christian religion is founded squarely upon certain things which God did in history. Remove from it its historical basis and there can be no true study of Old Testament theology."

"The Nature of Old Testament Theology" is the subject of Lecture II. The main thrust of this chapter is found in this paragraph, "The study of Old Testament theology, therefore, if it is to do justice to the phenomena, will recognize the Scriptures as a special Divine revelation. It will operate upon the principles of Christian theism. It will also seek to do full justice to the character of special revelation as progressive. It will not seek to discover Christian doctrine where that doctrine is not to be found, but it will keep in mind the fact that all Scripture was spoken by the God of truth. It will, therefore, not shy away from this revelation, but will recognize that it is truly a preparation for the final revelation in Jesus Christ. Most earnestly, and based upon sober grammatico-historical exegesis, will it endeavor to do full justice to the progressive character of the Old Testament revelation."

Lecture III, called "The Content of Old Testament Theology," is rich in material that could be of real value to the minister of the gospel. This lecture discusses especially the Covenant and the author believes that it has pleased God to make known His truth to mankind by means of a covenant. In the subject matter with which the Old Testament theology is concerned is that covenant which God had made with man for the purpose of man's salvation.

The final chapter deals with "The Influence of Old Testament Theology." Dr. Young believes that the great influence of Old Testament theology has been in the field of systematic theology. He writes "It is here that Old Testament theology has wrought its blessed influence for the formulations of truth made by theologians and by the councils of the church have been in line with the teaching of the Old Testament itself."

This learned and gifted author has many volumes to his credit but in none do we find so much that is stimulating and enlightening as this recent work. We urge ministers and intelligent Christian laymen to purchase this volume. It has much to offer.

—J.R.R.

CRUDEN'S DICTIONARY OF BIBLE TERMS. Alexander Cruden. Baker Book House. $3.50.

This volume sheds light on terms used in Scripture which may puzzle the reader or which may have a variety of meaning depending on the context. Equally enlightening are Cruden's comments on the historical and geographical terms used in the Bible. Brought together in this volume are Cruden's helpful notes on Scripture terms which are interspersed in his unabridged concordance. Notes have been added to several of his articles on natural history. More lengthy are Cruden's comments on the scriptural use of words. Anyone engaged in the study of the Bible will find this to be an extremely helpful reference book.

THE PRICKLY PEAR. Capt. Eric .G. Fisk. Moody Press. $.50.

This volume contains mission stories from Moslem lands. Evidence of the need for taking the emancipating gospel to those in the grip of Islam is set forth incontrovertibly in these pages. The purpose of their compilation has been to give the reader a clearer understanding of the essential nature of Islam and a deeper insight into the realities of everyday missionary service among Moslems as messengers of the crucified Redeemer.

SIX TALKS ON FAMILY LIVING. Henry R. Brandt. Moody Press. $1.00.

Dr. Brandt is a Christian psychologist. This book contains the substance of 6 lectures on parent-child relations. The content is based upon experiences gleaned as a parent consultant and from marriage and family counseling. None of the talks represents complete treatment of the topic under consideration, but all contain excellent suggestions for successful family life.

BOLD WHITE STRANGER. Florence E. Beausay. Zondervan. $2.50.

This volume is the first prize winner in Zondervan's $1,000 Teen-age Contest. Young readers will enter wholeheartedly into the fast-moving adventures of Hans and Peter and their Eskimo friends. They'll shiver too at the seemingly indestructible and ghostly "Bold White Stranger" — ferocious three-legged timber wolf who preyed upon an entire section of the frontier, man and beast alike. Teen-agers will be struck as well with the power of the Gospel and how it works even in this far northern border of civilization. They'll see how God speaks in every language to every people and calls out His own, whether white or brown.

PROUD WATERS. Lon Woodrum. Zondervan. $2.00.

Proud Waters is a saga of one man's courage in the face of the town's hatred and bitterness. The volume shows how bitterness can be conquered with the Word of God. The author is an evangelist and packs a lot of evangelistic truth in this novel.

WINKY'S BIG SURPRISE. Ken Anderson. Zondervan. $1.50.

This volume is in the "Winky" series. It is an exciting and appealing Christian adventure story. It can be enjoyed by boys and girls from 9 to 14 years of age.

THE SILVER CORD. Sallie Lee Bell. Zondervan. $2.50.

Romance, tragedy and war are the ingredients that are woven into the fabric of this exciting, rapid-paced story. The characters we meet here have their counterparts in real life. This volume shows how God takes the tangled threads of two lives and others and weaves them into The Silver Cord. This imaginative story is full of real life drama and impact.

TOGETHER WE'LL DO IT. Dorothy C. Haskin. Zondervan. $2.50.

Here is a mature Christian novel with a strong and meaningful message. You will be caught up in this fast moving story of two young people who wanted God's best for their lives — and found it after a heart-breaking search. We see here that material success is not an adequate goal for

life. Tim thought it was — but Anne knew differently. How these two patched up their differences and made a rewarding life for themselves is an absorbing story.

THE LOGIC OF TRAGEDY. Angel Martinez. Zondervan. $2.00.

Evangelist Martinez has the gift of presenting old truths in a new and unforgettable manner. The 8 sermons in this volume are marked by freshness and absence of dullness. They contain an evangelistic warmth that will bless the heart of the reader.

THE BARRIER. Sallie Lee Bell. Zondervan. $2.50.

This is another prize winner in Zondervan's $5,000 Christian Fiction Contest. It is the story of unpredictable love. Here we are shown how one lovely and irresistible girl changed the lives of three men as she sought to break the "barrier" to reach the man she couldn't help loving.

THE LETTERS TO THE CORINTHIANS. William Barclay. Westminster Press. $2.50.

In the ancient world, Dr. Barclay reminds us, the Parthians had a certain custom — they would not give their young men a meal until they had broken sweat. It is true to say of Paul's letters, says Dr. Barclay that they will not give the man who studies them a meal unless he is prepared to break mental sweat. But if a man is prepared to make the effort of study, Paul's letters will give him not a meal but a banquet. This volume, therefore, is prepared to stimulate thought and effort. Those who are willing to put forth the mental energy will find the study of these two epistles a glorious experience.

Anyone desiring to study I and II Corinthians can find much that is helpful in this volume. The author is highly suggestive and writes in a flowing style. For the most part the author's theology is within the main stream of evangelical Christianity. At times he does not appear to always follow the Reformed interpretation of theology. Occasionally he is weak in his theological interpretations. For example on page 235 the author seems to indicate that the influence of the atonement of Christ is exclusively on man. If the atonement of Christ is a justifying act and by it the justice of God was satisfied surely it must have had some influence upon God Himself. This the author overlooks.

This volume is especially helpful in its ethical insights. For instance on page 85 the author affirms, "No man has any right to claim a right to indulge in a pleasure, to demand a liberty which may be the ruination of someone else. It may be that he has the strength of mind and will to keep that pleasure in its proper place; it may be that course of action is safe enough for him; but he has only himself to think about; he must think of the weaker brother. A pleasure or an indulgence which may be the ruin of someone else is not a pleasure but a sin."

FAITH IN ACTION. Theodore H. Epp. Zondervan. $2.95.

In this series of messages based on the 11th chapter of Hebrews, Dr. Epp defines faith and shows how faith reacts in life. The re-occuring theme here is that one learns faith by exercising it. In each of these Bible centered messages the author shows his devotion to the Word of God and considerable ability in his exposition.

BOUGHT BY THE BLOOD. Robert G. Lee. Zondervan. $2.95.

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SIMPLE SERMONS ON SIMPLE THEMES. W. Herschel Ford. Zondervan. $2.00.

This volume deals with great truths of the Gospel, on a level that all can understand and profit from. The author shows that the Gospel is simple yet its implications are complex. The author clearly presents startling examples of what God can do for human beings in thoroughly Scripture-centered language. The author is a gospel preacher of strength and power.

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THE BOND SLAVE. Sallie Lee Bell. Zondervan. $2.50.

The Bond Slave is a romance of Bible times that brings to life a forgotten era. Against the dramatic canvas of Israel's exodus from Egypt under the inspired leadership of the patriarch Moses, is told the tender gripping story of Caleb and Zoan—two hearts searching for happiness but finding only bitterness and misunderstanding.

THE EVIDENCE OF GOD IN AN EXPANDING UNIVERSE. J. C. Monsma. Putnam. $3.75.

Four centuries ago, John Calvin concluded that on all His works God has inscribed his glory in characters so clear, unequivocal, and striking, that the most illiterate and stupid cannot exculpate themselves by the plea of ignorance. Today Dr. Monsma has gathered and edited this testimony from forty of our leading scientists calling at-

tention to some of this varied testimony. For Professor Frank Allen, "The adjustments of the earth for life are too numerous to be accounted for by chance," they require the Infinite Mind, that is God. Dr. P. C. Aebersold concludes that for man and the universe there was a beginning and a Beginner and that the physical order of the universe and the miracle of life had a divine origin and guidance. For Dr. Edwin Fast when one looks behind the natural laws he comes to the unaffected words of Genesis, "In the beginning God . . . " In their simplicity there is the majesty of Truth Divine. Col. Paul E. Adolph, M.D., has found ample confirmation for his conviction of the reality of God in his own medical practice.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own Interpreter,
And He will make it plain.

This survey of sundry testimonies in many fields of science is a most helpful work for one's course in Apologetics and several of my students have gotten it for themselves and for friends.

Wm. C. Robinson
Columbia Theological Seminary
Decatur, Ga.

HOW TO WIN A SUNDAY SCHOOL CONTEST. Margaret Graham and Nancy Bates. Scripture Press. $2.00.

This volume compiled and written by Margaret Graham and Nancy Bates provides a gold mine of successful ideas for building larger Sunday School attendance through the contest method. The material has been chosen from the many entries in the National Christian Life Magazine contest. While the contest method may be overdone, this volume does make a good reference book for this purpose.

HOW TO GET ALONG WITH YOUR PARENTS. William W. Orr. Scripture Press. $.30.

The theme of this book is that children can get along with their parents and parents can get along with their children. The author believes that if both are willing to follow the suggestions made in this book there will be no doubt as to the outcome because each was made for each other.



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A Critic of Calvinism Speaks

"The early protestant congregations were but half emancipated from superstition, and shrank from pressing their doctrines to extremes; and half measures meant half-heartedness, convictions which were half convictions, and truth with an alloy of falsehood. Half measures, however, could not quench the bonfires of Philip of Spain. . . . The Reformers required a position more sharply defined and a sterner leader, and that leader they found in John Calvin. . . . For hard times hard men are needed, and intellects which can pierce to the roots where truth and lies part company. It fares ill with the soldiers of religion when 'the accursed thing' is in the camp. And this is to be said of Calvin, that so far as the state of knowledge permitted, no eye could have detected more keenly the unsound spots in the creed of the Church, nor was there a Reformer in Europe so resolute to exercise, tear out and destroy what was distinctly false . . . so resolute to establish what was true in its place and make Truth, to the last fibre of it, the rule of practical life."

J. A. Froude, CALVINISM

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EDITORIAL

Peripheral Christianity

The great weakness of contemporary Protestantism is its obsession with the periphery of Christianity, maintaining many spokes to the wheel and emphasizing the rim of Christian activity while neglecting the hub of the Christian faith itself.

We are all familiar with the ancient Indian rope trick in which the fakir throws a rope high in the air, (behind some convenient covering), and later climbs up out of sight.

This fakir has nothing on much to be seen in modern Protestantism. The writer has been carefully reading the voluminous daily reports of Religious News Service, averaging some 20 pages of religious news at home and abroad. After weeks of such study it is depressingly obvious that much of the activity in contemporary Church life is at the periphery — around the rim of the wheel — with these activities delineated by the spokes of innumerable councils, commissions, committees, organizations, *ad multiplicity*.

But in so much of this the hub is entirely absent. There seems to be almost an obsession against any reference to the content of Christian truth. As long as an individual or a congregation or a denomination is *active* the basis and source of that activity seems to be of minor importance.

Last Summer one of the most publicized young ministers of our time preached in one of New York's most famous pulpits. (He has now left the ministry). A friend of the writer, a discerning woman not given to a spirit of criticism, heard this man preach and later remarked: "He said nothing the most beautifully I have ever heard it said."

Is not the Church in the gravest danger of saying nothing beautifully? Unless the redeeming love of God is presented in the person and work of the Lord Jesus Christ *what* is there to preach? Unless the Christ who is preached is the Christ of the Scriptures *who* is there to be preached? And unless man's sinful and lost condition and Christ's redeeming and keeping work are stressed *why* preach at all?

In our obsession with the peripheral things of Christianity we cater to the pride and restless energies of the flesh while we suppress the one thing without which any activity becomes so much beating of the air. This is not to say that Christianity does not have its periphery. Without the outward living of the Christian faith it becomes a mockery. A wheel consisting solely of a hub is a caricature. A hub with spokes alone will wobble and disintegrate. A wheel is a perfected combination of hub, spokes, and rim. The trouble with so much of Protestantism today is that we emphasize the spokes or organization and the rim activities while we carefully refrain from looking at the hub of Christian doctrine from which and by which alone Christianity becomes effective; and all because it is "controversial" to affirm the content of the Christian faith itself.

Little wonder that so many Church-sponsored activities are fruitless! Little wonder that the average church member has not the ability to give a reason for the faith he professes! Little wonder the Church makes such a limited impact on the world as a whole. The reason is that Christians, the real representatives of Christianity in the daily grind of world affairs, *have* never been indoctrinated with the Christian faith. In this one particular we could well take a lesson from Communists — they are thoroughly indoctrinated in their hellish philosophy.

It should be an obvious fact that no wheel can be strong or effective without a sturdy hub. With equal forcefulness it can be demonstrated there can never be a truly strong Church without an intelligent doctrinal faith as the basis from which will flow effective Christian living. But it is an inescapable fact that Protestantism

eschews the strong meat of Christian doctrine because it is "divisive" and we seek a unity of organization and activity *based on a willingness to play down Christian doctrines* upon which the Christian faith *must* be built if it is to be translated into true Christian living.

"Saying nothing beautifully," or living our lives individually or corporately without the presence and power of the risen Saviour, is a travesty on Christianity.

Nothing could possibly mean as much to the Church as a return to the Holy Scriptures as the basis for all of our preaching, teaching and living. Study books, programs, etc., *about* the Bible should be dropped in favor of intensive study of the Bible itself. In this there would be far less of human wisdom and much fewer programs of reformation, but it would eventuate in far more lives influenced by the Holy Spirit and transformed by the living Christ — and these transformed lives would do more to evangelize the world than all of the present peripheral activities of the Church put together.

For a change let us go back to the hub of Christian doctrine and begin building the wheel of Christian faith, organization and program squarely on that hub.

—L.N.B.

The Seal of Scholarship

We marvel at and glory in intellectual brilliance. We honor every achievement of the scholar and scientist. In the medical profession, in which we were active for forty years, we were continually profited by and used advances in drugs, techniques, equipment and procedures which came with startling and increasing tempo. For all of these we were and are profoundly thankful.

However, scholarship is never absolute. No matter to what heights the mind may go in philosophical study or in scientific achievement it has never and can never be perfect, nor can it be complete. While phases of learning are true, their scope is limited. It must therefore be admitted that human understanding and achievement carry with them the limitations of the finite — they are never infinite.

What then is the seal of true scholarship? Regardless of the field of research or endeavor, a scholarship which begins with a recognition of and responsibility to God is scholarship at its best. A reverential trust in God is the very *beginning* of wisdom and to either question or reject the God of the universe may be compared to a man entering a library to discover the wisdom to be found there while denying the existence or authority of the authors whose books he studies.

By the works of creation God has made it possible for every man on the earth to come to a speculative knowledge of His presence, power and sustaining grace. Through the written and Living Word He has made it possible for us to know His attributes of love, mercy, justice and holiness. Therefore we are without excuse if we fail to recognize Him as the Sovereign God, the Saviour of our souls and the Lord of life.

Writing to the Roman Christians Paul says: *"Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:"* (Romans 1:19-20)

In his letter to the Colossians he says: ". . . *the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words."* (Col. 2:2b-4)

We live in a time when man's faith is being led astray through all kinds of enticing words; when even in the field of religion a concept of God, of Christ and of man is being propagated which has little in common with the biblical revelation.

Furthermore, as marvelous as are the discoveries of science, and as potent as they are for constructive living (or self destruction), all that has been or will yet be discovered is not only relative but is infinitesimal in the light of the Sovereign God of the universe. Little wonder that the psalmist, speaking of the arrogance and presumption of rebellious man, says: *"He that sitteth in the heavens shall laugh: the Lord shall have them in derision. . . . Kiss the Son, lest he be angry, and ye perish from the way,*

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when his wrath is kindled but a little. Blessed are all they that put their trust in him." (Ps. 2: 4 and 12).

All of which leads us to affirm that the final authority for man is not to be centered in either the philosophical conclusions or the scientific discoveries of man but rather in the inspired truths of divine revelation. John Calvin, in his *Institutes of the Christian Religion,* speaking of man's attempts to reason himself to faith, wrote: ". . . . the testimony of the Spirit is superior to all reason."

This is a humbling conclusion. We prefer to reason ourselves into an acceptable faith. We are glad to accept the reasoning of others. But God honors an humble and contrite heart and gives grace to him whose mind, heart and will are open to and submissive to His most Holy Spirit.

Paul, warning against a pseudo-intellectualism abroad at that time (and still with us today), wrote to his spiritual son, Timothy: *"O Timothy, guard most carefully your divine commission. Avoid the Godless mixture of contradictory notions which is falsely known as 'knowledge'—some have followed it and lost their faith"* (I Tim. 6:20-21, Phillips)

Within the limits of human achievement the highest scholarship begins and ends in according to God His rightful place in His universe and also in our own hearts and minds.

—L.N.B.

The Characteristics of the Christian

There are many facets of Christianity and Christian living but in a broad sense they may be summed up in three words—*faith, love* and *hope.*

The Apostle Paul expresses this in these words: *"But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."* (I Thes. 5:8)

It is only through the exercise of *faith* that we become Christians for it is by faith that we reach out and accept the reality of Christ, both as to His person and also as to His work for us.

It is by *love* that we demonstrate to our fellowmen, and to God, the reality of the faith which we possess.

It is because of that which Christ has done for us that we possess the *hope* of salvation. It is this hope which gives us the proper perspective between this life and the next and it is this hope which makes the Christian faith gloriously real for now and for eternity.

In the 13th Chapter of 1st Corinthians we are told of the abiding qualities of faith, hope and love and it is made very plain that love is the greatest. But it is questionable whether there can be true love in the biblical sense without faith and hope as accompanying virtues.

All of which leads to the conclusion that a Christian should be so imbued with these God-given graces that his life should be a sweet fragrance to those with whom he associates. And this leads to the further observation as to how very far short we all come to measuring up to the obligations and privileges of our calling. We will all be wise to ask ourselves whether faith, love and hope have transformed our way of life to the extent that men see in us qualities which in turn make them glorify our Heavenly Father for His saving and keeping grace.

—L.N.B.

Honey Out of The Rock

I have been rereading some of Boreham's delightful books and came again to his story of "Marjorie". Marjorie was ninety-two when Dr. Boreham visited her and got his text for Sunday. She was blind but in her blindness she had had the Lord as her companion, and she told him some of her touching experiences.

"I was only a girl when I entered into the *sweetness of religion",* and she told him of the rapture of her first faith. The whole world was transfigured. She told of the joy she found in her own secret communion with the Lord, and Jesus seemed to come and walk with her. Her Bible became a new book and the village sanctuary the dearest spot on earth to her.

Then came the days of trials and affliction. She married and in one dreadful week buried two of her boys. Then her husband, "the soul of my soul" was snatched from her side. In those days her faith almost failed until "all at once, a Hand seemed laid gently upon my shoulder and a Voice sounded in my ear", "Am I a man that I should lie?" "I felt chastened and rebuked. Then through my tears, I prayed as I have never been able to pray before. A great peace soothed my broken spirit. In those days I entered into the *power of religion".*

Then, Dr. Boreham asked her how it was now. Would you say that you now enjoy the *sweetness* or the *power? I have them both,* she cried in a perfect transport of delight.

Dr. Boreham had found his text for the following Sunday: "With honey out of the rock have I satisfied thee"; the sweetness and the power of Christ. His name is the sweetest name on earth and all power is given to Him. "I can do all things through Christ which strengtheneth me". We need "Honey out of the Rock".

—J.K.P.

Time Moves On

The title of this article is a commonly accepted saying, but it is not true. Time does not move on. Time remains constant and everlasting. It is we who move on, through time, or rather through a very small section of it.

The fact is, the only things that do not move on are God and time. Time is the theater. God is the sole Spectator, and across the stage moves the universe and everything in it. God Himself told Moses that He was I AM, meaning no past or future, just Present.

As we, the actors for a little while, move across the stage before Him, what does He see? Is He proud of His handiwork? Can you think of any other reason for His creating us except that we might serve Him and glorify Him? Are our lives doing that?

It is a solemn thought that He sees our lives as a finished product much as we might see a patchwork quilt. Some people are just throwing their lives together hit or miss. Others are following a definite pattern with God as the centerpiece and each act of life a definite addition to the symmetry and beauty of the completed whole.

Keep in mind that you are merely a traveler through time and that time belongs to God and that you are weaving your pattern each day.

When you finish the course will you present to your Maker a thing of beauty or a hodge-podge?

God and time remain. We move on.

—R.LeC.

Recognition and Appreciation

The tender and affectionate relationship between pastor and congregation is one of the beautiful things in the Christian experience, but it seldom gets into print. Newspapers and gossip would rather advertise some little friction between pew and pulpit, usually the result of unreasoning criticism and a lack of sympathy and cooperation on the part of the pew. A multitude of inconspicuous ministries, calls, night and day, on the pastor with limited time for study and sermon preparation or for relaxation and complete rest is usually the lot of the under-shepherd. Now and then, but all too rarely, this is recognized and spoken of by the pew and it works out good for all.

Below is a fine example of such recognition and appreciation, published in the bulletin of the Decatur, Ga., Presbyterian Church, in the pastor's absence.

—W.C.S.

Four Fruitful Years

While our Pastor is away and not able to edit the Bulletin, I will remind ourselves that Dr. J. Davidson Philips began his work with our Church on July 15, 1954. During these four years, an average of 4 members a Sunday have joined the church, and our gifts per Sunday have been nearly $5,000. We have built a manse and the new McGeachy Building and bought additional land. We have initiated radio broadcasting of the morning service. In addition to a heavy preaching schedule of good sermons, Dr. Philips has won his Ph.D. degree, has been a key member of the very important curriculum Committee of the Board of Christian Education for the Assembly, and he has served on the Assembly's Board of Church Extension. He has steered the Christian Education Committee of the Synod of Georgia through its most fruitful three year period with campaigns for Student Work and the Camp for our Presbytery. Dr. Philips is a Trustee of Agnes Scott College, Presbyterian College, and the Presbyterian Home. No minister of our General Assembly is more highly regarded than he, and few are in greater demand for important work, and he is still young! We may well be humbly grateful that God brought him to us, and that we have Kay and the children, too!

—James R. McCain, Clerk of Session



Sir:

Dr. Bell's articles simply fascinate me — so deeply consecrated, practical and uses such beautiful language to put over his high thoughts. His "Lest We Forget" is a gem. Wasn't he fine on those T.V. statistics — youth watching? When can his great mind spend time on his patients?"

Mrs. R. M. Dobyns, Denver, Col.

Editor's Note: Dr. Bell retired from the practice of surgery after a second heart episode two years ago. He now gives all of his time to Christian work.



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My Opinion of Billy Graham

By Evangelist John D. Jess

(Wheaton, Illinois Radio Ministry)

Editor's Note: The following article has just been received and we are printing it so that our readers may use it where needed. As has been the case with every great evangelist, Mr. Graham has been the victim of attacks from the modernists (to be expected because they do not believe the gospel which he preaches), and from extreme "Fundamentalists" who seem to spend their time attacking others rather than engaging in constructive Christian work.

To illustrate to our readers the extremes to which some of these people have gone: Prior to the New York Crusade Mr. Graham was the guest of 1,200 supporters of the Crusade at a dinner given in the Commodore Hotel. On the tables in the banquet hall were the cards found on most tables in hotel dining rooms announcing a wine list. These were of course ignored and no one drank anything stronger than coffee. The program consisted of a stirring message by Mr. Graham and the personal testimonies of four people who in years past had accepted the Lord under Mr. Graham's preaching.

But one of the detractors of Mr. Graham circulated a report which in turn was passed on to hundreds of others, to the effect that "Billy Graham served whiskey" at this meeting. This editor wonders how low some people can get in their attacks on Billy Graham.

Perhaps too much has already been written pro and con about Evangelist Billy Graham. Countless words and man-hours have been invested in human appraisal of this international figure and his ministry. The brisk controversy, aimed at determining "is he is or is he ain't" continues unabated.

Many friends have written me for my opinion of Mr. Graham. In complying, I find it difficult to oppose the estimate of some of my best friends. Nevertheless I feel obligated to express my personal judgment of the man — a judgment that time alone will justify or condemn.

I. THE MAN

What kind of a man is Billy Graham?

1. He is kinder than his critics.

Few men have been the target of sharper epithets than has Billy Graham — epithets hurled, for the most part, from the most unlikely sources, the household of faith! — but if Billy has ever made public rebuttal or has spoken unkindly of his critics, I have never heard him do so.

In my opinion, Billy is much more Christian in this respect than those who villify him.

2. He is not mercenary.

Billy Graham could be, at his choosing, one of the nation's wealthiest men. Others, in like position, have capitalized on their fame and popularity. But Billy accepts a very modest salary for a man of his position — only $15,000 a year. This is less than he pays some of his co-workers.

One love offering from one of his tremendous audiences would make him a rich man. In my opinion, few men in his position would have been able to resist the temptation. Billy's refusal to benefit financially from his popularity makes him outstanding.

3. He has a clean record.

To my knowledge, there are no "dark" chapters in Billy's life. He talks and acts like a Christian gentleman in all places and circumstances. Fellow Christians need not apologize for his conduct or excuse his past. He is "the husband of one wife," a devoted husband and father. His closest friends say he is an humble man, living what he preaches.

II. HIS MESSAGE

What about Billy Graham's message?

1. It is uncompromising.

Billy's messages are fearless and plain. He uses freely such words as "saved," "born again," "hell," "judgment," "sin," etc. Whether he is addressing an assembly of pastors, a legislative body or a nation-wide television audience, his message is the same — Jesus Christ, and Him crucified." His most severe critics admit this.

When one considers the pressures that undoubtedly are brought to bear upon Mr. Graham by the "fence-straddlers" to trim his message, this uncompromising attitude is greatly to his credit. The modernists on his committees get it "right between the eyes" like everyone else.

2. It is simple.

His sermons are sometimes simple almost to the point of childishness. But the important

thing is, he gets them across in the power of the Holy Spirit. The results bear ample testimony to that fact.

In a day when there is so much religious intrigue, camouflage and double-talk, the simple gospel as Billy presents it is as refreshing as a stream in the desert!

3. It is Biblical.

There is not the slightest trace of departure from the faith in Billy's preaching. His doctrine is sound. He rides no hobbies. His most repeated phrase is, "The Bible says." He believes and preaches the Bible to be the inspired Word of God.

III. HIS METHODS

Being somewhat hypercritical of modern-day evangelistic methods, I have watched Billy closely for signs of professionalism — or, in other words, a "loaded" invitation. His invitations are as honest as a minister of the gospel can make them.

Billy employs no tricks, no "gimmicks," no double meanings to get people forward. He does not depict the Christian life as easy or "romantic." I cannot see how people could fail to understand exactly what they are doing when they respond to his invitation.

His critics, however (that is, among the conservatives), are more concerned with Billy's "bed-fellows" than with anything else. Admitting all that I have just said, they turn to his so-called "unholy associations."

They say —

"Billy Graham allows modernists on his sponsoring committees."

Apparently this is true — that is, if repetition constitutes proof. It seems quite obvious, however, that conservative theology is not a requisite for participation in his campaigns. If these reports be true, some liberals have been assigned to the planning committees, some have been invited to sit on the platform during his crusades, and in some cases modernists have been called upon to lead in prayer.

I am quick to confess that, to me, this is a new approach to the problem of mass evangelism. There is no question but that some of Billy's critics consider this a brazen sell-out to the cause of modernism. Very frankly, I do not profess to understand it. I know I understand it too little to criticize it.

On the surface, this looks like a violation of Paul's admonition to "have no fellowship with the unfruitful works of darkness." I have strong doubts, however, that Billy Graham and his associates have any "fellowship" with these liberals. Being worlds apart theologically, there could be no basis for fellowship.

I prefer to give Mr. Graham the benefit of the doubt and to believe that he sees in this arrangement an opportunity to get some modernistic pastors and their people saved. They do have souls, you know — for Jesus died for them the same as He died for you and me. I prefer to believe, also, that Billy feels that this arrangement allows him to be "made all things to all men, that he might by all means save some." Jesus preached endlessly to the Scribes and Pharisees — the difference being that He somehow failed to get these hypocritical gentlemen to sponsor His campaigns!

Of this I am sure: previous attempts by "big name" evangelists to reach the modernistic pastors and their flocks have failed. If Billy Graham has found an effective way of reaching them with the gospel, I cannot find it in my heart to criticize his success.

Others say —

"He advises his converts to join the church of their choice."

The danger here, as the contenders see it, is that his crusades will add great numbers of new members to the liberal churches, thus increasing their already bulging membership rolls.

I will not argue the fact that there is real danger in allowing a new-born babe in Christ to select his own church. It is not a pleasant prospect to see new Christians starving to death in a religious "mausoleum."

However, in all fairness, we must seek to appreciate the problem with which Mr. Graham and his sponsors are faced. Never in any union endeavor are new Christians advised to join a certain church or denomination. Such a procedure would bring a terminus to the city-wide character of the meetings. Mr. Graham believes that those who are sincere in their decision for Christ will be given divine discernment as to the right church in which to fellowship. The Bible does say, "As many as are led by the Spirit of God, they are the sons of God." No Christian, however young or feeble, is left without a divine Guide.

I am confident Billy Graham has no desire to see any of them join liberal churches, Catholic churches, or Jewish synagogues. Due, however, to the tremendous scope of his ministry, it would be impossible for him or his workers to express church preferences publicly. This is one of the things they are obliged to leave under the complete direction of the Spirit.

Billy's critics within the "orthodox" circle deplore the fact that he secures the cooperation

of modernists. Personally, I am thrilled by it! Anyone who can get a religious infidel to sit night after night under the hammer blows of the Word of God, as Billy does, should have our "Amen." Jesus died for the Higher Critic, too — remember?

If we are unable to rejoice in the (partial) liberal sponsorship of the Graham Crusades, we may at least be grateful that these deluded blind leaders of the blind are willing to sit under the sound of the gospel, for in doing so, they are shorn of any excuse in the coming Day of Judgment.

RIGHT OR WRONG?

I have not sought to picture Billy Graham as flawless. He would be the first to deny such a thing. But I am sincere in trying to point out that it is a dangerous practice to lay a hindering, critical hand on any true servant of Jesus Christ.

I know this: Billy Graham is preaching the true gospel. I believe he has made the gospel real to more people in this world than any other man, living or dead. Because of this, *I DARE NOT TOUCH HIM* — even though I may disagree with him.

The cause of Christ cannot be served by magnifying Billy Graham's faults; it can be served by our prayers for him and our confidence in him. God says, "Touch not mine anointed, and do my prophets no harm."

Spiritual Orientation

"We know that we are of God, and the whole world lies in the evil one." I John 5:19.

By Martin A. Hopkins

The subject which I derive from this text is SPIRITUAL ORIENTATION, by which I mean: How can a Christian get his bearings in a world that is wholly under Satan's control?

In the closing verses of this Epistle John rings out the triumphant certainties of Christian experience with bell-like clearness: We know! We know! We know! Never more than in our time did Christian experience more sorely need this note of certainty. For dark, sinister shadows loom up in terrifying proportions upon the horizons of our life, and are enough to strike the bravest hearts with a sense of dread and foreboding. The shadows of human selfishness and greed, all kinds of corruption, militant atheism, and the threat of world-wide war on a scale that staggers the imagination, all darken the sky like a plague of locusts out of the pit of the abyss (Rev. 9:1-3). Truly men's hearts are failing them for fear and for expectation of the things that are coming on the world (Luke 21:26).

In order to orientate himself in such a world as this, the Christian needs to know exactly what his own position is, and what the position of the world is, according to God's infallible Word. In a single sentence of incisive brevity and profound simplicity John tells us just what we need to know: "We know that we are of God, and the whole world lies in the evil one." May God through His Holy Spirit enable us to fathom the depths of this seemingly simple sentence, and to act upon what we find.

I

In the first place, a true Christian needs to know with certainty, that, as to his own position, he is of God.

This little expression "of God" contains a wonderful wealth of meaning, well worth our earnest consideration:

1. It means that the life of the believer is derived from God, who is the only source of life. The believer, having been born from above, becomes a partaker of the Divine nature, having escaped the corruption that is in the world through lust (II Peter 1:4). John 1:12,13 tells us that those who believe in Christ are not born of blood, that is, by natural generation of human parents (Cf. Eph. 2:2,3). Neither are they born of the will of the flesh. No amount of strong will power and good resolutions will enable anyone to become a child of God. Nor are they born of the will of man, that is, by the impact of human personality and the persuasive force of eloquence. But they are born of God by a direct, supernatural act of God's Spirit, who implants in them a new spiritual nature, eternal life. The Holy Spirit dwells in them and bears witness with their spirits that they are the children of God (Rom. 8:16). Hence they can say with certainity: "We know that we are of God."

2. The life thus derived from God depends upon God moment by moment.

The stream that flows from the fountain depends upon the fountain, and will dry up if cut off from the fountain. God's life is abundant, endless, infinite and eternal (Psalm 36:8,9; 16:11). Who that has once drunk of this fountain will ever want to live independently of it? "To whom shall we go? Thou hast the words of eternal life" (John 6:68).

3. The believer's life, since it is derived from God and depends upon Him momentarily, must be like Him who is its Source: "holy, guiltless, undefiled, and separate from sinners" (Heb. 7:26). "Like as He who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy" (I Peter 1:15,16).

4. This life belongs to God and must be lived for His glory.

That which comes from God, depends upon Him every moment, and is in His likeness, must revert to Him of whom, and to whom are all things. He is the Alpha and Omega, the Beginning and the End, the originating Source and final Goal of all being. Those who are of God delight to sing:

"I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer fuller be."

The Christian life is not a life of repression, as Satan would like to have us think, representing God as a cruel tyrant, and the Christian life as dull and monotonous. On the contrary, the Christian life is a life of the highest, fullest, richest expression, because it is God living His own life in us and through us. What a blessed thing it is to know that we are of God!

II

In the second place, a true Christian needs to know with certainty, that as to its position, the whole world lies in the evil one.

Because the Christian knows that he himself is of God, he knows by contrast that the whole world lies in the evil one. The more he realizes his own position, the more he realizes the vast difference between himself and his environment—the world. The more he realizes that he is of God in the full sense of the words as seen above, the more will he feel the contrast, the opposition, the hostility of the world.

There are only two classes of people in the world: those who belong to God, and those who belong to Satan. The spiritual Christian will feel keenly and poignantly that the world is an alien environment. At first there may be only a realization of the antithesis of the two positions, but this will develop into a feeling of antipathy, and finally into open antagonism. Antithesis, antipathy, antagonism is the order of development. The carnal Christian will be less aware of the contrast because of the worldliness in his own heart. His spiritual sensitivity becomes dulled.

Now just what is this world that lies wholly in the evil one? "In the sense of the present world-system, the ethically bad sense of the word it refers to the 'order,' 'arrangement,' under which Satan has organized the world of unbelieving mankind upon his cosmic principles of force, greed, selfishness, ambition, and pleasure. This world-system is imposing and powerful with armies and fleets; is often outwardly religious, scientific, cultured, and elegant; but, seething with national and commercial rivalries and ambitions, is upheld in any real crisis only by armed force, and is dominated by Satanic principles."

Of this world-system Satan is the prince (John 12:31; 14:30; Cf. Eph. 2:2). Satan is also the god of this world, who blinds the eyes of the unbelieving so that the glory of Christ cannot dawn upon them (II Cor. 4:4).

The verb "lie" means to be in helpless passivity under Satan's control, like Samson lying with his head in the lap of Delilah (Judges 16:18-23). Note also that the whole world lies in the evil one—not part of it, but all of it. The emphasis in the original is on the totality of the world. Bishop Westcott comments: "The world, the organization of society as alien from and opposed to God, is wholly, in all its parts and elements, placed in the domain of, is under the control of Satan."

Sometimes we are prone to think that there are exceptions to John's broad, inclusive statement, but there is none. The seeming exceptions are only a thin veneer that barely conceals the underlying corruption and wickedness. The tragedy of too much Christian living today, as in every age, is a failure to realize the abysmal difference between the Christian's position in God and the world's position in Satan, and a tendency to compromise with the world and conform to its principles and practices.

This verse answers the much-mooted question: Is the world growing better? Anything that lies wholly in the evil one cannot grow better. Yet many labor under the delusion that the world is growing better, and resent being told that it is growing worse. This delusion arises from the following causes:

1. The first cause of delusion is the failure to distinguish clearly between the church and the world.

The world and the church are two separate and distinct entities. The world is an organization of natural men under Satanic control; the

church is an organism of supernaturally regenerated men and women, of which Christ is the Head. Satan is doing all in his power to blot out this distinction. Whenever this is done, the church loses its power to witness for Christ. Only those who are crucified to the world can be used by God to call men out of the world.

2. The second cause of delusion is mistaking material progress for spiritual progress.

Civilization and education are not moral and spiritual growth. Only when men draw nearer to God and become more like Him is there real advance. All else is pseudo-progress—a Satanic imitation of the real thing.

3. The third cause of delusion is the failure to recognize the restraining influence of the church upon the world.

Christ said to His disciples "Ye are the salt of the earth" (Matt. 5:13). The salt has kept the world from rotting as rapidly as it would have done otherwise. But the world is still the world for all that. Two world wars and the subsequent chaos and atheistic movements show that the world is still under Satan's control. And the future will make this even more evident. For as soon as the church is withdrawn at the Rapture, wickedness will reach its final awful climax. "For the mystery of lawlessness is already at work, only He who restrains it will do so until He is out of the way, and then shall be revealed the lawless one . . . whose working is according to Satan" (II Thes. 2:7-9). He who restrains refers to the Holy Spirit as He operates in the church, restraining the outburst of wickedness. But as soon as the church is removed at the Rapture, the restraining influence of the Holy Spirit will be out of the way. Then moral and spiritual pandemonium will reign. As the Holy Spirit ceased to strive with men before the flood (Gen. 6:3) so will He cease to restrain at the end of the present age, which will then be as it was in the days of Noah (Matt. 24:37-39).

Beloved, let us not be deluded by any of these specious things. On the one hand, we know that we are of God; on the other, we know that the whole world lies in the evil one.

III

Finally, out of this twofold knowledge of the Christian about his own position and that of the world, arises this question: What should be the believer's attitude toward this world?

I John 5:19 seems to be an enormously egotistical assumption for us believers to make, but loyalty to the truth compels us to maintain it, and since we do maintain it, it behooves us to ask ourselves the further question: What should be our attitude toward this world? To this we can only indicate the briefest possible answers:

1. First, the Christian must keep himself unspotted from the world (James 1:27. Also see Rom. 12:2; I John 2:15; II Cor. 6:17). Worldly compromise, conformity, and contamination are fatal to the Christian's life and witness.

The Christian is like a diver working in deep water under a diving bell. The diver's life and service depend upon his keeping separate from the water. Air from above must be pumped down to him to keep out the water and supply him with fresh air. To break the connection with the upper air means sure death by suffocation. Any shortage of the supply means faintness and weakness. Prayer is the connecting tube in Christian experience.

"Prayer is the Christian's vital breath,
The Christian's native air."

2. Secondly, there should be no feeling of pride and contempt for the world, but an attitude of humility and pity.

The Christian should ever remember the pit from which he was digged (Isa. 51:1), and the miry clay from which God lifted him (Psa. 40:2). When he looks upon the corrupt world, he should remember "such were some of you, but . . . " (I Cor. 6:11). His heart should go out in love and pity for those who are carried away captive by Satan to do his will (II Tim. 2:26).

3. An effort to rescue others from the doomed world.

His attitude should not be one of indifference like one in a place of safety watching a great fire, but like the firemen who rush in to rescue the perishing (Jude 22,23). The world cannot be changed, but by prayer, personal work, relying on God's Word and the Holy Spirit, we can save individuals out of the world.

Just here lies the vast difference between the so-called social gospel and the true Gospel of individual salvation: one says "change man's environment"; the other says "change man's heart." The effort to change the social order only diverts our energies to something that looks plausible, but is sure to fail. I have read that the tattooed figures of snakes and dragons can be removed from the bodies of those who have thus foolishly disfigured themselves. If sin were only a tattoo on the skin, the social gospel might work; but sin is a leprosy in the blood that no superficial treatment will eradicate. This can be done only by the blood of Jesus Christ shed on Calvary (I John 1:7).

The Gospel of individual salvation says, Regenerate the individual's heart, and a society

of redeemed men and women will change their environment. The only logical way to change society is to begin on the individuals that compose it. So let us not be sidetracked by Satan into wasting our energies on something else—a gospel that is not a Gospel at all (Gal. 1:8,9; II Cor. 11:4).

Thus we see what a profound and all-penetrating philosophy of Christian living and serving is contained in John's brief words: WE KNOW THAT WE ARE OF GOD, AND THE WHOLE WORLD LIES IN THE EVIL ONE.

Finally, the nearer the end of the age approaches, the more apparent will be the fact that the whole world lies in the evil one.

To Keep The Record Straight

By Mrs. Julia Pusey Hart
Bakersfield, Calif.

The martyrdom of Christians in the early A. D. centuries has been copied in the scientific Twentieth Century by the Communists. Mr. J. Edgar Hoover in "Masters of Deceit" quotes Lenin: "We must combat religion, this is the ABC and All materialism and consequently of Marxism———The Marxist must be a materialist, an enemy of religion." The Marxian statement that "Religion is the opium of the people" has been restated by the American Communist, William Z. Foster: "God will be banished from the laboratories as well as from the schools."

How was God banished from Red China? Thousands of escapees from Red China have reported the persecution of the Christians by the Communists. Mao Tsetung has admitted the slaughter of 800,000 people. Informed observers estimate five times that number slaughtered.

Missionary DeJaegher, who served God in China fifteen years, six under the Communists and two in a Japanese Concentration Camp, tells in his book, "Enemy Within" many appalling facts. When the Communists were not in a hurry to shoot all the Christians in a village and move on, they would bury some waist deep just outside of camp, where their sentries could watch and prevent friends taking food and water to the sufferers.

Shall we commit the sin of desecrating the faith of these Christian martyrs by shaking the bloody hand of their *un-repentant* slayers and saying by our act: "Come, we will reward you with a seat on the United Nations, that you may help make laws to govern the world."

A parallel to such a sin as this would be to search our penitentiaries for the criminal with the longest record as arsonist, rapist and torture murderer and say to him: "Come, we will reward you with a seat on the Supreme Court of the United States, that you may help judge justice for all."

The Christians on Formosa, and the secret Christians on the mainland, are looking to us and quoting Christ's own words to us: "He that is not with me is against me." WHO ARE WE WITH?

In 1917 Lenin stated his great American ambition: "If I could gain control of the collective mind of American Youth for one generation, I would be Master of America." For forty years the Party has worked to Master-Mind America, resulting in some strange events and stranger Marx-marked minds.

Can Khrushchev now maneuver the realization of the Lenin ambition through UNESCO's planned program? Mrs. Jegalov, formerly Chief of Inspection in Soviet Ministry of Education and head of Moscow's Publishing House of Foreign Literature, is now Chief of Secondary Education Division of UNESCO. Mr. Sobolev, Russian delegate, heads the Educational Leadership and Television Communications program under UNESCO. How skillfully can these two experienced Party members propagandize the Communist Manifesto commencing with Rule 1: "Abolition of all private ownership of property and the application of all rents of land to public purpose."

Communist persistence to control the mind and resources of other countries won the last election in Kerala, a state in southwest India. Formerly known as Travencore and Cochin, Bishop Neill tells us in "Under Three Flags," that about one third is Christian, with the highest percentage of Christianity and literacy in all of India. He says, "It is certain that Christian Churches have existed in that area and have had a continuous history since the Fourth Century. The Church members all sincerely believe their Church was founded by the Apostle Thomas in person."

Divisions within the churches, caste and political rivalries splintered the Congress Party and the Communists went into office in February 1957. The pre-election Communist propaganda promised a great "New Order," but dropped its mask after taking office and the Red-complexioned tactics of the satellites have prevailed.

Some months previous to this new satellite acquisition, groups of Russian University students, indoctrinated in Atheistic Communism since childhood revolted throughout the Soviet Union. Hungarian Youth, inoculated with Communist germs in Kindergarten, have proven conclusively that they have no trust in Communism as a religious faith or way of life. The record shows that the revolting students and Hungarian Youth have been deported to Russian slave labor camps by the thousands.

This genocide crime is in violation of the UN Treaty of 1948. Instead of demanding the expulsion of Russia from the UN for these crimes, and, further disregarding the fact that Russia has broken more than one hundred honor-binding-major-written agreements, some Americans continue to pressure for World Government and admission of Communist China to the UN.

"Masters of Deceit" tells us that: "Article 17 of the Soviet Constitution of 1936 states, 'The right fully to secede from the USSR is reserved to each constituent republic.' " Mr. Hoover summarizes the facts that no republic has tried to secede and the possibility is remote as long as the Red Army obeys the dictators in the Kremlin as in Hungary.

How far dare we trust the "legal fiction" of any Communist Agreement? Isn't it about time we faced facts and realized that "By their fruits ye shall know them"?

Our youth face a perplexing paradox and question the purpose of the Americans who pressure for UN Recognition of *un-repentant* Communist China, when they bitterly criticized Recognition of the Repentance of Ex-Communists. Many Ex-Communists have made restitution by giving to the FBI valuable information resulting in the revealing and removal of dangerous Communist infiltrates in high Government positions. Bloody, Communist China has made no restitution.

Our thinking Youth compare these strange facts with THE FACT, that the Bible teaches that Christ's Church was founded upon repentance. Peter, the denier, and Paul the persecutor were venerated for their repentance. Why then the Un-Christian criticism of these people who did wrong, repented and risked dangerous reprisals to render a great service of loyalty to their country?

To hold fast our own hard won freedom under God, why not give to our Youth all the basic tenets of Christian faith preached by the Apostles after Pentecost, and summarized in the Apostles Creed?

From the beginning of Christianity, acceptance of Christ was expressed in baptismal confession. It is thought that at first the confession was a brief statement of "Belief in Jesus as Messiah and risen Lord." Through the years problems and heresies arose making it necessary to add more of the basic tenets of Christian faith preached by the Apostles. This enlarged the Baptismal Confession.

The Abingdon Bible Commentary, page 947, and Williston Walker's "History of the Christian Church," page 61, give us this enlarged confession, the ancestor of our centuries old and beloved Apostles Creed.

Since the "set of the goal directs the set of the soul," why not give to our Youth the literal Word of God, that has survived twenty centuries of man's persecutions, man's interpretations and quibbles?

John 3:16, "For God so loved the world that He gave His only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Matt: 1: 20,21. "The angel of the Lord appeared unto him in a dream, saying Joseph, thou son of David, fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost, and she shall bring forth a son and thou shalt call his name Jesus, for he shall save his people from their sins." Scholarly Dr. Luke, long-term close companion of Paul, the greatest theologian the Church has ever known, tells in Luke 1:26-39 the facts of Christ's Deity. Thus three of Christ's trust-proven followers verify the Old Testament prophecy of the Virgin Birth. However, speculative Modernists of the 19th and 20th centuries have presumed to cast doubt upon the Virgin Birth.

A recent book, "The Sun and the Umbrella" by a theological professor, portrays God as the Sun and Christ the Umbrella, that conceals God's face from us. We are told that, "The use of the Bible as a final authority for Christian truth is idolatry." Of the Resurrection the book states, "We know neither that this event actually happened nor exactly what took place." What is Modernism's objective in debasing the basic tenets of Christian faith? When Youth are *de-conditioned* to Christian truth, what is the PLAN of *re-conditioning?"*

It has been reported that Communist Youth asked their belief, reply vigorously with Marxian Doctrine, whereas some Christian Youth asked their belief, flounder. An Ex-Communist explains the Communist Youth with one word, "Self-preservation." The alert Communist High School Youth observes that the active, very vocal Marxist is privileged to better housing, privileged to better positions, and better protected from the dread purge of "Deviation from Marxism," whereas the Christian Youth *still* has the FREEDOM to flounder and to choose.

How can we protect our Youth's idealism and at the same time direct their realism, so that they themselves can accurately evaluate Communist Atheism and thankfully practice the basic tenets of Christian faith?



LESSON FOR AUGUST 17 **By THE REV. J. KENTON PARKER**

Justice To Minorities

Background Scripture: Leviticus 19:33-37; Deuteronomy 23:7,8; 24:14,15; Matthew 9:9-13; John 4:7-9; 39-41; Galatians 3:26-28
Devotional Reading: Psalm 10:10-18

The majority is not always right; indeed, in some cases the majority is nearly always wrong. The vast majority of people in the world today reject Christ, and if a vote were taken, would reject Him as the majority did in His day. Dr. Campbell Morgan, if I remember correctly, said in connection with the two reports of the spies, that in nine cases out of ten the majority is wrong. The report of the spies was 10 to 2 in favor of doing the wrong thing.

This being the case, it is very important to be just to minorities. In important matters our church requires a two-thirds or three fourths majority in order to change something. Our government, too, has some safeguards in this respect, but not enough, I believe.

In Psalm 10 we have the prayer that God will not forget the minorities; the humble, the fatherless, the oppressed, the poor. The arm of the wicked is strong. The heathen would oppress. They are full of spite and mischief. The Psalmist prays that God will break the arm of the wicked and destroy them. God's people are in a minority and he prays that God will be on their side. Similar prayers abound in the Book of Psalms. Today we may well make the prayer that God will protect His church which has always been a minority group, from the wrath of her enemies. In some lands like America and England Christian people are more numerous than their enemies, but when you look at Russia, or India, or China, or Africa, where most people live, we find the enemies of our faith much stronger than her friends.

Even in the church, minorities have often been oppressed and persecuted. Protestants in France and Spain were almost wiped out and this country became a haven of refuge for French Huguenots and many others. In this country there was some persecution of minority groups. The principle of separation of Church and State became one of the cardinal provisions of our government.

I. *Provision for the Stranger:* Leviticus 19:33-37

The Israelites were commanded not to vex (oppress) the stranger but "love him as thyself". They were to remember that they were strangers in the land of Egypt. They were a minority group, treated well at first on account of Joseph, but later on oppressed in a terrible way, as we all know.

This is applicable to us in America. We have become a land where many "strangers", of many nationalities have taken refuge. Since the World Wars we have taken in many refugees. I believe that in most cases they have been well received. Our record in regard to the Indians has not been very good. Right at present we have our problem with the negroes. However, in the South, there are counties where the negro is not a minority group. Negroes are not "strangers" in one sense, but are our own people. The principle laid down in Leviticus should be applied to all minority groups.

II. *The Edomite and Egyptian*: Deuteronomy 23:7,8

Esau and Jacob were brothers. There was a feeling of enmity often between their descendants because of the way Jacob had treated Esau in the matter of the birthright and the blessing. The Israelites are here commanded not to abhor an Edomite for "he is thy brother". They were not to abhor an Egyptian because they had been strangers in Egypt and had been well treated until a king arose who knew not Joseph. Let us not abhor any of these foreigners for our ancestors came from some of those European Countries.

III. *Hired Servants*: Deuteronomy 24:14,15

Thou shalt not oppress an hired servant who is poor and needy. This, too, can be applied today. Hired servants used to be badly treated but most of them today are well-treated for the problem of servants is a serious one. It is hard to get good servants and most people treat them kindly.

IV. *Publicans and Sinners:* Matthew 9:9-13

These two classes were usually grouped together: both were social outcasts; the publican because they collected taxes for the hated Romans and were regarded almost as traitors by the Pharisees; the sinners because of their immoral character.

Jesus selected a publican for one of his disciples and he became one of the Twelve Apostles. He was kind to Zacchaeus and invited himself to his home.

Matthew made a feast and invited his friends who were "publicans and sinners" to this feast.

This caused the Pharisees to murmur and complain that "your teacher eats with publicans and sinners". Jesus replied by reminding them that he came to call sinners, not righteous people. These people acknowledged that they were sinners, that they were sick, and needed a physician. The Pharisees, in their self-righteousness, did not feel any need of healing.

He also answered them in Luke 15 by telling the stories of the lost sheep, the lost coin, and the lost boy. He came to seek and to save the lost.

Do we despise the "outcasts of Israel" today? Let us beware of having the attitude of the Pharisees of Jesus' day. Many of these "outcasts" will enter heaven while we, if we copy the Pharisees, will find ourselves shut out. God loves to make weak things confound the mighty.

The churches in England were neglecting the slum-dwellers and it remained for the Salvation Army to step in and rescue these despised ones. The church ought to be the very organization to look after sinners, for we are here, as Jesus was, to seek and save sinners. Let us never despise a sinner, even if drunk. One of the men who became the leader in Mission work in New York City was converted while drunk. All honor to city mission work! If Jesus were here He would still eat with publicans and sinners. He would still seek and save the lost.

V. *The Woman of Samaria:* John 4:7-9

The disciples were surprised by two things: first that He talked with a woman, and second, especially a woman of Samaria, because the Jews had no dealings with the Samaritans. Jesus was seeking to win the soul of this despised person who was indeed a sinner. His tactful approach and his wonderful conversation led to the woman's conversion and to the conversion of many of the Samaritans.

Let us never despise persons of this sort. Their hearts may be softer than the hearts of those who look down upon them. This woman drank of the living water, her thirst was quenched, her soul revived, and she lived in Him. She became His witness and many of the Samaritans believed on Him, first because of her testimony, and later because they heard Him themselves.

There are many such people with thirsty souls whom we can reach, if we are willing to go out of our way — go by the way of Samaria — and find them. They are a minority and often a despised minority, but we should be just to them. Their souls are just as precious as the souls of more attractive people, and they may respond quicker and more readily.

VI. *All One In Christ Jesus:* Galatians 3:26-28

Why divide people into Minorities and Majorities? We are all people, we all need Christ, and He is the Saviour of all. The world of Paul's day was divided into groups: there were the Jews and the Greeks; there were free and bond; there were male and female. One group was inclined to despise the other group. Jew and Greek mingled on the streets but had little social contacts; the slaves and their masters came in contact but the barrier was there; men and women lived separated lives to a larger degree than in our day and in the West.

Christ came, and the wall of partition between Jew and Gentile was broken down. It took the church some time to recognize this, but due largely to Paul, it was recognized and the church became a world organization instead of a Jewish organization.

Christ came, and the relation between slave and master was changed. A Christian master and a Christian slave were all children of God through faith in Jesus Christ. And the inevitable finally came; the whole institution of slavery was abolished.

Christ came, and the relation between man and woman was changed. Both are now members of the family; they are brothers and sisters in Christ. The position of women became equal to that of men. So many devoted Christians have been women. This was true of the women who ministered to Him while on earth. Women owe a tremendous debt to Christ and they have recognized this and have been loyal and devoted followers.



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YOUTH PROGRAM FOR AUGUST 17

By THE REV. B. HOYT EVANS

The Way Of Personal Worship

Scripture: Isaiah 55: 5, 6, Psalms 46

Suggested Hymns:

"Dear Lord and Father of Mankind"

"Take Time to Be Holy"

"Sweet Hour of Prayer"

Note to Program Leader:

(This is the first of three programs on ways of knowing God. It is obvious that this is one of the most important subjects we shall ever be discussing. It should also be obvious that we need to make very careful and reverent preparation for these programs. Allow yourself enough time to make plans, and make your assignments in time for the participants to make adequate preparation. If you need help, be sure to call on your adult advisor or your minister.)

Program Leader's Introduction:

The Bible makes it very clear that our God is knowable. The Scriptures represent God as a person rather than a thing. The Bible always speaks of Him as "He" rather than "It". Because God is a person we may not only know about Him, we know Him as a person in much the same way that we know other friends and relatives.

The Bible also tells us that God is a spirit. He does not have a physical body like we do, so we cannot see Him with our physical eyes, touch Him with our fingers, or hear Him with our physical ears. We should be thankful that God is not confined to a physical body. Our physical bodies limit us as to what we can do and where we can be. God is not limited in this way. Because He is spirit He can be everywhere at once, and He can be known by many at the same time. Because God is spirit He is available to be known by all.

One of the first ways of knowing this personal, spiritual God is through our personal worship of Him. Our speakers will lead us to consider some of the values and ways of personal worship.

First Speaker:

What is worship? The dictionary defines it as "courtesy or reverence paid to worth". Someone has said, "Worship is worth-ship". When we worship God, we are recognizing His worth. Sometimes we worship by singing hymns, sometimes by giving of our means to His work, and sometimes by deeds of mercy done in His name. When we speak of personal worship, we usually have reference to private meditative communion or fellowship with God. Surely this is the kind of worship God had in mind when He said, "Be still, and know that I am God."

The fact that God desires our personal worship is reason enough that we should do it. We ought also to engage in this kind of worship for our own sakes. It is through such personal communion that we come to know our spiritual, personal God. We do not expect to know other people personally until we spend some time with them alone, speaking to them and having them speak to us. Why should we expect it to be any different with God? How can we expect to know Him personally if all our knowledge about Him is second hand? Our dearest and closest friends are those with whom we spend the most time. We call God our friend, but do we spend time with Him that close friendship requires?

Second Speaker:

Just how does a person worship God in private? Most of us have some good ideas on that question, but a review of the fundamentals of private worship should help us all.

First of all, personal worship involves thinking about God — Who He is and what He has done. The most basic honor we can pay to anyone is to think about him, and the basic dishonor is to ignore Him. It is likely that more people sin against God by ignoring Him than any other way. We all claim to have a high regard for God, but our regard cannot be very high unless much of our thinking is directed toward Him.

It should be obvious to everyone that we worship God in our private prayers. It is likely that the most genuine praying we do is done in private. (Read Matthew 6: 5, 6.) If we get into the habit of thinking thoughts of God often during the day, we shall find that we want to talk to Him—praising Him, thanking Him, seeking His guidance and help for ourselves and others. Those who learn to pray in this way are the ones who really enjoy their prayers and who grow in their personal knowledge of the Lord.

Most of us like to do things, and we like to talk, but we are not too fond of listening. We need to remember, though, that listening is an important part of worship. We do not honor a person, if we

refuse to hear what he has to say. We rather dishonor him. God has many things to say to us. Do we honor Him—do we worship Him—by listening? God makes Himself known through His works of creation and providence, through the Scriptures, and through His Son. How much thought do we give to what He is saying to us in these ways? As we said at the beginning of the program, God is knowable and His will is knowable, but we cannot know either Him or His will until we are ready to accord Him the worship of a receptive heart and mind.

Third Speaker:

With respect to personal worship it is probable that many of us *know* to do far better than we actually do. We know that we ought to worship God privately, but there are so many things calling to be done that we do those things which make the loudest demands. Perhaps we need to make a reexamination of our own hearts. Do we really want to know God better? Is our desire to know Him strong enough that we are willing to do some work and make some sacrifices? If so, here are some suggestions for making our private worship more meaningful and profitable.

1. Set aside a definite time each day for prayer, Bible reading, and thoughts about what God is saying. Do not let anything interefere with this practice.
2. Develop the habit of thinking about God and offering brief prayers to Him all through the day. Remember that He is there!

Program Leader:

(Ask the young people for their suggestions and experiences regarding personal worship. It will help If you will ask some of them in advance to be prepared with experiences and suggestions.)



Christian Growth

By Molly Jones Monroe

We generally think of a growing church as one that is adding large numbers of members, and we usually say about such a church, "My what a live, spiritual church that is. It is *growing* so!" Actually, the opposite *can* be true. A church can be so concerned about getting *numbers* and growing to be a numerically large church that it can quite forget the *Head* of that body called the church — *even Christ.* When this happens, a church can become like the Pharisee who, Jesus said, stood in the Temple and prayed, "God, I thank thee, that I am not as other men are," rather than a church on its knees in humble penitence, even as was the Publican who would not lift up so much as his eyes to heaven, but prayed, "God, be merciful to me a sinner."

All through his New Testament letters, Paul refers to the members of the Christian church as a *body* — Christ's body. He says in Romans 12:4 and 5, "For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another," and again in Ephesians 4:4,5, and 6, "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all."

The use of the word body implies growth. Paul uses the word body here as a symbol of growth. We are members of Christ's body if we are His true followers and thus growing in His likeness. Jesus said "Without me ye can do nothing."

Our Shorter Catechism tells us that our chief aim on this earth is to glorify God. In the first eight verses of the 15th chapter of John's Gospel we see there are three degrees of fruit bearing on Christian growth. In verse 2 John says "every branch that beareth fruit, he purgeth it that it may bring forth *more* fruit — the second degree — more fruit. And then in verse 5 he says "He that abideth in me, and I in Him the same bringeth forth *much* fruit.

We must strive in our Christian growth to attain this superlative degree of growth — that we bear *much* fruit for our Lord. When a Christian reaches this superlative degree in fruit bearing, his goal or chief aim in this life is obtained — glorifying God. Jesus said in verse 8 of this 15th chapter of John, "Herein is my Father glorified that ye bear much fruit."

If we are to be growing Christians and thus part of a growing church — one that is growing spiritually — we must abide in Him and let His words abide in us. That is the only way we can be His channels of blessing to others — and this is what the Lord Jesus expects each one of us to be — His channel of blessing and thus to glorify our Lord.

In the twelfth chapter of Genesis when God made His covenant with Abraham, one of the great parts of that Covenant was, when God told Abraham, "Thou shalt be a blessing" and "In thee shall all families of the earth be

blessed." God's conception of the greatness of a person all through Scripture is that a person is great only in so far as he or she is a medium of blessing to others for Him. We only have the right to ask God to bless us so that we may be a blessing to others. God expects us to be His channels of blessing:

"Is your life a channel of blessing?
Is the love of God flowing through you?
Are you telling the lost of the Saviour?
Are you ready His service to do?"

We aren't elected by God just to be a favorite of God but to be a channel of blessing to others for Him. *We* are but earthen vessels, but *God* can so cleanse us, that we can be a great blessing to others for Him.

Abraham was but clay transformed by God, the Great Potter; so were Jacob, Paul, Peter and so many others — but clay transformed by God.

We must allow God to use us as His channels of blessing — to mould us and make us what He would have us be according to His Will.

"Thus, with souls lying still, content in God's hand
That do not His power of working withstand,
They are moulded and fitted - a treasure to hold
Vile clay now transformed into purest of gold!"

—From THE POTTER'S HOUSE by M. F. Clarkson

BIBLE ARITHMETIC

ADDITION: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (2 Peter 1.5-7).

* * *

SUBTRACTION: "Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings . . . desire the sincere milk of the Word, that ye may grow thereby" (2 Peter 2. 1-2).

* * *

MULTIPLICATION: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord " (2 Peter 1. 2). "Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness" (2 Corinthians 9. 10).

* * *

DIVISION: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Corinthians 6. 17-18).

—On and Off Duty

Dr. L. Nelson Bell talks about his son-in-law BILLY GRAHAM

in

Ladies' Home Journal

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NEWS of CHURCHES around the World

GEORGIA

Atlanta — (PN) — Two Presbyterian, U.S., ministers were among the fourteen clergymen who were honored as "Rural Minister of the Year" for each of their respective states at a banquet climaxing the Church and Community Workshop at Emory University here.

The two Presbyterians are: The Rev. R. R. Craig of Durant, Oklahoma, for years pastor at Idabel and Broken Bow Presbyterian Churches in new Indian Presbytery. Last year he moved to Durant to become pastor and director of Bryan County Larger Parish. He was chosen for his state on the basis of both the former and the present work.

The Rev. Russell W. Park, Sr., of Olanta, S. C., who was chosen as South Carolina's outstanding rural pastor, is minister for Olanta Presbyterian Church, a town church, and two country churches Sardinia and Salem Black River. He is from Harmony Presbytery. His record was based on participation of Sardinia Church in the Lord's Acre Plan, and the results of engaging in the plan over an eight year period.

They were both present at the banquet July 17 when the ministers were honored at the end of the 10th annual Workshop. The Church and Community Workshop is sponsored by Emory's Candler School of Theology and the Progressive Farmer magazine which is published in Birmingham, Ala.

Both the Rev. Craig and the Rev. Park attended the Church Extension Conference in Montreat, N. C., and were presented there for the recognition of their work.

They were chosen state winners in the late spring for outstanding rural church program and the development of rural community life.

About 125 ministers were in Atlanta for the school and workshop when the fourteen state winners were honored. The other ministers cited were:

The Rev. C. O. Greene, Lawndale, N. C.; the Rev. Eugene E. Chafin, Rich Creek, Va.; the Rev. H. E. Delaney, Corinth, Ky.; the Rev. Sam Varnell, Piney Flats, Tenn; and the Rev. Vernon Robinson, Olive Branch, Miss; the Rev. Albert N. Storey, Conway, Ark.; the Rev. Paul Leeds, Kinder, La.; the Rev. J. Clifton Draper, Sr., Jasper, Ala.; the Rev. Ernest B. Luttrell, Lake City, Fla.; and the Rev. Robert M. Fuqua, Ripley, W. Va.; and the Georgia winner Dr. P. W. Tribble, Forsyth County Hospital in Cumming, Ga., physician and part-time Baptist minister. This was the first time a physician was cited.

Denominations represented in the awards also included Methodist, Congregational, and Christian (Disciples of Christ), as well as Baptist and Presbyterian.

Decatur — (PN) — North Decatur Presbyterian Church, known as "A Contemporary Church Inviting A Contemporary World To The Contemporary Christ" held a Consecration Service July 13, for its new chapel-fellowship hall and educational building. Open House festivities followed the Consecration Service.

The Rev. William E. Newton is pastor of the church, organized October 27, 1955, with 101 charter members. The Consecration Service came on the first anniversary of the building's groundbreaking.

Taking part in the service were Dr. J. Ross McCain, ruling elder of Decatur Presbyterian Church; Dr. Wade H. Boggs, Sr., assistant minister at Druid Hills Presbyterian Church—both representing sponsoring churches of the North Decatur Church; and Dr. Wallace M. Alston, Agnes Scott College president. Dr. McCain and Dr. Boggs are former moderators of the General Assembly and Dr. Alston is present moderator of the Synod of Georgia.

Ruling elder James A. Stewart has served as chairman of the building committee of the new church.

Representing Atlanta Presbytery at the Consecration ceremonies was Dr. Bonneau H. Dickson, Executive Secretary of Church Extension for the presbytery; and from the denominational offices came Dr. Patrick D. Miller, Executive Secretary of the Board of Church Extension; Mr. Hal E. Hyde, Secretary of the Urban Church Department in that Board; the Rev. O. V. Caudill, Secretary of the Board of Church Extension's Department of Church Architecture; and Mr. R. Graham White, Secretary of the Committee on the Minister and His Work.

Representatives from the local community who had been instrumental in the development of the early stages of the new church, had part on the program; along with the Rev. Harrison McMains, Executive Director of the Atlanta Christian Council; and the Rev. Edward A. Driscoll, Executive Secretary of the Georgia Council of Churches.

The motto of the new church, "A Contemporary Church Inviting A Contemporary World To The Contemporary Christ" has been used throughout the history of the functional, modern-styled church plant.

Plans for the church were started in 1947 with selection of the slate by the Strategy Committee of Atlanta Presbytery. The Presbytery's Church Extension Committee acquired the property three years later and the first preliminary meeting of the potential organization was held in the home of Mr. and Mrs. R. B. Ellis in June 1955.

Three supply ministers and a full-time student assistant helped in the early stages of the church before the Rev. William E. Newton was installed on October 7, 1956 as first pastor. The church is now in full swing with activities and programs for every group within the church. It has begun a library; it has offered a candidate for the ministry, Tom DesChamps; it sends Day by Day and the Presbyterian Survey, two official publications of the Church, into the homes of all members; it has a scout troop; it has special music and worship services; athletics and a recreation program are a part of its overall activities; it has outstanding Family Fellowship gatherings every Sunday evening; and one of the members of the Men of the Church, Mr. James A. Stewart, was a commissioner to the General Assembly this year.

North Decatur Church has over 300 members today, and is truly a thriving, "Contemporary Church Inviting A Contemporary World To The Contemporary Christ."

LOUISIANA

New Orleans—(PN)—The Rev. Dayton Castleman, pastor of the Chinese Presbyterian Church; Charles Chang, associate minister, both representing the Chinese Presbyterian Church in New Orleans, elders, deacons, and men, women, and children of the church, were on hand to greet Madame Chiang Kai-Shek when she arrived in New Orleans July 11th.

The First Lady of Nationalist China flew here from New York to visit her old friend, General Claire Chennault who is ill with lung cancer in a New Orleans hospital.

General Chennault, of Flying Tigers fame, led the flying group that helped defend China during World War II.

Mme. Chiang's arrival brought hundreds to the New Orleans airport when she arrived, among whom were a number of dignitaries of the area.

Youngsters from the Chinese Presbyterian Church met at the airport and displayed a banner, with this inscription written in Chinese: "Welcome to New Orleans, Madame Chiang—Chinese Presbyterian Church."

NORTH CAROLINA

Davidson — Alcoholism is a more important issue facing the church today than race relations, Philip F. Howerton of Charlotte, N. C., moderator of the Presbyterian Church in the US (Southern), declared here.

Speaking at Davidson College to more than 500 elders and ministers at the 144th session of the Presbyterian Synod of North Carolina, Mr. Howerton asserted that alcoholism brings "more unhappiness, more ill health, more frustration, more loss of interest in the Church, family and business than any other one factor in our American life."

Mr. Howerton urged the Synod to take "positive action in the areas of alcoholism, marriage and divorce, stewardship and evangelism, and race."

If the Church has been remiss in race relations, he said, it has been in its failure to challenge the Negro leadership to meet their responsibilities.

"Their leaders should be told," he emphasized, "that they must demand of their people a greater pride of accomplishment, not ashamed of their race."

Asserting that "second-class citizenship need not be a result of racial status," he said the Church had fallen down in evangelizing the Negroes.

Maxton—Presbyterian Junior College has announced the appointment of Joseph T. Stukes, of Manning, S. C., as Dean of Students and head of department of Social Sciences for the 1958-59 session. Mr. Stukes will teach courses in History.

A graduate of Darlington School and Davidson College, Mr. Stukes received his Master's Degree from Emory University in 1951. He comes to Presbyterian Junior College from Darlington School in Rome, Georgia, and previous to this he taught in the Rome Center of the University of Georgia. At Darlington School he has served as head of the Social Sciences program and Alumni Secretary. Mr. Stukes is an elder in the First Presbyterian Church of Rome, Ga., and also Clerk of Session for that church.

Mr. and Mrs. Stukes, with their two sons, Taylor and Randy, are expected to arrive in Maxton early in September. Mrs. Stukes is the former Miss Courtney Elizabeth Randolph of Clayton, Ga.

TENNESSEE

King College, Bristol — Dr. Houston St. Clair of Tazewell, Va., was elected president of the Board of Trustees of King College at their meeting on July 15.

Dr. St. Clair will serve as president of the Board in carrying out the proposal of the Synod of Appalachia to raise $2,000,000 for the College in the next five years. Of this sum $800,000 will be used for buildings and $1,200,000 for additional endowment.

The endowment of King College has grown in the past twelve years from $40,000 to something more than $1,500,000. It is said by many observers that this is the highest percentage of growth in an endowment fund enjoyed by any college in America in this period.

WEST VIRGINIA

Greenbrier Presbytery welcomed representatives of the newest church to their meeting on Tuesday, July 15, at the Presbyterian Church in Alderson. Mr. L. H. Forren and Mr. R. D. Kauffelt were elders representing the Davis-Stuart Memorial Presbyterian Church which was organized on May 25. This church was established to serve as the church home for members of the Davis Stuart School and residents of that community outside of Lewisburg. The church had formerly been known as the Old Fort Spring Chapel, an outpost of Lewisburg's Old Stone Church.

Presbytery received into its membership Rev. W. Graham Wood, Jr., a recent graduate of Union Theological Seminary in Richmond, and made arrangements for his installation as pastor of the Beverly and Valley Bend Presbyterian Churches.

Plans were also made for the installation on September 14 of Rev. Philip R. Newell as pastor of the Upper Pocahontas Presbyterian Churches. Mr. Newell has recently completed work at Harvard Divinity School. On the same date, a commission of Presbytery will install Rev. Philip E. Henry as pastor of the Philippi and Belington Churches. Mr. Henry comes to this work from a pastorate in the Presbytery of Philadelphia.

The assistant minister of the Old Stone Church in Lewisburg, Rev. L. M. Barkley, was chosen as moderator for this session of the presbytery. Rev. Robert Barnes of Huttonsville was nominated to be moderator of the Fall meeting which will be held in the White Sulphur Springs Church on September 16.

The pastoral relation between Rev. C. W. Rightmyer and the Richwood Presbyterian Church was dissolved in order that he might accept a call to the First Presbyterian Church of Americus, Ga. on September 1. The resignation of Rev. J. F. Hubbard from the Parsons Church was also accepted. Mr. Hubbard will begin graduate study on September 1.

Following a study of salaries in the Presbytery, a minimum salary of $4200 per year was adopted by the Presbytery to become effective immediately.

A benevolence budget of $106,051 was adopted for the church year 1959.

VIRGINIA

Sunnyside Presbyterian Home, Massaneta Springs, Harrisonburg — One of the highlights of the recent meeting of the Synod of Virginia was the dedication of Sunnyside Presbyterian Home on July 1st. Ground was broken for the structure on September 2, 1953 when the Synod was in session at Massanetta Springs. The home, with its most modern facilities and furnishings for the comfort of the aging, has been occupied since October 18, 1955 when the twenty guests then at Sunnyside Home in Danville were moved to Massanetta Springs.

It was necessary to borrow $130,000 in order to complete and furnish the building. On January 25, 1958 the final payment on this indebtedness was made, thus making possible the dedication service.

Mr. C. Grattan Price, Sr., of Harrisonburg, who has been Chairman of the Board of Trustees since its organization, presided at the services and the Reverend Philip A. Roberts, D.D., of Clifton Forge, Moderator of the Synod, preached the dedicatory sermon on the subject, "A Dream Which Has Come True." Mrs. Paul B. Thomas, of Baltimore, Maryland, President of the Women of the Synod, read the scripture. The dedicatory prayer was led by the Reverend T. C. Bales, D.D., of Clifton Forge, a member of the Board, who was chairman of the committee which recommended the establishment of the home at Massanetta Springs and also of the committee charged with the responsibility of raising funds. The Reverend George D. Jackson, Th.D., of Winchester, Vice-President of the Board, pronounced the benediction. After the services, which were held in the Massanetta Springs auditorium, the home was opened to visitors and refreshments were served.

At the present time there are fifty-one guests in the home, fifty women and one man, and three additional ladies have been invited and will arrive in the near future. The Superintendent, the Reverend James A. Albertson, was elected Moderator-in-Nomination at the meeting of Synod.

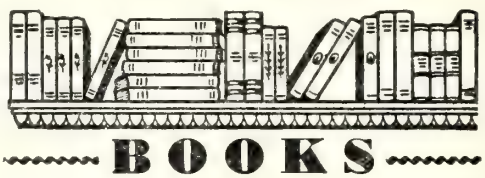
Largest Offering in History $300,500.00

The largest offering for Missions ever received in the history of The Peoples Church came in during the Annual Missionary Convention this year —$300,500.00. The 130 Elders gave $45,000.00; the Sunday School $30,000.00; the Choir $14,000.00; and the Christian Business Girls $5,000.00.

During the first two-and-a-half weeks the going was hard, the money came in slowly, very slowly. Then, during the last week, Dr. Smith's mother went home to be with her Lord and, on the night of the funeral service, Rev. Jack McAlister, who was the speaker, felt led of God to take up a memorial offering for Missions on her behalf. He did so and received well over $1,000.00. From then on there was indescribable enthusiasm. The Thermometer rose rapidly.

Mr. Le Tourneau was with us for the closing Saturday night, the Sunday morning service and the Sunday afternoon service. The interest increased. Rev. Jack McAlister spoke to a packed auditorium at 7 o'clock on Sunday evening. Scores upon scores were compelled to stand, unable to get seats. At the close of that service the Thermometer had been broken. Our goal had been $275,000.00, but the people gave $290,000.00. Hence the Choir sang The Hallelujah Chorus as the people stood, every face reflecting joy and gratitude to God.

At the 9 o'clock service hundreds were standing, after some 2,000 had been seated, and the enthusiasm was indescribable. Finally we were able to announce that God had given us $300,500.00 for Missions, the largest offering ever given in all the thirty years of The Peoples Church. To Him be the glory!



A TESTAMENT OF FAITH. G. Bromley Oxnam. Little, Brown & Company, Boston. $3.00.

G. Bromley Oxnam is a well-known ecclesiastical leader. He is a former president of DePauw University and has served as bishop in the Methodist Church for some years. At one time he was president of the Federal Council of Churches and one of the presidents of the World Council of Churches.

In view of the high ecclesiastical positions held by the author, it is somewhat surprising to read on page 5 "I am not a theologian." On page 8 again he says, "As I have said, I am not a theologian. That will soon be evident." These are two of the truest statements made in the entire volume. This reviewer can find no fault with these confessions.

The author entertains an impoverished conception of the Old Testament. He affirms that the writers had limited notions of God held by men in primitive days. He says, "In the beginning some men thought of God as a tribal diety. He was their god who when properly propitiated would strike down their enemies. There were other gods and sometimes after defeat the people would turn to false dieties who had demonstrated their power in battle. The Bible records all this. A person who is still caught in the toils of a false understanding of the Bible will be unable to extricate himself. But a person who has discovered one of the key words in the interpretation of the Bible is soon freed. That word is 'development.' There was development in man's understanding of God." In the light of this notion the author criticizes the book of Exodus for affirming that God had something to do with the slaying of the first-born of the Egyptians because Pharaoh's heart had been hardened.

The bishop ridicules the idea of vicarious sacrifice. On this subject he comments, "I have never been able to carry the idea of justice to the place where someone else can vicariously pay for what I have done in order to clean the slate. 'Was his payment one that satisfies the demands of the bookkeeping deity for all time? Past sins and all future sins, too? Is it thus that God is reconciled?' God is just. I believe that. But God is love. I know that. When the prodigal son came home it was love that compelled the father to rush down the road to receive that wayward boy to his heart. There was nothing there of payment for the substance spent in riotous living."

The bishop believes that the idea of the atonement comes from monarchy and feudalism and that's why there have been sacrifices from sheep and goats to human beings. Thus we see further evidence that the bishop was a truthful man when he said he was not a theologian.

The author denies that a curse is upon man because of the sin of the first man. He said that

to him this is an immoral absurdity. He writes, "I am not responsible personally for Adam's sin or for Cain's murder." Following this the author argues that Christ did not die upon the cross to satisfy God's justice. On this subject he says, "It simply does not make sense to me. It is rather an offense. It offends my moral sense." Advancing his argument he writes, "But must God have a sacrifice, the Lamb slain from the beginning of the foundation of the world, as the Book says? No, no, I cannot think of it this way . . . His righteousness does not demand dollars, or goats, or even the death of His dear Son, except as that death is the occasion of my changed heart." Thus we see the bishop has abandoned the very heart of the Christian faith and feels that he is a superior moral being for having so done.

In the chapter of The Church, the bishop would like to impress us with his magnanimity and broad mindedness. Here he writes, "It would be for me a sacred and heart-warming moment to have the hands of Harry Emerson Fosdick placed upon my head and the independence of the Baptist tradition symbolically passed to me."

In the chapter on the Forgiveness of Sins, the bishop tells us that modern man rejects the dualism of yesterday, repudiates the idea of Satan and therefore discards theories that assume heavenly warfare in which God and the devil are engaged. One is to infer from this that modern man has rendered us a great favor in this rejection. In this same chapter the author criticizes the substitutionary doctrine of the atonement as being "to me immoral." He continues, "I cannot see forgiveness as predicated upon the act of someone else. It is my sin. I must atone." After reading such statements as these one cannot help asking if a bishop in a Christian church is expected to believe Christianity. In these blasphemous denials we see him rejecting the very ground of our Christian hope.

To the bishop anything that is "legalistic" is pagan. Any concept of the atonement that is legal is anathema to him. From all evidence he seems to prefer an illegal arrangement and approach to forgiveness instead of the legal one involved in the atonement.

Like a number of modern preachers the bishop says, "I simply cannot reconcile the conception of hell with the God of love." As a result of this he is in favor of universalism.

Although the bishop cannot believe the fundamental tenets of Christianity he finds no difficulty in his last chapter in saying, "I believe in man." He affirms that all men are brothers whether they accept Christ or not. He ridicules the idea of adoption. He seems to be impressed most of all with "Man is endowed with regal dignity."

The great weakness of this book is that the author becomes his own authority and the Bible is rejected as an authority. The supreme question in the author's mind is not "What does the Bible teach?" but "What do I think?"

Instead of labeling this volume "A Testament of Faith", it would be more accurate to call it "A Rejection of the Christian Faith." This book robs man of his only hope, leaves him no ground for comfort and the best it has to offer is that man must stand on his own feet and atone for his own sins.

John R. Richardson

Recommend The Journal To Friends

THE CONFLICT WITH ROME. G. C. Berkouwer. Presbyterian and Reformed Publishing Company. $5.95.

At a time when Reformation Protestantism is having difficulty in making progress, it is appropriate that we listen to an authentic spokesman of historic Protestantism like G. C. Berkouwer. One of the valuable features of this book is that Berkouwer protests against the identification of Protestant theology with the liberal theology which would not only reject the authority of the Roman Catholic church but which also reject the authority of Holy Scripture upon which the Reformation was based.

Dr. Berkouwer clearly sets for the the real issues of the Reformation in a manner which is both illuminating and stimulating to all Christians. The author shows how it is necessary to give constant and serious attention to the basis and structure of the Roman Catholic Church. He is concerned with Rome's claim that it is the only church, a claim which is of a religious character. Serious reflection is imperative when one is confronted by the powerful and impressive world-wide phenomenon of the Roman Catholic Church.

We are reminded in this volume that many of the same conflicts that existed in the 16th century continue to exist in the 20th century. Rome does not show the least mitigation of its absolutist view. Rome would have to belie its own character if it were to tolerate such mitigation. We are reminded that "the official pronouncements against the Reformation by the Council of Trent in the 16th Century are still in full effect. The doctrine of infallible authority is above change and secular confusion, and cannot renounce its claims. Rome here confronts us with a direct judgment of faith that forms the unalterable background of every discussion."

In the 9 chapters in this volume, Dr. Berkouwer comes to grips with such subjects as The Pretended Authority of Rome, The Church and Heresy, The Guilt of the Church, The Conflict of Grace, The Problem of the Assurance of Salvation, The Place of Mary in Christianity, The Communion of Saints, The Incarnation and Catholicism, and Existing Confusion and the Future.

This volume is full of great insights. For example we read, "It can hardly be denied, therefore, that this so-called Neo-Protestantism in all its ramifications has considerably strengthened Rome's self-respect in its pretensions to being the true Ecclesia. For in the light of the gospel it is not possible to operate against Rome with such simplistic schemes as 'objective-subjective' and 'authority and freedom.' "

This volume is marked by a remarkable sense of fairness, lucidity, calmness and logic and should be of real value to students of theology and church history. All who have profited by Berkouwer's former volumes will not be disappointed with this one. —J.R.R.

THE PASTORAL EPISTLES. Donald Guthrie. Eerdman's. $3.00.

The Tyndale New Testament Commentaries, edited by Dr. R. V. G. Tasker, seek to avoid the extremes of being unduly technical or unhelpfully brief. The aim is to place in the hands of students and serious readers of the New Testament commentaries that will be primarily exegetical and secondarily homiletic and at the same time promote a truly Biblical theology. Critical questions

are fully considered in the introductory sections in this volume.

The commentaries are based on the King James version though the commentator does not consider any one translation as infallible. Greek words are transliterated to help those unfamiliar with the language and to save those who do not know Greek the trouble of discovering what word is being discussed.

Dr. Guthrie examines all the major objections to the Pauline authorship of the Pastoral Epistles and after assessing them comes to the conclusion that the Pauline authorship should be accepted by Christians as the best of all possible solutions to the problem. He points out "that Paul himself was the author is supported by the salutation in each of the Pastorals and by the undisputed testimony of the church. While there are undoubted difficulties in such a view there are none which make it impossible."

This volume clearly shows that although Paul's Pastorals are directed to meet the contemporary situation in his closing days, they are still relevant to our modern age. The need for wise dealing with questions of church arrangements and Christian discipline is ever present and these Epistles have constantly supplied Christian leaders with sober, practical advice in these matters.

As we follow the author in this commentary the diligent student will not only find himself grappling with the practical problems of a developing church, but will find his soul enriched by many flashes of doctrinal insight.

—J.R.R.

RECENT DEVELOPMENTS IN ROMAN CATHOLIC THOUGHT. C. C. Berkouwer. Eerdman's. $1.50.

In this discussion of contemporary developments in Roman Catholicism Dr. Berkouwer does not lose sight of its continuity. He reminds us that 19th century Modernism tried to bring about an actual change with regard to certain parts of the doctrine of the Roman Catholic Church but this Modernism was ceremoniously rejected. The unchangeability of the Roman Church had been severely challenged but the Church maintained the great fundamental lines of its existence. The author, therefore, speaks about change in direct relationship to the unchangeability which is as it were symbolized in the single papal authority in Rome.

Throughout the volume Dr. Berkouwer refuses to adopt a negative attitude or a barren anti-papism. He realizes that the name Reformation signifies far more than Protestantism. He rightly maintains that every protest against the Roman Catholic Church must be based upon the Word of God which only is capable of resisting the assumption of the Roman Catholic Church that it is the only and true church of Christ. All who desire to understand Roman Catholicism in our time we unhesitatingly commend this volume.

—J.R.R.

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS. R. V. G. Tasker. Eerdman's. $3.00.

Dr. Tasker has been associated with King's College, University of London since 1926. Since 1936 he has been professor of New Testament Exegesis there. He is well-prepared to give us an excellent commentary on II Corinthians. He is prepared intellectually and also temperamentally. He is able to enter into the heart and the feelings of Paul in this intensely personal and most moving document. He is sensitive to the quick-beating pulse of its writer.

The author has been mainly concerned in this volume to elucidate the text so that the reader may be able to enter more fully into the apostle's thought. Dr. Tasker believes that the theological emphasis of this Epistle may truly be said to be upon the constraining love of Christ, whose grace was shown in His becoming poor for our sakes and His being made sin that we might be made the righteousness of God in Him. He shows that to enter into the heart of Paul is to know Christ and the power of His resurrection. This commentary is well adapted to enable the reader to understand the individual verses of this Epistle and to grasp fresh insights into the truths Paul sets forth. This commentary is worthy to stand beside the best-written on this Epistle.

—J.R.R.

LOVE, SKILL AND MYSTERY. Theodor Bovet. Doubleday and Company. $3.50.

Theodor Bovet is a Swiss physician who has become one of Europe's most highly regarded marriage counsellors. Trained as a nerve specialist he brings to the field a wide comprehension of modern psychology as well as religious faith. This volume was widely accepted in Europe and over 100,000 copies were sold before it was translated into English.

The thesis presented in this book is that love should govern the whole field of sexuality and that God should govern the whole field of love. The author writes so that the ordinary man and woman can understand what he is trying to say.

A volume of this kind naturally deals with certain controversial subjects and all readers will not be in entire agreement with every viewpoint of the author. It can be said, however, that the author has written to present material that will help a marriage to be a success. Every minister knows that there is an urgent need for such material.

ENTERED INTO REST. Vance Havner. Zondervan. $2.00.

Dr. Havner has brought together in this volume 12 sermons published heretofore in Christian magazines. The author writes with conviction and in an interesting style. Each message is thoroughly Biblical and presented in an animated spirit. The author has remarkable insight into the heart of today's problems and shows that the Bible still has the answer to these problems.

SEVEN MINUTE STORIES FOR CHURCH AND HOME. Alice Geer Kelsey. Abingdon Press. $2.00.

Here are 36 stories that will be of value to church workers, ministers, and parents who guide the Christian education of children in the Junior age group. Within these pages are stories which tell how some of the books of the New Testament came into being, how they have lived through the ages and how they will continue to live for all time. Included are stories for special occasions and stories based on Biblical texts.

Recommend The Journal To Friends

CHILDRENS Page



"Greyfriar's Bobbie"

An old shepherd lived all alone just outside the city of Edinborough, with only his little skye-terrier, "Bobbie" for a companion. Wherever he went Bobbie followed at his heels. One day the old shepherd went into the city for his groceries and dropped dead in the street. When they took his body to the undertakers a little dog followed, and was shut out, but Bobbie remained by the door all night, and next morning when they took the body to Greyfriar's churchyard for burial no one noticed that Bobbie followed. Neither was it noticed that when the grave was covered and the men left, a little dog stayed. Next morning, as the sexton, making his rounds, saw Bobbie by the grave and tried to coax him down to his lodge for food, for he knew the dog must be very hungry and thirsty. But Bobbie would not leave the grave. So the sexton took some food to Bobbie, and the dog eagerly ate and drank. This went on for several days. It was midwinter and very cold, and there came a heavy snowfall. The sexton saw a peculiar lump on the grave. He raked off the snow, and there lay the stiff, cold body of a little dog. All Edinborough and all of Scotland heard about it then, and the money came from every direction to erect a memorial to Bobbie. It is a beautiful bronze drinking font located just outside Greyfriar's gate, with a statue of Bobbie on top of it. I saw it, and drank a cooling draught there, and asked the Lord to help me be as faithful to the *living* Christ, my Master, as Bobbie was to his *dead* master. "...be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) E.

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EDITORIAL

Trapped!

America's dilemma in the Middle East is not a matter of overnight development but is a reflection of indecision and compromise of long standing.

We have now permitted ourselves to become maneuvered into the impossible position of defending our actions before the United Nations with Russia playing the role of the accuser and we the defenders.

How has this happened?

We accepted the fatal philosophy that we as a nation may deal with a government of evil men and expect good to come of it. When local politicians have counseled with gangsters we have questioned the politicians. Why have we thought we could deal with Communist leaders on the level of equal moral responsibility?

We fought a war in Korea which we never intended to win although military experts insist we had victory in our grasp. That the enemy knew our plans and the restrictions under which our men fought but makes the situation all the more unbelievable.

When Hungary was raped and when vigorous action was indicated for humanitarian and righteous reasons, we contented ourselves with resolutions and with the reception of a few tens of thousands of refugees.

When Nasser violated a legal contract, with some years yet to run, we backed him against the belated but fully justified action of Britain, France and Israel. Had we let them proceed the entire Middle East situation would probably be stabilized today.

Later an almost unbelievable campaign of radio villification against Jordan and Lebanon poured out of Cairo. Russia, only too happy to help, had furnished materiel and brains. Intrigue, infiltration and subversion have continued. With the fall of Iraq loudly applauded by Moscow and the internal unrest in Lebanon we discovered there was the gravest danger of the entire Middle East slipping into Nasser's grasp with the shadow of Russia falling across the scene.

Our present military action in Lebanon is fraught with grave potentialities. Belatedly we are discovering that realism and not idealism may be on the side of right. We all wish hoodlums and gangsters did not exist but because they do we try to restrain them here in America. By the rearguard actions of recent years we have permitted the spread of communistic gangsterism to become a menace to the entire world.

Complicated by Moslem fanaticism on the one hand and an exaggerated nationalism on the other the Middle East is now being exploited by Russia and we find ourselves maneuvered into the position of being the potential defendants in the United Nations.

Regardless of the outcome of the present crisis in Lebanon, as long as Russia is treated as a respectable member of the family of nations nothing but trouble lies ahead.

In an increasing degree Russia is "calling the shots" and we have no one to blame but ourselves.

—L.N.B.

"Thou God Seest Me"

Genesis 16:13

I have been reading again some of F. W. Boreham's books and the stories of men and women who have been influenced by certain texts in the Bible. This is one of those texts. It is a tremendous day in one's life when a thought like this takes hold of us. Hagar, fleeing from the wrath of Sarai met the angel of

the Lord who told her to go back and submit to her mistress, and made her a promise concerning her son. She gave this name to the Lord, "Thou God seest me," or Thou art a God that seest.

I used to have a scrap book which was burned up in our fire, and it had a bit of poetry in it which I wish I could quote right here. The theme of it was that God sees all we do, hears all we say, and knows where we are all the time. How this should make us tremble, or comfort and strengthen us.

It is a text to *make us tremble,* if we are in the wrong place or doing the wrong thing. The thief is watching to see whether any eye of man is on him, but he cannot escape the eye of God. We wait for darkness to come and yet the day and night are alike to Him. Jonah found that he could not get away from God by taking a boat and fleeing toward Tarshish. Dr. Harding used to read the 139th Psalm to the Davidson students more often than any other Psalm. It is not only a beautiful Psalm but it has a burning message for all.

It is a text to give us comfort. Sometimes when sick or old we get awfully lonesome. Some of us are fortunate indeed to have loved ones who care for us so wonderfully, but I think sometimes of the *lonesome souls* who have no earthly friends to care for them. Does Jesus care? Does God see? He saw Hagar in her time of need. He sees us, if we are His children, or will call on Him for help. He will be with us. Read the account of J. G. Paton's terrible experience when he had to bury his young wife and baby on Tanna. Here is what he says kept him from utter despair, "Lo, I am with you alway"; "I was never altogether forsaken"; "But for Jesus, I must have gone mad and died." It is wonderful comfort to know that God sees and cares and is with us in such times.

It is a text to *make us strong* and fill us with joy. If God be for us, who can be against us? exclaims Paul. Hagar found that God not only saw her, but was with her and would do much for her. If God sees us, then He knows how weak we are and how miserable we are. Jesus saw him and had compassion upon him; how often we read words like this! He is ready and able to help us. When we are weak then we are strong, if He sees us and we are willing to trust Him and place ourselves in His hands. If He sees us, He knows our weakness and the everlasting arms are ready to lift us up. Let us make this text a personal text: Thou God seest *me*: I am poor and needy, yet the Lord thinketh upon *me!* What a comfort, what a joy! How strong it ought to make us feel!

—J.K.P.

Our First Missionary in Persia—James Lyman Merrick

At a day when Iraq and Iran are bringing the old land of Persia into the light of World interest and our own Presbyterian Church, US, is planning to enter this field in cooperation with other Presbyterian bodies, it is well to remind ourselves of our first missionary to this ancient cradle of empire.

James Lyman Merrick was born in Massachusetts in 1803, graduated from Amherst College in 1830 and from Columbia Theological Seminary in 1833. Thereafter, he was licensed and ordained by Charleston Presbytery as an evangelist. He sailed from Boston on the 2nd of August 1834 for Persia (according to Adger) or a year later (according to Wilson). He was drawn to this land by the story of Henry Martyn's heroic efforts to reach the Persians. He labored there seven years seeking to obtain a foothold. He became tutor to the Prince of Persia and was highly esteemed by him. While in this work the Southern Board contributed $500 a year toward his support. After seven years work among the Mohammedans the ABCFM insisted on transferring him to the Nestorian mission where he served for three years. Merrick was never satisfied with this change and always wished that he could have been allowed to live out his life in the field of what he understood to be God's leading for him. On his return to America he preached in his native state, taught at Amherst and published a volume of poems.

When he left for Persia, the Southern Board requested Merrick to leave behind a farewell letter which that body published under the title, THE MISSIONARY SPIRIT. Indeed this paper and one by Dr. Thomas Smythe on the PROSPECTS OF THE HEATHEN FOR ETERNITY were among the earliest pamplets published by the Southern Board of Foreign Missions.

In his address, Merrick writes with Acts 17:16 as a text: "The motive which led the Redeemer to leave his home in the highest heaven, and to journey far down to this ruined world, was no other than that powerful spring of action, which has acquired the name Missionary Spirit . . . It was the Missionary

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Spirit that conducted Paul through Asia Minor . . . It was the Missionary Spirit that, in the first ages of the Church, shed the celestial blessings of Christianity on all Western Asia . . . that drove from Northern Europe the terrific religion of Odin, and the same spirit that is now operating in its redeeming power at various places in Asia and Africa and in an hundred Isles of the Sea. Such is the Missionary Spirit and such have been its effects. It is nothing but the pure religion of the Gospel, in its most amiable and active forms. Its nature is divine; its object is the temporal and eternal welfare of mankind." . . . .

"Monopolize the religion of Immanuel—the Missionary from heaven—as well might you monopolize the blessed air that vivifies creation . . . It is my full conviction that the destitute around you, and the destitute in your midst, will never be thoroughly evangelized till you, or those who succeed you on the stage of life, shall be effectually imbued with the Missionary Spirit, that spirit whose charities embrace the world." "A large proportion of Missionary Spirit is needed for home consumption; but home is quite too narrow a sphere of that charity which seeketh not her own, but the things of Jesus Christ."

—W.C.R.

Kadesh-Barnea

God had wrought many miracles in order to bring the Israelites out of slavery in Egypt. He had opened the Red Sea to their passage and fed them with manna from heaven and in many ways He evidenced His desire to save these people and bring them into a promised land of plenty.

The Israelites in turn had faith enough to follow God through Moses, for the first part of the journey. In fact, they followed right up to the borders of the promised land at Kadesh-Barnea and then, doubting God's promises, they sent in spies. Then, based on the pessimistic report of the majority of the spies, they decided not to go in—just then. Read the story in Numbers 13.

How many Christians today have reached their personal Kadesh-Barnea? They, like the Israelites, accepted God's offer of salvation from slavery. Then they had faith enough to join God's church and follow His leadership right up to the borders of the promised land of full fellowship with Him and then, for some strange reason, with the full fruits of God's promises right in their hands, they refuse to enter in and appropriate the land and thereafter, often for the balance of their lives they wander in the wilderness of doubt, uncertainty, impotency and unhappiness. Go in, Christian. Don't stop ten yards from the goal. God offers you the promised land but you must appropriate it, and if you have the faith to do it then God **promises "I will not fail thee, nor forsake thee."**

Don't be a border-sitter. Stake out your claim inside.

—R.LeC.



Memphis, Tennessee

TO THE EDITOR:
The Southern Presbyterian Journal

I am one of the many thousands of Southern Presbyterians deeply concerned over the division between the Ministry on the one hand and what I believe to be a majority of Church officers as well as members on the other hand over the racial question. This division became apparent in 1954 and it has reached such proportions to be seriously affecting the work and witness of the Church. Naturally, I can speak with more accuracy on conditions in my own Presbytery; however, it is my understanding that the same conditions exist in many other Presbyteries.

I have been a Ruling Elder for the past twenty one years, having served as a Deacon prior to my election to that high office. I have for the past eight years served as a member and treasurer of The Home Missions Committee. I was honored by the Presbytery by being elected Commissioner to the General Assembly in 1953 and 1954, and by being elected Moderator of the Presbytery in 1957. I am sure that I have represented my Church in the Church Courts more times during the past ten years than all the remaining Ruling Elders of my Church combined. These statements are in no wise made in a spirit of boastfulness, but to show that I am not an inactive church officer who has become active on these issues. These activities have resulted in my having a wide acquaintance in the Presbytery and I feel that I know with certainty the feelings of a majority of church officers as well as members concerning the divisive issues which have plagued our Church during this period.

It is evident that leaders have not "felt the pulse" of the churches in the promotion of controversial issues. This is proven by the fact that following several years of effort to bring about union of our Church with the U. S. A. and United Presbyterian Churches, the proposal was decisively defeated in the Presbyteries. The following year the Presbyteries also voted down the proposal to make women eligible for the offices of Elder and Deacon. The defeat of these proposals came as a surprise to a majority of the ministers in this Presbytery because they had not ascertained the will of their own churches.

The Church Union issue injured the Church, but these wounds would have been healed had not the General Assembly, immediately following the Supreme Court decision of May 17, 1954, voted to integrate Assembly controlled institutions and urged local churches to do likewise. This action served to add fuel to a flame (the union issue had not at that time been voted on in the Presbyteries) and the continuing agitation has widened the breach between a majority of our ministers and a majority of church officers and members.

It cannot be successfully denied that this division in the Church is destroying its effectiveness in spreading the Gospel of Christ, which I am convinced, is its primary mission. It is proven in this Presbytery by the results of the campaign put on in 1957 to raise funds for Church Extension in accordance with recommendation of the Board of Church Extension adopted by General Assembly, which provided that 20% of funds raised would go to the Board of Church Extension, 80% to be kept in the Presbyteries for Church Extension work. In this Presbytery a goal of $125,000.00 was fixed, and members of the Home Missions Committee had every reason to believe that by carrying the campaign into each Church in the Presbytery, this goal would be reached; however, upon adoption of the "Freedom Report" of the Christian Relations Council by the 1957 General Assembly, the campaign then and there practically died. Although the effort was continued, the total receipts during 1957 was only $13,945.59, approximately 25% of which came through one of the large churches, the Chairman of the Campaign being a member of that church. This was a sore disappointment to the Home Missions Committee as funds were needed to help with the building of two new churches in the Memphis area this year. The failure of the campaign can only be attributed to the fact that many church members would not contribute due to the fact that a portion of their gifts would be used to promote things they think are detrimental to the work of the Church and are outside the scope of its work.

Some of the leaders in our church have within recent months met with leaders of other denominations in an effort to find a solution to the race problem, and they are to be commended; however, if they will get down to the "grass roots" of the Church and ascertain the will of the Church membership, I believe they will realize as I do that the only solution in so far as our Church is concerned, is to get completely out of the matter before the division in the Church becomes permanent. I am sure that it is not the will of God that it continue in a state of turmoil and dissension.

I am no cross burner or hate spreader, but I sincerely believe that if our Church is to survive as the Church Christ envisioned, there must be peace within it and it must get back to the mission for which He created it. A step in the direction of peace and harmony can be made if all Southern Presbyterians—ministers, laymen and members—abide by the amendment adopted by the 98th General Assembly to the report of the Council of Christian Relations "to sample **all opinions** within the Church to avoid dissension when dealing with controversial questions in the future."

John R. Wallace

Christians and Gentlemen

L. Nelson Bell

A little girl is said to have offered this prayer: "Dear God, make more people Christians and more Christians nice."

Whether this anecdote is apocryphal or not, the underlying thought should concern all Christians. Only too often we Christians seem to overlook the niceties of human relations at the personal level. In so doing we are of little credit to the faith we profess.

The present usage of the word "gentleman" carries the connotation of one who is kind, gentle, considerate and thoughtful of the feelings and sensibilities of others. Unfortunately, the words "Christian" and "gentleman" cannot always be used synonymously.

A Christian should be one who exercises control of temper, speech and action. Yet some lose their tempers and even make an unfortunate exhibition of themselves in public places. Furthermore, Christians are often regrettably guilty of harshness of speech in speaking of others, including fellow Christians. And, Christians often act in such a manner that the worldling would never guess that they are other than pagans with more or less of a cultural veneer.

It is obvious that many, who, by the standards of this world are gentlemen, are in no sense Christians. It is equally true that some Christians can hardly be classed as gentlemen.

One of the things this world needs is people who combine both—people with the spiritual insights and morals of a Christian and the manners of a gentleman.

Why should we who profess the name of Christ, the One "altogether lovely," disgrace that Name by failing to meet the standard such an allegiance demands?

The answer is we fail to make Christ the Lord of our lives. Furthermore, we fail to appropriate to ourselves the Christian graces and to show the fruit of the indwelling Spirit when with others.

This is a matter of grave concern. The witness for Christ in a needy world is so often lost because of the behavior of the very people to whom men should look. That this is a scandal no one should deny. That it can be changed we all should admit. That some of us do not stop to recognize our own share in this unhappy situation is the occasion for writing this article.

Let us consider:

A Christian gentleman will be *slow to lose patience,* despite the fact that people may be very trying. This ability to be patient is a Christian grace which will carry us over some very difficult experiences and enable us to rise above them to the satisfaction of our own souls and also to the glory of God.

A Christian gentleman will *look for a way to be constructive* when provoked to be the very opposite. How easy to quench the smoldering flax or destroy the bruised reed, but how very worthwhile to conserve and strengthen that glimmer of good we can find in others if we but look for it.

A Christian gentleman will *not envy the good fortune of others,* nor will he belittle the achievements and recognitions others may receive, even when he feels that they might have been more fittingly bestowed upon himself.

A Christian gentleman will *refrain from trying to impress others* with his own importance. The worthy qualities of character and his achievements in life will eventually become known. To boast of them or to try to make them obvious is but to tarnish their original beauty. Nothing so detracts from a man as conceit and, because God hates pride, it can prove our complete undoing.

A Christian gentleman will have *good manners.* One does not have to be born in a palace to observe the amenities of life. Some of the most courteous people we have ever known were those to whom had been denied many of the social advantages possessed by others. But the courtesy, sense of propriety, and the demeanor they exhibited to others showed beyond a doubt that true culture is a matter of the heart and not of social standing.

A Christian gentleman will *refrain from being "touchy,"* even when he feels strongly that he has a right to resent the attitude of others. Many a Christian testimony has been lost by those who are easily provoked. Self restraint is needed, also a willingness to take an injustice on the chin if in so doing we can honor Christ.

A Christian gentleman will *think the best, not the worst of others,* and he will look for good and not for the evil. He will try to be as wise as a serpent and as harmless as a dove in handling others.

A Christian gentleman will *not gloat over the wickedness of other people.* In the theological realm he will rejoice whenever the Truth is preached, regardless of where or by whom, and he will not rush to expose every error he may discover but will try to cover it with the Truth itself.

A Christian gentleman will exhibit, above all else, *the love of Christ in his heart and life,* exercising by God's help the graces necessary to show that this love is practical and unselfish.

If in the foregoing paragraphs there has been a paraphrasing of parts of the thirteenth chapter of First Corinthians (with the help of Phillips), we make no apology for having done so.

A Christian and a gentleman must do two things: take the Lord Jesus Christ as Saviour and make him the Lord of life and appropriate to daily use the fruit of his indwelling Spirit.

We have seen many exhibitions of temper, of lovelessness, of harshness, of ill advised language, of just plain bad manners on the part of people who are unquestionably Christians. We shudder to think of the loss of Christian witness which is involved. The obvious reason is that too many of us remain babes in Christ, never growing to be mature Christians and by that failure miss great blessings for ourselves while we dishonor the name "Christian."

This side of eternity none of us can be perfect. We are still in the flesh and we know only part of the picture, seeing even that as a baffling reflection. But this is no excuse for behaving as children, nor is it an excuse for failing to live by the grace and strength of the living Christ who wills that we should honor Him in every avenue and contact of life.

This is a matter of grave importance because it touches on a weakness of so many of us. A little courtesy, tact, good judgment, restraint, loving consideration of the feelings of others; all of these things can go so far to commend the faith we profess. Nor are we speaking of a kind of "satanic sweetness" which is nothing but sugar-coated pride.

The world needs more Christian gentlemen (and gentlewomen) who, for the glory of the Lord who has redeemed them, will let their lights shine before men.

With spiritual understanding and high morals? Yes. And in addition, with what the world will recognize as good manners in all of our personal contacts with others.—From CHRISTIANITY TODAY.

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The Great Awakening In The South

By Rev. John H. Knight, Smyrna, Ga.

It was the influence of the Great Awakening in the South that produced the rise of English Presbyterianism in the colony of Virginia. There were a few Scotch-Irish Presbyterian congregations in Virginia by 1738, west of the Blue Ridge Mountains, but these were more or less antagonistic to revivals of religion, and revival methodology.

The Great Awakening, however, was heartily received by the laity of the established Anglican Church in the Old Dominion. Hanover County seemed to be the center of revival interest. Here were groups of people who were greatly dissatisfied with the laxity of the establishment, and who possessed a great thirst for spiritual things. Eastern Virginia had received the news of the great outpouring of the Spirit in the North, especially under the powerful preaching of George Whitefield, the English evangelist. Then Whitefield himself came to Williamsburg, "the metropolis of Virginia" in December of 1739, and preached a sermon there on "What think ye of Christ?" His stay was brief, however, almost a one-night-stand.

It was in the year 1743 that a Hanover County planter, Samuel Morris, secured copies of some religious books from the old country. He and a few friends began to make a searching study of these volumes at his home. Among them was a small volume of Whitefield's sermons, Thomas Boston's "Human Nature in Its Fourfold Stage", and Luther's "Commentary on Galatians". As they read passages from these godly books Sabbath after Sabbath, neighboring planters began to attend the gatherings, and the power of the Lord was manifested. Many became convicted of their sins, convinced of their undone situation, and so concerned for their deliverance "that they could not avoid crying out, weeping bitterly."

Soon Morris' home was too small to accommodate the people, so they built a meeting house for reading — "Morris's Reading House", it was called. He also began the practice of visiting surrounding areas, which also erected Reading Houses and elected readers.

The authorities of the establishment became concerned only when they found their parish churches becoming deserted. They caused many of the readers to be arrested and fined. Morris was fined at least twenty times for non-attendance at Church. Finally the leaders were summoned to appear before the Governor's Council at Williamsburg. Not knowing what to say when they were asked to declare "their creed and name", they blurted out, "Lutheran". However, Governor Gooch who was a Scotsman, perceived the affinity of these people for the Westminster Confession of Faith. He declared that they were Presbyterians, and thus came under the English Toleration Act. The only denomination of dissenters which was known to that time in Virginia was the Quaker, so these God-fearing Anglican laymen were happy to accept the name Presbyterian. They probably knew nothing about the Presbyterian Church as such.

The real organization of Presbyterianism in the South took place during the winter of 1742-1743, when Rev. William Robinson, a graduate of the Log College, made an evangelistic tour to Virginia and North Carolina. He was sent out by the New Light Presbytery of New Brunswick. This one-eyed preacher held meetings in the Valley of Virginia, and in Lunenberg and Amelia counties. News of his evangelistic success reached the "Presbyterians" of Hanover County. They sent representatives to request that he come to Hanover. He was overtaken just as he was to leave to go back North. Robinson, the first Presbyterian minister to preach in Hanover County, stayed only four days, but they were "the glorious days of the Son of Man". Robinson did much for the Hanover dissenters. He influenced them to adopt the name, Presbyterian, and to seek for admission to the Presbytery of New Castle. He taught them to add prayer and the singing of the Psalms to their worship. He also gave them a volume of Ebenezer Erskine's sermons, which helped them to become well-established in their Calvinism. Thus Hanover County became, not only the center of the Great Awakening in the South, but "the cradle of Presbyterianism" in eastern Virginia.

The way was not always easy for these who believed in "awakening". Presbyterianism was tolerated among the Scotch-Irish, but there was a movement in the heart of the English settlements, which posed a threat to the dominance of the Established Church. There transpired much conflict with civil and ecclesiastical authority, but through it all, Presbyterianism survived and became a strong factor in Virginia for doctrinal stability and spiritual power.

After Robinson's departure, Hanover County was paid brief visits by other itinerant revivalists. Rev. John Blair, born in Ireland in 1720, and trained at Tennent's Log College, was sent by Presbytery of New Castle in 1744. He came with great enthusiasm from the scenes of revival in Pennsylvania, "in the fullness of the Gospel". Samuel Morris in his Narrative says, "One night in particular a whole house full of people was quite overcome with the power of the Word, particularly of one pungent sentence and they could hardly sit or stand or keep their

passions under proper restraint." A great many more Presbyterian congregations were organized as the result of Blair's work.

Rev. John Roan, another fiery Irish evangelist, was the next Log College man to come from New Castle Presbytery to Hanover County. John Roan was a firebrand who did not mind speaking out against the moral delinquency of the parish clergy. The number of converts multiplied during the winter of 1744-1745. The revival was extended into areas which had not been touched before. Additional New Light Presbyterian Churches were organized. Another considerable awakening broke out in Augusta and Frederick counties, under the gospel preaching of Rev. William Dean, a Log College graduate, and Rev. Eliab Byram, who had been sent out by the New Side Presbytery of New York.

But the great name among Southern Presbyterian revivalists was that of Samuel Davies. He was born November 3, 1723 in New Castle County (now Delaware). He received his education at Samuel Blair's school at Fagg's Manor, which was similar to William Tennent's Log College. He was ordained evangelist by the New Light Presbytery of New Castle in 1747. Davies was sent by Presbytery to Hanover County in the spring of 1747 for a six weeks itinerancy. He was wise enough to secure from the Colonial Court at Williamsburg a license to preach in the meeting houses of Hanover County. To do this he had to take an oath of fidelity to the government, and to make subscription to the Thirty-Nine Articles of the Anglican Church (with four exceptions). Davies' work in Virginia was so successful, that upon returning to Pennsylvania he received a call signed by one hundred and fifty heads of families asking him to settle as regular pastor for the congregations of Hanover County.

In May 1748 Rev. Samuel Davies became the first permanent pastor in the older settled parts of Virginia. Makemie had died in 1708, and there was not a single organized Presbyterian Church left in eastern Virginia. But Davies found the soil for Presbyterianism well prepared by the evangelical preaching of the Great Awakening. The Established Church had lost its grip on the people. But the Lord had raised up an eager group of humble planters who possessed a deep concern about spiritual conditions. By 1750 Davies was dividing his time between seven congregations in five different counties, Hanover, Henrico, Carolina, Goochland and Louisa. Frequently his services would be attended by four or five hundred people, even in the smallest meeting houses. Above the opposition of the Anglican clergy, Davies would often preach on week-days, in order to give "church people" or Anglicans a chance to hear him. Many left Episcopalianism and became Presbyterians, as they entered into an "awakening experience".

The Anglican clergy complained that the Presbyterians had more congregations than they could supply, and that that proved the perversity of the Presbyterians. They said, "These New Lights would rather see congregations without clergy than to have the people attend the Established Church!" The work grew so fast that in 1751 Davies sent a messenger to see Jonathan Edwards, asking him to settle in Virginia. Edwards had already been dismissed from his Northampton congregation, but had settled at Stockbridge, Massachusetts to begin missionary work with the Housatonic Indians. In 1753 Rev John Todd did come to assist Davies, and was installed as pastor of Providence Church in Louisa County. He enjoyed a fruitful ministry of over forty years in eastern Virginia.

The New York Synod sent other missionaries in 1755 to assist Davies. Rev. Robert Henry became pastor of two churches, one in Charlotte and the other in Prince Edward County. Rev. John Wright took up work in Cumberland County. Rev. Alexander Craighead settled in Augusta County. Rev. John Brown was called to the Timber Ridge and Providence churches. The New Lights were now strong enough to erect a presbytery, and were authorized to do so by Synod of New York on Sept. 3, 1755. Presbytery of Hanover, the first in the South, was organized and held its first meeting on Dec. 3, 1755, with six ministerial members and a number of ruling elders.

Samuel Davies, together with Gilbert Tennent, made a trip to Great Britain in the fall of 1753 to raise funds for the College of New Jersey. They successfully raised the money to build Nassau Hall. In London he renewed acquaintance with George Whitefield, and enlisted the support of John and Charles Wesley for Davies' project of supplying Christian books for Negroes. While Davies was still in Britain, Whitefield made his fifth evangelistic tour of America, and preached in the Presbyterian Churches of Virginia and North Carolina. The congregations of Davies, Henry, Wright and Todd were greatly strengthened by continuous revivals. The number of hearers sometimes ran as high as two thousand. Wright's congregation in Cumberland County received one hundred new communicants in July 1756, eighty in August, and forty in November. The Lord was moving among His people.

Davies was in great demand for preaching appointments in both the colonies of Virginia and North Carolina. In a two month period in the summer of 1757 he rode five hundred miles and preached forty sermons.

Samuel Davies took a vigorous part in the French and Indian War. It was the frontier counties where the Presbyterians were most prominent, that bore the brunt of Indian attacks. The Anglicans made peace with the Presbyterians when they saw how willing they were to defend their country and rights as Englishmen against the French. In the spring of 1758 Davies preached a sermon, "The Curse of Cowardice", which resulted in raising many recruits for a new company of soldiers. He was in his element when he could use his powers of oratory to challenge

sinners to come to Christ, or to rouse the patriotism of the people.

In 1758, Davies, though not ambitious for preferment, was offered the presidency of the College of New Jersey, to succeed Jonathan Edwards. Since he could get no definite leading from the Lord, he left the decision to the Presbytery. Presbytery decided to keep him in Virginia, and suggested that Samuel Finley, who conducted another evangelistic school at Nottingham, Pennsylvania, should be the next president. But the College trustees referred the matter to the Synod of New York and Philadelphia, which dissolved Davies' pastoral relations in Virginia. Thus it was, that in July 1759 he preached his farewell sermon in Virginia, and answered God's call to New Jersey. Davies found that the change from outdoor itinerancy to educational work was not to his advantage. In New Jersey he took sick and died on February 4, 1761, only in his thirty-eighth year.

The latter phases of the Great Awakening in the South occurred under the rise of the Baptists in the sixties, and the Methodists in the seventies. The Presbyterians found it difficult to obtain an outstanding successor to Davies. There appeared also to be a considerable movement of Presbyterians into the western counties. Hanover County lost its revival power, and Presbyterianism began to move more to the westward, confining its efforts mainly to work with the Scotch-Irish. In 1758 came the healing of the Great Schism, and three Old Side ministers from the Valley now joined Hanover Presbytery. The Virginia Presbyterians settled down to a new period in their history, now consolidating the gains of the previous revival period. The Great Awakening was over, and another flood-tide of spiritual blessing did not occur until after the Revolution, when a great revival broke out at Hampden-Sydney College.

Presbyterianism always shows its greatest force when it assumes an evangelistic role. It is the prerogative of the Calvinistic church to make clear the free offer of grace in the Gospel. The natural man, dead in his sins, must be reborn from above by a miracle of grace. Presbyterians believe that the Law and the Gospel must both be proclaimed, the one to show God's condemnation of man's sin, and the other to reveal the pardoning mercies of a Suffering Saviour. The experimental knowledge of one's lost condition and one's translation to a state of grace is called election-conversation. It is the Church's duty to provide the setting where the one "standing miracle" can take place. In conversion one sees God by His elective decree take hold of a man and stamp upon him the Divine nature.

Are we today providing that atmosphere in our Presbyterian churches? Are we being faithful in encountering men with the wrath and redemptive love of God? Are we who are the elect seeking to be the instruments that there might be produced in others a like precious experience of elective grace? When we, like the Presbyterians of colonial times, get really serious about sin and salvation, THEN WE WILL SEE REVIVAL!

Betting Your Life on God

By The Rev. G. Aiken Taylor, Ph.D.

This message to you is a sort of personal testimony.

I want to tell you about my Saviour.

For each of us there is a reason for being what we are; where we are; for doing what we are. There is something in every person that supplies his particular *reason for living.*

I once heard a drunk say to another drunk with whom he was having an argument that he was going to take his knife and cut him open and find out what made him tick. Now in most of us there is something that makes us tick. No surgeon can find it, no pathologist can isolate it in a test tube, but for each of us life has some purpose. We are impelled by some inner drive, by some burning ambition, by some great love, by some overpowering allegiance. Perhaps, it is some hidden fear. But very few of us are without *any* reason for living.

I want to tell you about *my* reason for living.

My reason for living is a Person.

It is not a principle. It is not an idea which I am breathlessly pursuing through life. There is no personal ambition of any kind to drive me. I don't find my zest for living in my work. I don't even find any special zest for living in play. It isn't necessary, for me to be content, that I be in a crowd. Neither is it necessary, for me to be content, that I be alone. My life may be of small or of great value. That does not concern me. But what *is* important is this: The secret of whatever value there may be in my life is a PERSON.

Now this person and I walk the ways of life in intimate fellowship. He and I are in a relationship which may sound strange to any who want life to be both an opportunity and a challenge. For it is a relationship that is so unique that there is only one word to describe it.

This Person is my SAVIOUR.

Now I know what that word Saviour implies. It implies something *from* which to be saved. It im-

plies that I am (or was) in trouble. It implies that I am (or was) lost. *Helplessly lost.*

Do you know what it feels like to be helplessly lost? If you don't know my Saviour then you *should* know what it feels like to be helplessly lost, because you *are.*

Perhaps you don't feel that way. I did. Sometimes I still do.

There was once a time in my life when He was *not* my reason for living. Then, other things were. That was an uncertain time at best, as I remember it. Then more and more it became a frightening time.

I do not mean to suggest that there was any time when I did not know Him. I knew my Saviour. That is, I knew who He was. I knew what He was. I cannot remember when I did not know these things. I was reared in a Christian home. No one can be reared in a Christian home and not help knowing these things. That's the way it is in Christian homes. He is there. He is honored. You grow up with Him in the most natural way imaginable.

But even for the children of Christian homes there may be a time B.C. and a time A.D. Even in the life of a person who cannot remember when they did not know Him, there can be a time before the *reason for living* is a Person, and the time after the *reason for living* is a Person.

In my own case, I passed from the B.C. to the A.D. when I could no longer face my dangerous world alone. It was in a time of war that I turned to Him. In that respect, even the horrors of war became a blessing, because they forced me to my decision. There came a moment when I promised Him that from that time on I would make Him my *reason for living.* That is all I did. But I did it with all the sincerity that I could muster. And then I left the rest up to Him. And here I am.

Who is this person, my reason for living, my Saviour?

He is a *living* Person, not a dead one. But it has been a long while since He visited these parts as a human being. The last time He came, He took the name *Jesus.* This is really more of a title than a name, for it describes Him as He is to me. It means *Saviour.* His name, however, embraces more than His title. His Name is incomprehensible.

I said He came. And there is a definite connection between what happened when He was here and the relationship which today makes me whatever I am.

What happened?

He *came.* He really, truly, came. Here. Make no mistake about it. He was recognized for Who He was. He was listened to. He was followed. He was the subject of controversy. Of gossip.

You cannot understand what I am trying to tell you about my Saviour, until you are convinced that He actually came.

Then, He died.

It may seem strange for me to say that I couldn't be telling you about my Saviour had He not died the way He did. I was saying, a few minutes ago, that the word Saviour implies one in trouble, one who is lost. Somehow—I don't even pretend to know how—my condition was met and I was saved to the uttermost, because He died.

For me.

Then He rose from the dead.

That is, He was dead one day, and the third day after He wasn't dead any longer. His body, which had been in a grave, came out of the grave, because the Person to whom the body belonged came back.

And then GLORY of my risen Saviour filled the whole world.

That is all. I started to say that I wanted to tell you about my Saviour. That is all there is to tell.

Listen to the words of the Apostle Paul, as he tells us his own *reason for living.* "Moreover, brethren, I declare unto you the gospel which I preached unto you . . . . . for I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures."

That is all.

That is enough.

Somehow, in a manner which we do not even pretend to understand, the simple Facts, above, were necessary in order to make possible the connection which has furnished me with my wholly adequate reason for living. Somehow, these facts were altogether enough to establish that connection. I do not argue the point. I do not seek to justify it to you. I simply tell you that this is the explanation for my being whatever I am. This is why I have a Saviour to tell you about.

Jesus Christ is *my* Saviour. Today, I am here, behind this pulpit, for one reason and for one reason only: Because I want Him to be *your* Saviour, too.

It's a matter of promising that you will make Him your *reason for living.* Wouldn't you be willing to do that, if it perfectly supplied your every need?

It will, for He is faithful.

It's a little like BETTING YOUR LIFE ON GOD. You take your life in your hands and you lay it on the line. All of it. And then you leave the rest up to Him.

He hasn't failed me yet.

How Much Have We Changed?

By ALBERT H. FREUNDT, JR.
Pastor of the Presbyterian Church of Forest, Miss.

Is the Southern Presbyterian Church a sturdy ship immune from drifting in a sea of theological change? Are there certain characteristic features to which we are firmly anchored? Have we been so free from change that we can still be recognized as the Church we were at our founding in 1861?

When we ask these questions we do not mean to imply that all change is wrong. The mission of the Church requires her to declare the Word of God in many varying periods and throughout all sorts of crucial revolutions. The preaching of the Gospel to some extent must take into consideration the needs of the moment, and those aspects of the Gospel that are especially related to the problems of the times should be emphasized clearly. The creeds of the Church set forth the eternal truths of the Christian Faith, but not without reflecting the spirit of the age in which they were written and the controversial issues then prominent. The Church must continue to retell her message in every age in a manner that will relate it to the specific emphases and needs of new situations.

There are, to be sure, certain basic realities that do not change, such as the nature of God, the sinful and lost condition of men without Christ, and the gracious offer of salvation in the Gospel. Thus basically the Church should reflect stability rather than flux. We do, however, think the question is in order--How much have we changed? Does the Southern Presbyterian Church still maintain those identifiable characteristics that distinguished her a century or a half century ago? Can we still be recognized by the marks that we once bore? Before we can evaluate the extent or the results of change, we should attempt to determine where our Church once stood.

What our Church stood for, from its origin till after the turn of the century, is not so much a mystery that we must speculate or remain in ignorance. Dr. R. C. Reed, a Southern Presbyterian, wrote a textbook that was published by the North Presbyterian press (*History of the Presbyterian Churches of the World;* Philadelphia: The Westminster Press, 1917). Dr. Reed was Professor of Church History at Columbia Theological Seminary from 1898 to 1925. The distinguishing characteristics of the Southern Presbyterian Church as he saw them are very ably set out on pages 286-288 of his book and are here summarized: (1) Jealous loyalty to the Westminster Standards. (2) Strict creedal subscription to these standards demanded of the ministry. (3) The principle that "synods and councils are to handle, or conclude nothing but that which is ecclesiastical, and are not to intermeddle with civil affairs." (4) Faith in the inerrancy and plenary verbal inspiration of the Bible. (5) Certain traditional interpretations, e.g.— (a) that the Bible did not forbid slavery, (b) that the ministry was forbidden to women, and (c) that the Church was committed to a policy of separation in colored and white worship.

It may readily be granted that these were the principles that distinguished our Church from the other large Presbyterian bodies in the country when Dr. Reed wrote. There is neither time nor space in this article to develop the subject exhaustively, but enough may be stated to demonstrate what is already evident—the Southern Presbyterian Church has radically changed her thinking about the things she once held most important. It seems apparent that the passing of years, together with a considerable number of other factors has reversed the position of the Church in almost every area.

(1) *Loyalty to the Westminster Standards.* "Loyalty" to the Westminster Standards is understood to mean adherence to the basic Calvinism of the Confession and Catechisms. It was never insisted that *every statement* of the Confession be accepted by all her ministers although our Church did maintain the Old School position of commitment to the thoroughgoing Reformed Faith in her standards. Today it is not unusual to hear leaders and teachers within our circles label the Confession of Faith as scholastic or static in a derogatory way. Its doctrines are termed harsh and regrettable.

The Texas Presbytery of Brazos, for example, wishes to delete whole sections of the Confession of Faith dealing with the fundamental Presbyterian doctrine of the sovereignty of God in predestination and fore-ordination. Some others will not accept or teach these sections even if they remain unaltered. When Dr. John Newton Thomas, for example, was asked at the recent General Assembly if he taught the full predestination of the Confession to his students, he replied simply, "No." (*The Charlotte News,* April 28, 1958.) Dr. Thomas is the dean of the graduate school of Union Theological Seminary in Richmond, Virginia.

The loyalty in such cases seems to be limited to a hesitancy to alter the Confession until it can be completely revised. A case in point is again Dr. Thomas, who does not teach the West-

minster doctrine of predestination; but, in place of desiring to delete this from the Confession, he stated positively in committee debate that he believes *the entire* Confession of Faith, from one end to the other, *needs* revision to give us a more *palatable* doctrine. He said, "God has no plan of predestination."

(2) *Strict creedal subscription.* Our Church, like most Presbyterian bodies, differs with other Reformed Churches in not requiring that all her members accept her standards. But we do require of our ministers an affirmative answer to this ordination question: "Do you sincerely receive and adopt the Confession of Faith and the Catechisms of this Church, as containing the system of doctrine taught in the Holy Scriptures; and do you further promise that if at any time you find yourself out of accord with any of the fundamentals of this system of doctrine, you will on your own initiative make known to your Presbytery the change which has taken place in your views since the assumption of this ordination vow?"

It is difficult to understand how the Reformed Faith can be maintained when any and every particular doctrine of it may be attacked and the standards not be defended by those under obligation to uphold it. Again, the last Assembly may serve as illustration in that an essential doctrine was attacked by a body of ministers who wished to delete reprobation from the Confession. Some representatives at the Assembly opposed the deletion on no other grounds than that in their opinion the entire Confession should be revised or rewritten. Let the Confession stand, they seem to say, until the whole thing may be overhauled.

Almost every Presbytery could give cases in which candidates have expressed views out of accord with the letter and the spirit of the Confession, and in many of these cases few or no voices were raised to hinder the candidate's ordination. Recently this writer witnessed a Presbytery sustaining an examination in which the examinee did not accept the Confession's teaching on predestination. Although for generations scholars have maintained that the Westminster Standards were simply moderate, historic Calvinism, a young minister spoke in defense of the examinee and against the "hyper-Calvinism" of the Confession.

One of the theological leaders of our Church, consulted by a Mississippi pastor, Dr. J. Moody McDill, stated that today high Calvinism is hardly to be found in Southern Presbyterian circles. He said that he did not know a theology professor in any of our seminaries who was a "high" Calvinist, but that he knew one who was not a Calvinist at all! (*American Calvinism: a survey,* Grand Rapids, 1957, 75f.)

(3) *Church courts ecclesiastical.* Assemblies very definitely do not limit themselves to what was once called the "spiritual mission" of the church. We are, nevertheless, committed to a position that would exclude all but ecclesiastical matters from discussion and action on the part of the Church.

The function and mission of the Church have been re-interpreted to give her the "prophetic" right to make and uphold pronouncements made by civil and religious organizations on issues of a purely social, political, or international nature. We live in a day when the lines are not drawn clearly between separate spheres of human life and society. There is more overlapping than our standards allow. While it is true that a Christian should apply his faith in all of his life, and that a Christian world-and-life view is capable of being derived from the Gospel, our Church has the constitutional right "to handle and conclude nothing, but that which is ecclesiastical." The Church is not to be given to the explication and promulgation of peripheral matters wherein the Bible allows considerable difference of opinion, but to missions and evangelism and spiritual growth. As it is, the federal government with a sense of divine calling and moral necessity seeks to interfere in education and social customs. The Church feels herself obligated to invade social and political spheres, for example, respectively, in the regulation of race relations and in support of United Nations. (Cf. the report of the Council on Christian Relations to the 98th General Assembly.)

We seem to recall that the tragic disruption of the Presbyterian Church in this country resulting in the formation of the Southern Church was brought about by the original body refusing to abide by the spiritual calling of the Church and to eliminate political matters. The fathers of the Southern Church inserted within our Form of Government the safeguarding statement that "These assemblies are altogether distinct from the civil magistracy nor have they any jurisdiction in civil or political matters." One could wish, however vainly, that the minority report of the Standing Committee on Christian Relations had been adopted at the last Assembly. Even though it may not have saved us from violent controversy, it still would have restored the Church to its official position and have confirmed one of our earlier characteristics. That report said, in part:

> For a number of years, the Council on Christian Relations has concentrated its attention largely upon matters that are essentially secular in nature, and only incidentally related to the function or mission of the Church as a religious institution. . . .
>
> On some of the matters discussed in these reports, there would be substantial agree-

ment among us as citizens; on other matters there would be room for honest differences of opinion, and some of the social, political, or economic issues raised are potentially highly controversial. The experience of other Protestant churches in America as well as our own, shows that the introduction of such issues into the governing bodies of the churches tends to provoke violent controversy and disrupt the regular work of the organization.

With many of the propositions set forth in reports prepared by the Council on Christian Relations, even the most conservative of Southern Presbyterians might cordially agree. We do not question the sincerity or impugn the motives of those who have prepared these reports, or direct the activities of the Council, even when serious questions are raised concerning the wisdom and propriety of submitting matters of this kind for the consideration of the Assembly.

(4) *Biblical inerrancy.* Whereas belief in the infallibility of the Bible was once a distinguishing mark of the Church, today not more than a handful of our seminary professors will affirm the belief that the Bible is absolutely without error. Biblical inerrancy has been reduced by most teachers and younger ministers to the belief that the Bible is only infallible in matters of faith and practice, and that in areas of science and history it is no more guarded from mistakes than any other human writing.

Somehow or other, the idea that was advanced and that has taken hold over the Church is that the Confession teaches biblical inspiration only in matters of faith and practice. But we believe a closer scrutiny, a grammatical and historical examination of the Confession, will reveal that the *entire* Scripture is called the "word of God written" and that it is *all* said to be inspired as the rule of faith and life (I,ii). "Infallible rule," "infallible truth," and "divine authority" are attributed in our Confession only to the Scriptures. Furthermore, the Bible should be "believed and obeyed" wholly on the authority of its divine Author (I,iv), and the Bible proves itself to be the word of God by its "entire perfection" (I,v). Yet some teachers even feel qualified to point out, on the basis of their own human and fallible critical judgment, what they regard to be incorrect or fallible in the Scriptures.

The real opposition today in the Presbyteries is not brought to bear so much upon the candidates who declare the Bible to be subject to human error; it is aimed against those who want the examinees to accept the Bible as the inerrant Word of God. The writer, on more occasions than one, has seen the examinations of candidates sustained who "could not affirm the verbal inerrancy of Scripture." On the other hand, the examiners were tagged "fundamentalists." Please note that Dr. Reed wrote before the days of the so-called fundamentalists, yet he claimed that our church stood then by the "plenary verbal inspiration of the Bible" and the inerrancy of the Scriptures." The same cannot be said of the Church in our day.

(5) *Traditional interpretations.* Today we are more than satisfied that slavery no longer exists in our country, but few continue to hold with Dr. Reed and the Church of his day that the Scripture does not expressly forbid the institution. But, of course, moral questions are no longer decided upon an exegetical study of the Bible. They are rather based upon the witness of Christian consciousness. The principles of the Scriptures are re-interpreted to rule out segregation as well as slavery. Councils and Assemblies enjoin integration for public schools (!) as well as church organizations and gatherings.

The refusal to ordain women seems to be the only mark of the Church in Dr. Reed's day that still shows today. But the recent debate and vote on women elders show that there is a strong minority in the Church with a zeal to press women ordination till it is realized.

Has the Southern Presbyterian Church changed? Of this there can be no doubt. How shall we evaluate the changes? This remains to be debated. How much have we changed? With practically all of the distinguishing characteristics gone, we think that the founding fathers —Dabney, Palmer, Thornwell, and others— along with Dr. Reed would hardly recognize their Church today. It would be even more interesting to know if they would claim us.

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CHILDRENS Page

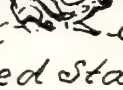


Stripes

Famous for its stripes is the Zebra, a beautiful animal in Africa; and the royal Bengal Tiger of India wears impressive stripes. The Skunk, pariah of animal society, has black and white stripes and a bushy tail, and the ground squirrel wears a striped coat, and the Striped Bass and Garter Snake have striped costumes; the snake, by the way, is the only animal that changes its stripes once a year by slipping out of its skin and donning a new suit. The United States flag stirs our patriotism as it ripples its red and white stripes in the breeze. But there are stripes which make us feel sad as we pass a group of convicts on the highway.









But the most cruel stripes of all are those which were inflicted by a scourge in the hands of a brutal Roman soldier - a scourge with bits of steel and pointed ivory tips at the ends of the thongs. A thousand years before it was prophesied in Psalm 129:3 what they would do to Jesus Christ our Lord: "The plowers plowed upon my back; they made long furrows." The Roman method of scourging stripped the flesh from the bones, making "furrows." The prophet Isaiah explained why our Saviour was willing to suffer so - (Isaiah 53:5) "...He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Then He went to Calvary and died on the Cross - in your place and mine.





"But drops of grief can ne'er repay the debt of love I owe;
Here, Lord, I give myself away; 'Tis all that I can do." E.

LESSON FOR AUGUST 24

By THE REV. B. HOYT EVANS

The Way Of The Bible

Scripture: Psalm 119:105-112; II Timothy 3:16-17; John 20:31

Suggested Hymns:
"Wonderful Words of Life"
"How Precious Is the Book Divine"
"Break Thou, the Bread of Life"

Program Leader's Introduction:

In these programs we are engaged in a consideration of ways of knowing God. Last week we thought about the way of personal worship. This week we shall discuss knowing God through the Bible. God sets before us a number of ways by which we can know Him and know Him better, but the Bible is the primary way. Without the Bible we could not know God adequately at all. As we look at the Bible's fundamental work of making God known to us we shall give thought to what it is, what it tells us, and how to use it.

First Speaker:

What is the Bible? It is a book of information. It is not a book of definitions, like a dictionary. It is not a book of cataloged information, like an encyclopedia. It is a book which reveals to us the things we need to know about God and ourselves. It is a book of revelation because it uncovers the hidden things . . . the things which we cannot find out for ourselves by observation and experimentation. The Bible discloses to us the kind of knowledge that can come only by revelation.

The message of the Bible is a personal message. It is addressed to us personally. It is designed to solve our problems, to answer our perplexing personal questions, and to meet our needs. The Bible is not viewed properly until it is thought of as a personal letter from a personal friend instead of an abstract essay by an objective authority.

The Bible is our original source of true information and revelation. There are other books and writings by human authors which inspire us and instruct us in the things of God and of the spirit, but the Bible is the original source. The Bible IS God's Word. It is an inspired book, which means that in the final sense, that God is its author. It is true that God used human beings to write the actual words of Scripture, but they were so guided by the Holy Spirit that what they wrote was an accurate expression of what God wanted to say. (Read II Peter 1:21.)

Second Speaker:

What does the Bible tell us? The Shorter Catechism has a good answer to that question when it says, "The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man."

The Bible does tell us about God. It is indeed our best source of information. The Bible acquaints us with the nature of God. By clear statements and by illustrations we learn that God is powerful and holy, righteous and good, truthful and pure, loving and just. Some of these characteristics of God we can see revealed in nature, but to know them all we need the Bible to spell them out for us in clear words. The Bible also tells us of the works of God. It tells us that He is creator of all things that are, both material and spiritual. It tells us that God is the upholder and sustainer of all that He has made.

The Bible also tells us about ourselves. We learn from Scripture that we are God's creatures, that we were made in His likeness, and that we are, therefore, spiritual beings. The Bible declares the dignity of mankind, but it also makes clear that we are sinners. The Bible reveals the truth that our sin has separated us from God, that we are spiritually as good as dead, and that our only hope is to be redeemed. Our condition of sinfulness is one from which we cannot save ourselves.

Having set forth the basic truth about God and man, the Bible comes to its central message: God's redemption of mankind through Christ. It is only in the Bible that we learn that God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. The Bible tells us about hell and why we deserve it, but it also tells us about heaven and what God has done in Christ that we may spend eternity there.

Third Speaker:

How shall we use the Bible in order to know God better? Fundamental to proper use of the Bible is diligent study. (Read II Timothy

2:15.) The word "study" in this verse carries the idea of diligent work. There is a story of a boy who went to sleep the night before a difficult mathematics examination with the answer sheet under his pillow. He hoped that in some magic way the correct answers might be absorbed by his brain. Some people seem to have a similar idea about the Bible. They evidently hope that physical association with the leather, paper, and ink will result in some magical spiritual benefits without any mental exertion on their part. If the Bible is to help us know God, then we must know what it says and we must try to understand what the words mean. This calls for hard mental labor. It calls for faithful and systematic study of the Scriptures. Do we want to know God? Are we willing to pay the price of Bible study?

Psalm 119:11 says, "Thy word have I hid in mine heart, that I might not sin against thee." It is not enough to know the Scriptures with our heads. Some people have learned the Bible without being blessed by it and without knowing God. Bible study for them is purely an intellectual exercise . . . a matter of knowing information. If we would know God through the Scriptures, we must yield ourselves in faith and obedience to the teachings of the Bible. If we do study God's Word with receptive hearts and willingly obedient spirits, we shall indeed know God and we shall grow in our knowledge and love of Him.

(Ask your minister, or some other faithful student of the Bible, to suggest to your young people some practical methods of Bible study.)



LESSON FOR AUGUST 24

By THE REV. J. KENTON PARKER

Justice Among Nations

Background Scripture: Isaiah 20:1-5, 15-18; 31:1-3; Micah 4:1-7; Malachi 2:10; Acts 10:1-35; Ephesians 2:13-3:21

Devotional Reading: Isaiah 11:1-9

In the Golden Text we have this, "for all nations shall come and worship before thee; for thy judgments are made manifest." Paul tells us that He is Lord, to the glory of God the Father. God rules the nations of the world. The first world-conqueror found out this through a most humiliating experience. Sometimes He allows wicked rulers to flourish for a time, but judgment always comes sooner or later. Watch the procession as it crosses the world-stage: Assyria, Babylon, Medo-Persia, Greece and Rome, Napoleon and Hitler; they have their brief day of power and then pass off the scene. But the Kingdom of God is an Everlasting Kingdom and the time will come when the stone cut out of the mountain will fill the whole earth. Let us pray and work for the coming of the Kingdom when justice will prevail in all the world, and the kingdoms of the world will become the kingdom of our Lord and His Christ.

Isaiah 11:1-9 gives us one of the many pictures of that Day. He is speaking of Christ and His coming to smite the earth with the word of his mouth, judge the poor and reign in righteousness. All creation will be affected; even animals which usually fight and devour one another will dwell in peace together, a little child shall lead them, and they will not hurt nor destroy in all His holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

I. *Trust God and not Men*: Isaiah 20:1-5; 15-18

Nations are prone to look to other nations instead of looking to God. Israel was constantly looking to Egypt for help and she proved a snare, a broken reed, a people who could not profit them, a shame and reproach instead of a help. Instead of trusting Egypt or Assyria, Israel ought to have returned to God and fully trusted Him.

It never pays to ally ourselves with godless nations. They are a source of weakness instead of strength. Our country has made this sad mistake in the past and some of our allies at the present are a shame and reproach. We would be far better off without them. We are as foolish as Israel. In chapter 31 the prophet pronounces a woe upon those that go down to Egypt for help and trust in chariots and horsemen but look not to the Lord. I am

afraid we are doing this today in our country. We are in a mad race with Russia in the matter of arms and all preparations for war. We think very little about the Lord, and yet our real help must come from Him. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together. A genuine revival would do more to strengthen America than millions of dollars spent on weapons.

II. *Peace between Nations*: Micah 4:1-7.

"Neither shall they learn war any more": War has been called "The Devil's University." Men have been learning war for a long time; ever since the battle between the four kings and the five kings in the valley of salt. (see Genesis 14). There has been great progress (if you can call it that) in the weapons of warfare. Instead of spears and swords we have machine guns and high powered rifles: instead of old-fashioned cannon we have our deadly nuclear weapons; instead of horses and chariots, we have our armored tanks. We can now shoot thousands of miles; the air is full of bombers and the sea full of submarines. Instead of old time explosives we have our A-bombs and H-bombs. Instead of killing men one at a time we can wipe out a city of a million inhabitants at one blow. Perhaps there has been more "progress" in this sort of learning than in any other field. The "devil's university" has in it thousands of the world's smartest scientists. Almost every country has compulsory military training and our soldiers are numbered by the millions. We spend far more to keep this university going than in any other branch of government, and the terrible burden of debt keeps piling up. Some nations are bent on being aggressors and other nations have to prepare to defend themselves. The mad race goes on and "when and where it will stop nobody knows." This last statement has to be qualified, for our selection tells us that the time will come when men shall learn war no more. What a blessed time for a weary world worn out with war! "In the last days . . . the mountains of the house of the Lord shall be established in the top of the mountains . . . and they shall beat their swords into plowshares . . . neither shall they learn war any more." What a pile of "old junk" the world will have when all the weapons of warfare will be discarded! What a glorious day when they shall sit every man under his vine and under his fig tree and none shall make them afraid! The whole world is gripped with fear today. We watch the sky dreading what me might see. We excavate bomb shelters and prepare to run underground like scared rabbits. Surely the devil's university has the world in its possession. Do you not see why many of us are praying and longing for the time to come of which Isaiah is speaking? How can nations be so foolish? The nations have drunk of the wine of Babylon; therefore the nations are mad (insane). Sin has robbed us of our reason. The devil's university is a school of folly. When the Prince of Peace comes then the works of the devil will be destroyed, for He came to destroy the works of the devil.

III. *Dealing Treacherously*: Malachi 2:10.

Treaties are but "scraps of paper"; solemn promises are broken without compunctions of conscience. It is said that Russia has broken almost every promise she has made. What is the use of having "summit conferences," or any other sort of conference, if you cannot believe what the other party says or trust them to keep their word? This treacherous dealing is no new thing. One of the basic principles in war is to deceive the enemy. This is true not only in "hot wars" but in "cold wars." This deceptive attitude makes peace impossible. We spy on each other and distrust each other and arm ourselves for any emergency. Why do we treat our fellow men this way? Because sin has twisted us all out of shape: iniquity, or crookedness, is a fit name for sin: it makes mankind a mass of tangled lies.

IV. *The Gospel is for Everyone;* Gentile as well as Jew: Acts 10:1-35.

This is the familiar story of the conversion of the Roman centurion, Cornelius. The lesson learned by the church is stated in verse 35. In every nation he that feareth Him, and worketh righteousness, is accepted with Him. Cornelius, who feared God and worked righteousness was saved by accepting Christ. He sent for Peter who preached Christ to the Gentiles, "preaching peace by Jesus Christ." Let us not forget that Cornelius was not saved by his good works, but by Christ. His pious life led God to show him plainly the way of salvation, and he was saved as all sinners are saved, by grace through faith in the Christ whom Peter presented to him.

V. *Jew and Gentile One in Christ*: Ephesians 2:13-3:21.

To the Jew all the world was divided into two parts — Jew and Gentile, and the middle wall of partition was very high and very strong. The Jews were God's chosen people. They were proud of their covenant relationship to God. To them had been given the Law and the system of worship. A Gentile had to become a Jew in order to belong to the family.

To the Apostle Paul was given the work of being the missionary to the Gentiles. To him was revealed the "mystery" of the church which

was to be composed of both Jews and Gentiles united in one body. This caused many of the Jews to hate and persecute him.

In these verses he tells of this mystery. The Gentiles who had been far off and aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world are made nigh by the blood of Christ. The wall of partition had been broken down and both Jew and Gentile form one body in Christ. The household of God, built upon the foundation of apostles and prophets has room for Gentile as well as Jew. The holy temple has Gentile as well as Jewish stones in it.

We are familiar with all of this, and we, as Gentiles, rejoice in it. Unbelieving Jews — and these constitute the vast majority of Jews — do not accept Christ as their Messiah and to them the wall of partition still exists. It will be a glorious time when the Jews turn from their unbelief and accept Jesus Christ — a glorious time for both Jew and Gentile — all the world.



Bible Study for Circle Bible Leaders on *"The Church in the New Testament"*

Prepared by Morton H. Smith, Professor of Bible, Belhaven College, Jackson, Mississippi

LESSON 9: A GROWING CHURCH

THE LESSON IN OUTLINE

Introduction

I. Physical Growth
- A. Numerical Acts 1:15; 2:41; 4:4; 5:14
- B. Geographical Acts 1:8
- C. The Church's Duty to Continue to Grow Acts 1:8; Deut. 6:4; Eph. 6:2

II. Spiritual Growth
- A. Fact II Thes. 1:3
- B. Nature Eph. 4:1-16; Gal. 5:16-24
- C. Our Duty II Peter 3:18; Rom. 12:1-2
- D. Means Phil. 3:12-14; II Peter 1:5-7; II Tim. 3:16-17; John 15

Introduction

The Church of Jesus Christ is a living organism, and not just an organization. As such she is constantly growing. One of the prominent characteristics of the Church in the New Testament is that she was not static, but was constantly on the move. It shall be our purpose in this lesson to study the growth of the New Testament Church, and to consider the means by which we as Christians and members of the Church may also grow.

I. Physical Growth

A. Numerical Acts 1:15; 2:41; 4:4; 5:14

It is self-evident that a Church, which is made up of a group of believers, when it grows, must grow numerically. That this occured may be seen by reading the passages above, which trace the number of the disciples from the small handful to 120, then 3000, and then 5000, and finally multitudes. That the Church thus grew numerically, and has continued to grow throughout the centuries is a fact that cannot be refuted.

B. Geographical Acts 1:8

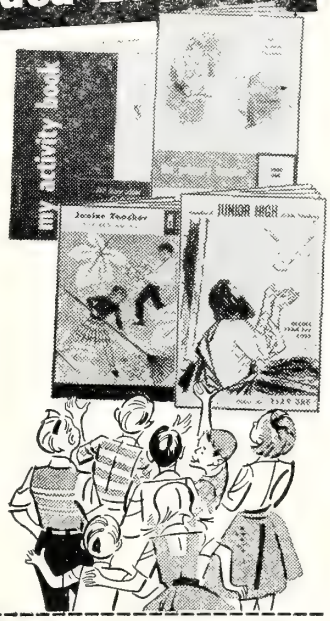
The New Testament does not give further figures to show the growth of the Church, but it does imply a continued numerical growth by the record of the geographical spread of the Church. Acts 1:8 is a prediction made by Christ just before his ascension that accurately describes the history of the Church, not only during the New Testament period, but also thereafter. F. F. Bruce has entitled his work on the early history of the church *The Spreading Flame,* which vividly describes the way in which it spread across the world. The Gospel was first preached in Jerusalem, and then in Judea, and then in Canaan, and finally unto the uttermost parts of the earth. The modern Church is still seeking to push back the frontiers of paganism across the whole earth.

C. The Church's Duty to Continue to Grow Acts 1:8; Deut. 6:4; Eph. 6:2

Each new generation presents afresh to us the challenge of the "Great Commission." Each generation presents us with the need of starting at home and then to reach out to all parts of the earth with the Gospel of Christ. The first place for the spread of the faith today is, or should be, the Christian home. As God gives us children, he gives us the tremendous responsibility of bringing them up in the nurture and admonition of the Lord. The Bible lays the primary responsibility for the educating of our children, not only in the realm of the faith, but in all truth upon the parents. See Deut. 6:4 and Eph. 6:2. Both of these passages stress the parental responsibilities in the realm of education.

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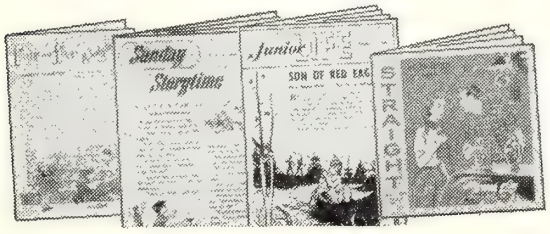
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It is a blessed fact that the children of believers are included in the covenant promises and blessings. Thus they have the right to the sign and seal of the covenant (Gen. 17:7; Acts 2:39). They are to be included under the watch-care of the Church, and yet the primary means by which the Church reaches the covenant children for the faith is through the parents.

Beyond the families of believers we are to go out and reach others all around us, by witnessing to the truth of the Gospel of Christ. This witnessing is normally done by individuals. We each need to examine our own daily lives to see if they are true witnesses to the saving grace of God found in the Gospel. Not only should we seek to witness by our lives, we should also bear a verbal witness, just as the early New Testament believers did when they went out preaching the Word.

It is clear that the great commission as given by Christ in both Mt. 28:19-20 and Acts 1:8 is still applicable. It is still the duty of the Church to seek to grow numerically and geo-

graphically, in obedience to the command of Christ. Again we must examine ourselves and our own church to see just how well we are growing physically. Are we reaching out to the lost masses of the world as we ought?

II. Spiritual Growth

A. Fact of Spiritual Growth in the New Testament. II Thes. 1:3

It is significant that the New Testament records not only the fact of the physical growth of the Church, but also its spiritual growth. In II Thes. 1:3 Paul comments on just such growth of the Thessalonian Christians, "We are bound to give thanks to God always for you, brethren, even as it is meet, for that *your faith groweth exceedingly,* and the love of each of you all toward one another aboundeth." Certainly to speak of the growth of faith is to speak of spiritual growth. Many other passages could be adduced to show that spiritual growth was a characteristic of the New Testament Church. We need to examine our own church and ourselves to see if we are growing spiritually as we should .

B. The Nature of Spiritual Growth Eph. 4:1-16; Gal. 5:16-24

In order better to understand just what is involved in the matter of spiritual growth, it will be well for us to look at two passages which set forth its nature. The first passage is Eph. 4:1-16. In this section Paul is setting forth the unity of the faith and of the Church. He indicates that the various offices in the Church have been given by Christ "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ." The very purpose of the various offices of apostles, prophets, pastors and teachers is then the upbuilding of the saints and of the Church. In other words, they are given to the Church for the spiritual growth of the Church.

It is significant to see the standard of growth that the Apostle sets before us. It is the "fullgrown man," "the stature of the fullness of Christ." Thus there is set before us the perfect standard of Christ Himself. We as individuals are to grow spiritually until we are conformed to the image of the Son of God (Rom. 8:29). Spiritual growth, just as is the case with physical growth, takes place gradually. It is known as sanctification. Our Shorter Catechism defines sanctification as "the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness." Notice that it is a work as distin-

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guished from an "act," such as justification and adoption. It is the work of grace, gradually ("more and more") accomplishing the two-fold purposes of dying unto sin and of living unto righteousness. Spiritual growth then involves a negative dying to sin as well as a positive living unto God.

It should also be seen that the Catechism defines the extent of sanctification as involving the "whole man." Just as man is totally depraved, that is, affected by sin in every aspect of his being, so also must his spiritual growth or sanctification involve the whole man. Paul taught this in his great exhortation in Romans 12:1-2. "I beseech you therefore, brethren, by the mercies of God, to present your *bodies* a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." It is significant to see that Paul describes this consecration of ourselves unto God in terms of both our bodies and minds. In other words, the whole man is involved in sanctification.

Perhaps one of the best passages of Scripture for a study of the nature of spiritual growth is that which describes the fruits of the flesh on the one hand and the fruit of the spirit on the other, namely, Gal. 5:16-24. In that spiritual growth involves the negative dying to sin, and the positive living unto righteousness, Paul sets forth these two thus: the works of the flesh are "fornication, uncleaness, lasciviousness, idolatry, sorcery, enmities, parties, envyings, drunkenness, revellings and such like; the fruits of the spirit are "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness and self-control." We each one need to examine our own lives to see just how far we have grown spiritually. Do our lives show more of the fruits of the flesh or of the spirit? We need to seek daily to die more and more to sin and to live more and more to righteousness.

C. Our Duty to Grow Spiritually
II Peter 3:18; Rom. 12:1-2.

The spiritual growth of our Church may be measured in direct proportion to the spiritual growth of the individual, and thus this should cause each one of us to do our utmost, by the help of God, to grow spiritually. In addition to the reason just cited for our being concerned with our own spiritual growth we find that the Scripture explicitly commands that we "grow in grace and knowledge of our Lord and Saviour, Jesus Christ" (II Peter 3:18). Not only are we thus commanded, but we are constantly exhorted throughout the Word to put away sin and to live unto God, which as we have already seen is the essence of spiritual growth or sanctification. (Rom. 12:1-2; 6:1-11; etc.)

D. Means of Spiritual Growth
Phil. 3:12-14; II Pet. 1:5-7;
II Tim. 3:16-7; John 15

One of the first steps toward spiritual growth is that of recognizing that we need to grow more and more. We should never be satisfied in this life with our condition. The Apostle Paul sets an example for us to imitate in this matter. He says, "Brethren, I count not myself to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14). Paul recognized first of all that he had not attained perfection in this life, but he did not simply stop at this point. Rather, he turned to the positive aspect of his spiritual growth, looking to the goal of the prize of the high calling of God in Christ Jesus, he pressed constantly toward that goal. How we need to do this daily in our lives!

Peter adds some very practical words of how we ought to grow. "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." (II Pet. 1:5-7). Again, we each need to cultivate each of these graces, by the help of God.

Paul points perhaps to the most basic means that we have for our spiritual growth when he points to the Bible itself. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17). It is in the inspired Word of God that we have our infallible rule for faith and practice. It is here that we are reproved and corrected of our sins; and it is here that we find out what righteousness is. Thus the study and application of the Word of God to our lives is essential if we are to grow spiritually. Of course, along with the Word we must be a praying people, asking that God will illumine by His Spirit and will enable us to obey the Word we receive.

Bible study and prayer alone are insufficient if we have not first come to a personal knowledge of Christ by faith in Him as our Saviour and Lord. He Himself gave to His disciples in His final discourse (John 15) with them the basic principle of all spiritual life and growth, namely, an abiding in Christ. He used the figure of the vine and branches. He is the true vine, and all branches that abide in Him

will produce fruit, and any that do not do so prove that they are not truly related to Him, and are thus cast aside. How searching this passage is! May God enable each one of us to evaluate our own spiritual life, and that of our Church, and may we each seek more and more to die unto sin and to live unto God, and thus to grow spiritually as we ought.

NEWS of CHURCHES around the World

CHANGE OF ADDRESS

....Rev. Irvine G. Mitchell, to 27 Matsu no Chaya, Naruo Cho Nishinomiya Shi, Hyogo Ken, Japan.

Dr. Wesley S. Simmons, formerly of the staff of Michigan State University, has become associate director of the Department of Christian Vocation for the Board of Christian Education of the Presbyterian Church, U. S. He took up his new post July 21.

One of the new associate's chief duties will be to coordinate the work of vocational guidance centers operating within the Presbyterian Guidance Program. By September, 1958, there will be 10 of these guidance centers in use, with a total of 19 or more planned.

For the past four years Dr. Simons has been head resident advisor to 500 students at Michigan State, organizing and administering their personnel program. He received his Ed. D. degree from the University in 1957, and has also served as an instructor in the graduate school since then.

Dr. Simons' previous experience includes planning and administering guidance services for public schools in Whitehall, Michigan. He has also been a teacher and administrator of summer camps. His business experience includes time and motion studies, accounting, and retailing.

The new associate will also work with about 1,800 local churches now taking part in the Presbyterian Guidance Program, which is dedicated to the idea that all worthy work may become a Christian calling.

GEORGIA

Atlanta — (PN) — Presbyterians recently participated in the first workshop on The Art of Preaching and Mass Communications on Emory University campus.

To be held annually and called the Institute of Communicative Arts, the seventeen-day workshop was sponsored by the Candler School of Theology at Emory in cooperation with the Protestant Radio and TV Center here.

The first workshop was limited to fifty ministers from thirteen states and Cuba, who wanted to learn about the theory of communication, and to become more proficient in communicating the Gospel through radio and television.

The heart of the workshop was the clinics where participants wrote scripts, studied production techniques, speech and pulpit delivery. An analysis of programs and sermons were made and recorded on tape or film for future study.

Each morning the ministers heard lectures by authorities from the industry, to inform them about such matters as: what the preacher needs to know if he is to use mass media, what makes a good radio or television program, what the industry would like to have from the churches in the way of religious programs, developments on the national scene regarding religious broadcasting and the characteristics of the audiences reached through mass communication.

The speakers for these addresses included Dr. S. Franklin Mack, Broadcasting and Film Commission of the National Council of Churches; Harry C. Spencer of the Television, Radio and Film Commission of the Methodist Church; Mr. Robert Wert Howard, Public Relations Department, American Meat Institute; Mr. Marcus Bartlett, General Manager WSB-TV, Atlanta; Mr. Everett Mitchell, Director of Agriculture for the National Broadcasting Company in Chicago; the Rev. Michael Vance, Chairman of the Department of Youth, First Community Church in Columbus, Ohio; Elmo Ellis and John M. Outler of WSB; and Mr. J. Robert Orr, President, OR Radio.

Subject of the evening addresses was "The Message We Communicate." Among the speakers were Dr. E. Stanley Jones, eminent Methodist minister, Dr. Roy Burkhart, senior minister of the First Community Church in Columbus, Ohio; Dr. Vernon S. Broyles, pastor of the North Avenue Presbyterian Church, Atlanta; Dr. Arthur Vann Gibson, pastor, Morningside Presbyterian Church, Atlanta; and Dr. G. Ray Jordan, professor of Homiletics, Candler School of Theology.

Dr. Jordan was also in charge of the Pulpit Clinic, while Dr. John W. Bachman of Union Theological Seminary in New York was in charge of the clinic on script writing.

An outstanding feature was a program on Analyzing Religious Television Programs, conducted by Mr. Fred Ohl, Acting Secretary of the Division of Radio and Television, Presbyterian Church, U. S.

Another highlight was a talk by Mr. Haskell Boyter of Atlanta's Educational Television station, WETV. Mr. Boyter discussed education by television. He is, also, a Presbyterian, and choir director for the Druid Hills Presbyterian Church in Atlanta.

Mr. G. Ross Freeman and Dr. James W. Sells were in charge of arrangements for the workshop for the sponsoring organizations, along with Dr. Ernest Arnold, Presbyterian, U.S., minister, and president of the Protestant Radio and TV Center.

Presbyterian, U.S., ministers who attended the workshop were: Scott Poole, Wendell, N. C.; Samuel Busch, Locust, N. C.; George B. Merrin, Alexander City, Ala.; E. H. Browning, Lake Hamilton, Fla.; and Alfred G. Severin, Bridgeport, Texas.

The annual E. Stanley Jones Institute of Communicative Arts, for which this workshop was a

pilot program will be sponsored by Candler School of Theology, Emory University, Protestant Radio and TV Center, and Columbia Theological Seminary in cooperation with other schools and seminaries.

NORTH CAROLINA

CONCORD PRESBYTERY

China Grove, North Carolina, July 22, 1958 — Meeting at the Immanuel Presbyterian Church, China Grove, Concord Presbytery elected Dr. Ernest F. Beatty, Davidson College professor, as Moderator. Rev. Milton Carothers, Salisbury, was elected as Temporary Clerk. Two prominent ministers were retired. Four ministers were received to become new pastors of churches and one young man was received under the Presbytery as a Candidate for the Ministry. The fall Stewardship Program was announced and a 1959 Budget of $378,-174 was approved for the causes of the General Assembly, Synod and Presbytery. Commissioners to the recent General Assembly in Charlotte made their report. A minimum salary basis for ministers related to the Church Extension Program was substantially increased. A committee was appointed to study and report to the Presbytery at its fall meeting on matters referred to it by the General Assembly for advice and consent. These matters include proposed changes in the Confession of Faith related to questions of marriage and divorce.

The retiring Moderator, Rev. J. Malcolm Murchison, Concord, preached on "The Unsearchable Riches of Christ" from Ephesians 3:8.

Rev. Ross MacKenzie, a member of the Presbytery of Edinburgh, Scotland, was introduced and brought greetings from his Church. Mr. MacKenzie is serving the First Presbyterian Church, Hickory, during the summer. Rev. Fred R. Stair, pastor of the Hickory Church, meanwhile, is acting as pastor of Mr. MacKenzie's Church, Saint Andrews Clemiston Parish Church, Barnton, a suburb of Edinburgh.

The Presbytery approved, with regret, the requests of Dr. J. K. Parker, Mount Mourne, and Rev. J. T. Barham, Hickory, to be retired. Dr. J. K. Parker has served with distinction, since 1927, as pastor of the Centre Church, Mount Mourne, the Shearer Church, Mooresville, and the Sherrill's Ford Church, Sherrill's Ford. During his Pastorate the Churches have grown in strength and membership. New sanctuaries, educational and fellowship buildings have been built and other improvements made. Dr. Parker is widely known as a contributing editor of the **Southern Presbyterian Journal,** Weaverville, North Carolina. He writes the Sunday School lessons for this paper. Rev. J. T. Barham, presently pastor of the Sweetwater Presbyterian Church, Hickory, has also served the Poplar Tent, Spencer, Bethany and Front Street (Statesville) Churches in this Presbytery. He is Chairman of the Sub-committee on Stewardship and has formerly served as Moderator of Concord Presbytery. The Presbytery, by expressions of appreciation and prayer, gave special recognition to these men for their outstanding service to the Church.

The Presbytery approved the request of the Centre Church for status as a separate field in order that it might seek a pastor for full time service. Also, approved was the request of the Shearer and Sherrill's Ford Churches for a grouping as a field for pastoral service.

W. Lowry McBath, Atlanta, recent graduate of Columbia Theological Seminary, Decatur, Georgia, was received in order that he might become the minister of the Gilwood Church, Concord. A Commission was appointed to ordain and install him as pastor, July 27, 7:30 p. m. Members of the Commission: Rev. T. B. Southall, Statesville, Rev. John A. Cannon, Jr., Kannapolis, Dr. J. A. Wilson, Kannapolis, Rev. Charles H. Sides, Jr., Harrisburg, R. S. Rumple, Kannapolis, L. Young White, Mooresville.

Dolphus J. Allen, Jr., Kinston, recent graduate of Union Theological Seminary, Richmond, Virginia, was received as the new minister of the Belk Memorial Church, Hickory. A Commission was appointed to ordain and install him August 10, 8:00 p. m. Members of the Commission are: Rev. Neill R. McGeachy, Statesville, Rev. J. T. Barham, Hickory, Rev. L. V. McPherson, Taylorsville, Rev. Charles H. Sides, Jr., Harrisburg, Rev. T. H. Hamilton, Kinston, Hiram Balch, Vale, Milton Bibee, Hickory.

John D. Garrison, Burlington, recent graduate of Union Theological Seminary, Richmond, Virginia, was received as the new pastor of the Harmony and Tabor Churches, Harmony. A Commission was appointed to ordain and install him as pastor, August 3, 5:00 p. m. at the Harmony Church and 7:30 p. m. at the Tabor Church. Members of the Commission: Rev. T. B. Southall, Statesville, Rev. S. D. Malony, Davidson, Rev. James N. Murray, Cleveland, Rev. J. R. Phipps, Statesville, H. M. Pitts, Kannapolis, J. C. Troutman, Harmony.

Rev. Hugh B. Carter, Jr., was received from Appomattox Presbytery in order that he might become the pastor of Little Joe's Presbyterian Church, Barium Springs. Until recently Mr. Carter was minister of the First Presbyterian Church, and the Berry Hill Church, South Boston, Virginia. A Commission was appointed to install him as pastor of the Little Joe's Church, September 7, 7:30 p. m. Members of the Commission are: Dr. S. W. Newell, Davidson, Rev. T. B. Southall, Statesville, Dr. Sidney A. Gates, Salisbury, Mr. Philip Howerton, Charlotte, John D. Montgomery, Statesville and D. A. Andrews, Statesville.

Larry Mills, a member of the McKinnon Presbyterian Church, Concord, was received under the care of Presbytery as a Candidate for the Ministry. He received a charge from his pastor, Rev. A. K. Dudley, Concord.

It was announced that Rev. Milton B. Faust, Salisbury, would serve the Second Presbyterian Church, Salisbury, as Assistant Pastor.

Rev. J. T. Barham, Hickory, Chairman of the Sub-committee on Stewardship, submitted a 1959 budget in the amount of $378,174 as support asked for the causes of the Assembly, Synod and Presbytery. These include World Missions, Church Extension, Christian Education in Churches and Colleges, Homes for Children and the Aged and the Camp and Conference Program. The Budget was approved. He announced that Stewardship Conferences in the fall will be held as follows: September 17, Salisbury Second Church; September 18, Concord First Church; September 19, Concord Church, Loray; September 22, Waldensian Church, Valdese. Rev. Bob S. Hodges, Associate Secretary of the General Council, Atlanta, will lead these Conferences. The Stewardship Committee will select Every Church Canvass Visitors this summer to cooperate with local church Stewardship Committees in presenting benevolences in services on Layman's Sunday, October 19. Training Sessions for the visitors will be held September 21 at the Davidson College Church and September 23 at the Hickory First Church.

The Presbytery approved the One Day's Pay Plan by which members will be challenged to give at least one day's pay during the Church Extension Season in October to provide for new work and critical Church opportunities in this and other area.

The Presbytery approved a recommendation of the Church Extension Committee, presented by the Chairman, Rev. E. P. Moye, Mooresville, that the 1959 minimum salary basis for ministers related to the Church Extension Program will be $4200 plus manse and retirement provisions, and group life insurance and hospitalization for the family. Also approved was a recommendation that the Churches increase support during the next three years to include other items such as car expense, professional books, manse utilities and office expense.

The Presbytery appointed Rev. J. D. Smith, Morganton, Dr. Samuel W. Newell, Davidson, Rev. J. R. Phipps, Statesville, John D. Montgomery, Statesville, W. A. Sherrill, Salisbury, as a Committee to study and report to the fall meeting of Presbytery on matters referred to it by the General Assembly for advice and consent.

LOUISIANA

The Presbytery of Louisiana met in Adjourned Session in Opelousas, Louisiana on July 8.

The Rev. Mr. C. Linwood Cheshire was received from Orange Presbytery. Mr. Cheshire will serve the Presbytery of Louisiana as "Executive Superintendent of Church Extension," with offices in Baton Rouge. He will be especially interested in the development of new work.

Mr. Charles Robert Kennon, 1958, graduate of Union Seminary, was examined prior to ordination and installation as pastor of the Welsh Church.

Mr. Walter Winton Enloe, a member of the First Church in Alexandria, was taken under care of the Presbytery, and will begin his seminary work in the fall at Columbia.

Candidate Wm. C. Norris, 1958 graduate of Union, was dismissed to the Presbytery of New Orleans, and Candidate James Elder, 1958 graduate of Austin, was dismissed to the Presbytery of Central Texas.

The Presbytery sent copies of a resolution reaffirming its belief in freedom of speech and other basic matters to certain key figures involved in a current investigation of certain members of the faculty of the State University by the Legislature.

Presbytery adjourned to meet at the Plains Presbyterian Church at Zachary on September 30.

TEXAS

Austin—A summer school on the church and the urban ministry was held in Austin from July 7 to July 25.

It was sponsored by the Council of Southwestern Theological Schools to study the problems of churches in relation to the growing urbanization of the south and southwest.

Classroom and living facilities of both the Austin Presbyterian Theological Seminary and the Episcopal Theological Seminary of the Southwest were used for the meetings.

Four outstanding educators led the class sessions. Dr. James M. Gustafson, assistant professor at Yale University delivered the evening lectures on the theological interpretation of modern culture.

The structure of modern urban life was discussed by Dr. William L. Kolb who is professor of sociology at Sophie Newcomb College and of the graduate faculty at Tulane University.

Professor of philosophical theology and Christian criticism at the Episcopal Theological Seminary of the Southwest, Dr. William H. Poteat spoke on modern culture in terms of self understanding.

Dr. Ross W. Sanderson, former consultant to the Department of the Urban Church, National Council of Churches, directed afternoon study groups on topics related to the general theme.

Participation was on a quota basis. Seven Presbyterian ministers were invited to take part. These were the Rev. Edward Bayless, Dallas; the Rev. William J. Fogleman, Little Rock; the Rev. Walter D. Langtry, New Orleans; and Dr. Flynn V. Long, Ft. Worth.

Also Dr. Malcolm Purcell, Houston; the Rev. Gerald Tompkins, Franklin, La.: and the Rev. Harold Wells, Oklahoma City.

According to the Rev. William J. Fogleman, the educational opportunity in this summer school was superlative. "It was a convenient chance for ministers in this era to have a detailed and thorough subject study under distinguished men of superior ability," he stated.

The summer school was made possible by a grant from the Eli Lilly Foundation.

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Copy of the Annual Lecture of the Evangelical Library (London, England) 1956 by by Rev. Ian Murray, B.A. (Ass't to Rev. Dr. Lloyd Jones) Titled
"The Faith of the English Reformers" the foundation of their doctrine examined.
Write to Rev. N. Caswell, B.A., Dundalk, Ontario, Canada.

The Southern
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EDITORIAL

From Here to Eternity

"But be ye doers of the word, and not hearers only, deceiving your own selves."
—James 1:22

Giving intellectual assent to the truths of Christianity is easy, but it is not saving faith. It is self deception at its worst.

In no area do we need to examine ourselves more carefully. Many of us have been raised in Christian homes where the Christian faith is taken as a matter of course. Many of us give assent to the teachings of the Scriptures without recognizing that such assent entails obedience to those teachings.

Having taken the first step of acquiescence there is always grave danger of going no further, but it is the carrying out of the details of Christian living in our every day lives which attests to the reality of the faith which we profess.

Thrilled with the assurance of God's grace and admitting that our salvation depends solely on the merits and finished work of Christ we must remember that the other side of the coin requires us, by this same grace, to put into practice the faith we profess.

The epistle of James is not pleasant reading. It goes right through our subterfuges and gives the acid test of obedience to show whether our profession is one of the lips or of the heart, a profession which expresses itself in deeds for Christ's sake.

Only too often we are content with a faith which does not express itself in Christian works. Knowing that we are saved by faith alone we forget that only that faith which finds expression in obedience to God's holy will is a genuine faith. We need to remember that the devils also believe and tremble — but they are lost.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin."
—James 3:17

—L.N.B.

Self Deception

"If it works it is obsolete," is a common saying at the Pentagon. This is but a facetious recognition of the rapidity of change in an era of unprecedented discovery and development.

We see the mansions of one generation become the boarding houses of the next and the slums of the third. That which is the acme of modernity becomes, in time, its very antithesis.

Thoughtful people in every generation, aware of the kaleidoscopic changes which seem to come with ever mounting tempo, long for something that endures and is not subject to revision. Henry F. Lyte expressed the thought in his immortal hymn:

Change and decay, in all around I see,
O Thou who changest not, abide with me.

Centuries earlier, under the inspiration of the Holy Spirit, the Apostle Paul wrote: "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal (temporary), but the things which are not seen are eternal" (II Cor. 4:8).

Paul was no pessimist; he was a realist. To anticipate the night while it is still day is based on sound reasoning. We live in a time of unprecedented discoveries, many of which tend to make life longer and living more comfortable and enjoyable. But with change and progress the inexorable law of change and decay also operates. Strange that so few in this world prepare for the inevitable.

The glory of Christ's redemptive work is that full provision for time and eternity has been made for man's salvation. This truth grasped and acted upon can solve every problem. While the complexities of modern civilization, dominated by revolutionary industrial change and developments and accelerated by the atomic era, have brought with them problems that require

new approaches and solutions, the basic need of the human heart is the same from one generation to the next.

Whether in the time of Abraham, Isaiah, Paul, Luther, or Moody and Graham, whether in a Fifth Avenue mansion or the jungle of Ecuador, men are still prone to lust and kill, to pride and jealousy, to sickness and death. Man has never, of himself, escaped from the dilemmas inherent within himself.

True, social complexities, corporate sins, cultural deficiencies exist that are the reflections of ignorance, indifference or deliberate perversions of truth and right. But scratch the surface and one invariably finds underlying all these the manifestations of inherent evil within the individual. We are all prone to think of sin only in limited terms and then only as is manifested in others. We forget that the sins of the spirit are as vile in God's sight as the sins of the flesh, that pride and envy are cancers as much as lust and dishonesty.

A third category, indifference to our brother's spiritual and material needs, is even less frequently recognized as evil and sinful.

Change and decay within ourselves and on every hand are but the inevitable results of man's separation from God through sin. For that reason the Gospel of Jesus Christ is the only message that is completely relevant for our times. Once restore the perspective of eternity to time, of the Creator to the creature, then life itself falls into clear focus.

Nearly two millenniums ago John the Baptist exclaimed: "Behold the Lamb of God, which taketh away the sin of the world." In the twentieth century, just as truly as then, Christ remains the answer to the sin problem of the world. Degenerative processes of the physical body and of the society to which we belong will inevitably take their course, but Christians are united with the One who changes not—the same yesterday, today and forever.

This is being written on the fortieth floor of a midtown hotel as I look down on lower Manhattan. The Woolworth building, the pride and wonder of a former generation, is now dwarfed by scores of larger and more modern structures. People occupying them are no different than the occupants of the older buildings. The carriages and trams of yesterday have given way to the cars and buses of today. But the same kinds of people drive them. Sleek liners now dock where windjammers once tied up; giant planes and an occasional helicopter cross the sky. But the man traveling at six hundred miles an hour has the same heart as the one driving an oxcart.

Tomorrow will see even greater changes. We are on the eve of the greatest technological advances in all history and our imaginations are staggered by that which science may produce. But none of these things can alter the human heart one whit. Change? Yes. Decay? Certain.

In the midst of the storm there stands a Rock. Confronted by chaos there is Certainty. Lost in the maze of conflicting roads there is for us a Way. Perplexed by multiplied philosophies there is the Truth. Facing inevitable death we are offered Life. Surrounded by spurious messiahs there stands the living Christ, man's only access to the Father.

Change and decay men can see and their inevitability should cause all to ponder. But the god of this world has blinded man's eyes lest he would see the truth and turn to the light. The lost horizon of contemporary teaching and preaching is the future life. Concerned with the social ills about us we forget that their solution rests primarily in regeneration, not reformation; in new men with new hearts. Only that is relevant which really changes and only the Gospel of Jesus Christ in its fullness does this.

Some have accepted Christ as Saviour but failed to make him Lord. This is a perversion of truth, not an invalidation of truth itself. An unending emphasis on taking Christ into every area of our daily lives is needed, but it is also a compelling truth that no one can have Christ as Lord of life unless he is also Saviour from sin.

To neglect the fact of change and decay is folly. To look at time and forget eternity is to be utterly blind. There is turmoil and uncertainty—admit it. We are transients in a dying world—act accordingly. Christians are each generation's visible link with eternity. That some give little evidence of this relationship in no way contravenes the validity of the fact. The imperfections of the most saintly are added evidence of the love and grace of God.

Facing the inevitability of death, only the Christian has the answer. He alone knows who

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he is, why he is here, and where he is going. And all that he is and all that he knows centers in the person and work of the Lord Jesus Christ, the eternal Son of God.

We do not fully know what the future holds. But we do know the One who holds the future —and in his keeping it is safe.

—L.N.B.

—From *Christianity Today*

Is the Question of Re-Marrying a Divorcee a Joint or a Several Power?

In our present Confession of Faith the matter of re-marrying a divorcee is made to hang on whether or not the applicant is the innocent part in a divorce granted on Scriptural grounds. The proposed change, in the section entitled REPORT, suggests that marriage be treated as are other matters of Biblical idealism, and divorce as other sins coming short of the perfect way revealed by God in His Holy Word. This position in the REPORT, then, seems to make the question of divorce and re-marriage a matter of Church discipline. Likewise the proposed New Chapter XXVI speaks of the remarriage of divorced persons being "sanctioned by the Church in keeping with the redemptive Gospel of Christ, when sufficient penitence for sin and failure is evident." This again implies the action of a court in judgment deciding in this, as in other matters of discipline, that sufficient penitence is evident.

Our Book of Church Order, par, 16, carefully distinguishes between the several or individual exercise of ecclesiastical power by an officer, and the joint exercise of power in Church courts after the form of judgment, which is the power of jurisdiction. The REPORT and the proposed New Chapter assume that the question of re-marriage of divorcees is to be a matter of the joint power of a Church court. Probably this was the position proposed by the ad interim Committee to the 1958 Assembly for the proposed revisions of the Book of Church Order. But that Assembly so changed the proposed revision as to make the decision of whether or not to re-marry a divorcee an individual or several power in the exclusive authority of the minister.

Now it may well be that details of a request for re-marriage should go only to the minister. But if this action is to be put with the REPORT in line with other matters of sin and discipline, if it is to be an action "sanctioned by the Church" after sufficient penitence is evident, then it ought to be approved by the Session or the Presbytery. To take this serious matter off its Scriptural basis in the present chapter, and then to take it off of its court action as presupposed in the REPORT and in the proposed New Chapter and rest it exclusively on the will of the minister will issue in confusion worse confounded. Everything will hang on the will of a single fallible, sinful man — even though he be a minister. He will be subject to all kinds of pressure. More than the honor — or the shame — of the Church and particularly of the local congregation will be in the hands of one who may not serve that body more than eighteen months. And the permanent local elders will have to live with the decisions (sometimes mistakes) made by this individual long after he has moved to "greener" pastures.

Again, there seems to be likewise a parallel between the three sections of the Report of the Ad-Interim Committee in its treatment of the gravity of the sins which lead to divorce. In the Section labelled REPORT sin is properly spoken of as the result of man's rebellion against God and guilt is recognized. The proposed New Chapter speaks of penitence for sin and failure. But the proposed changes in the Book of Church Order which will directly govern the minister's decision uses strangely minimistic language to describe the sin of adultery, thus, "the mere fact of having been wronged" . . . "the mere fact of previous guilt (however grievous)". Why suggest twice to the minister upon whose weak shoulders the whole responsibility of maintaining the honor of Christ and the sanctity of the Church, as well as blessing the people, rests that the breach of the marriage covenant and the violation of the seventh commandment is a *mere* fact? This weak language invites him to minimize the gravity of the situation according to methods of Jesuit casuistry — particularly now that it is put exclusively into his hands as though he were the priest with all the judicial authority of a private confessional. In contrast to this soft terminology the Canons of Dort speak of the adulterous fall of David as, "grievous and atrocious sins," as "enormous sins which exceedingly offend God," and "incur the guilt of death." In his penitential psalms, David speaks of "the iniquity of my sin" and of his "bloodguiltiness". James tells us that when lust has conceived it brings forth sin and that when sin is finished it brings forth death. The only place where sin is adequately dealt with is at the Cross where Jesus was made sin and a curse for us, and no one can contemplate that solemn scene and be satisfied with a minimistic description of the sin which breaks up the home.

—W.C.R.

Recommend The Journal To Friends

Seven Years of Bible Study

In the fall of 1947 I was invited to join two Bible classes, and to make up my mind which to choose, I attended each. One studied the regular Sunday School lessons; the other, by its decision, had just launched a verse by verse study of the Bible. I enrolled for this course. A few weeks later our teacher was appointed Sunday School superintendent and to my surprise I was asked to take the class.

At the time I did not realize the magnitude of our undertaking, neither did we know how long it would take nor what the results would be. We read every verse and discussed any subject any member of the class suggested. Our pastor, Dr. W. G. Foster (now at Florence, S. C.) visited us often and we called on him to help us clear up certain points.

The Old Testament took five years, equal to five days a week, one year in school with no vacation. During the five years we had the best percentage attendance of any class in Sunday School. A number of men who were not in this class told me they regretted missing this study. The only Sundays I was absent were when I was out-of-town on church business. Vacations did not keep me away.

I prepared for each Sunday and most of the men studied for the "lesson" during the week. Actually, my job as leader (not teacher) was easy. The men were eager to talk. We skipped the "begats" and Chronicles, leaving us approximately 900 chapters for 250 Sundays. We read a few chapters without comment and sometimes covered as many as five short chapters, which may have been going too fast. Usually we were the last class to be dismissed and the elders had to rush to their Session meeting before worship services. As far as I can remember, every man in the class attended every morning worship service.

What we learned amazed us. You get much more out of reading aloud and we found things we didn't know were in the Bible. Before we got through we had a class of experts able to answer almost any question raised. To me, it was a great experience and I would like to do it again.

After five years we reached the New Testament and a few months later I was laid up with a coronary occlusion and was out of circulation a year. Meanwhile the class met at my house two or three times while I was recovering. When I returned to Sunday School, we had passed the half-way mark. So it turned into a seven-year course and I wish every Presbyterian man had an opportunity to take it. You can get a lot out of the Bible in a seven-year systematic study, especially with an interested and cooperative minister guiding your footsteps.

—Ralph Brewer

Your Bible

1. It is simple in purpose; i.e., To give to man a plan of salvation.
2. It is the only book which explains both the origin and the destination of man.
3. It is a single unit. Every true Christian must accept the entire book and if he does not understand it all then his true faith will enable him to believe it anyway.
4. In it may be found the solution to every problem which confronts man, whether economic, social or spiritual.
5. It is the most accurate history of the world.
6. There are no doctrinal differences or contradictions in it. Doctrinal differences lie only in men's different viewpoints and varying degrees of understanding.
7. It was written by men but it is divinely inspired. This is plainly evident when it is compared with any other book in the world.
8. The devil and all his cohorts have been totally unable to misinterpret it or to offer even a halfway substitute.
9. In it may be found peace for the weary, comfort for the sorrowful, hope for the confused and eternal life for the lost.
10. A ten-word definition:
    Man's utter failure in sin.
    God's complete remedy in Christ.

Isn't it strange that man will seek everywhere for the answers except in the one place where they may all be found?

—R.LeC.

God's Jewels

"And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."

Peter speaks of the "precious blood" of Jesus, and Malachi speaks of the jewels - precious jewels - which have been purchased by that precious blood. These jewels are very precious, for each one, according to Jesus' estimation, is worth more than the wealth of the world. These jewels are the redeemed men and women, boys and girls, who have been saved by the precious blood of the Lord Jesus Christ. In the midst of some very solemn warnings about the day of judgment, Malachi tells us that God is making up His jewels.

There is a beautiful picture in the National Gallery of London called "Cornelia and her Jewels." The home is that of Cornelia, the mother of the Gracchi. Her friend has been exhibiting her jewels. A string of pearls is

still in her hand, and other costly gems are displayed on the table before her. Now she is saying, "Cornelia, show me your jewels." At that moment her two boys come pounding in, perhaps from school, for one of them has a book in his hands. Cornelia clasps them to her as she replies, "These are my jewels." So God, who owns all the gold and silver and precious stones in the world, says, as He beholds the great multitude whom no man can number, who have washed their robes and made them white in the blood of the Lamb: "These are my jewels; the redeemed ones of the earth." He speaks of us when He says: "the riches of the glory of his inheritance in the saints," for the saints of all the ages are His jewels.

We can estimate their value in several ways. We can look at creation. When God came to man, He said, Let us make man in our image. The best and most beautiful of all created things is man. We see what Jesus thought of man. He did not spend His time looking for silver and gold and diamonds and pearls, but in looking for men: The Son of man came to seek and to save that which was lost. But the best place to estimate the value of these jewels is Calvary, and as we watch Him suffer and die in order that men might be saved, we see that He considered them worth the price He had to pay.

Are we helping Him make up His jewels? If so, then we can share in the joy that will be His, "in that day when I make up my jewels." —J.K.P.

Shop Talk

By Rev. George Scotchmer

Galveston, Texas

Occasionally when ministers are together they indulge a bit of "shop talk." Among other things, they discuss methods of preaching and types of sermons. Perhaps laymen might find such discussion quite interesting.

There is value in knowing something of the mechanics of preaching. However, it must be heavily underscored that the effectiveness of preaching can never be explained in terms of the techniques of preaching. Only the Holy Spirit can use "the foolishness of preaching to save them that believe" (I Corinthians 1:21), or to strengthen believers in the things of Christ.

There are different types of sermons, any of which, when truly Christ-exalting, can be used of the Spirit of God to bring the blessings of God to the hearts of men. There are *topical sermons* in which a subject is selected and related to the Bible as well as to the minds of the people. There are *textual sermons* which involve the unfolding of a single verse of Scripture. There are *expository sermons* which open up sections of Scripture and relate them to other portions of the Word of God. These may be in series following whole books of the Bible, or they may be several verses from one section of the Scripture. These are the three general types of sermons, but they by no means exhaust all of the categories.

Expository preaching, especially when it follows through whole books of the Bible, is universally acknowledged by experts in the field of homiletics (the science of preaching) to be the most desirable but also the most difficult kind of sermonizing. It is more difficult because it requires more time and research; it frequently takes the minister into areas of truth which may lie outside his normal interests; the expositor is obliged to make an honest effort to unfold the whole counsel of God, coming to grips with not only the most unpopular but also the most profound elements of God's Word.

Moreover, expository preaching presupposes audiences comprised of those who have a desire to know and understand the Scriptures. It does not immediately appeal to all those looking for religious entertainment, to the superficial, or to those who are spiritually "dull of hearing." (Hebrews 5:11). Sometimes it is not popular with young Christians, but if they stay with it and supplement it by daily Bible study it soon begins to take hold of their hearts and lives.

At times, this kind of preaching takes the minister and the congregation into deep water. Hence, the occasional complaint: "It's going over my head." This is to be expected because the river of God's Word is deep at many points. But even when it goes over our heads, it has cleansing powers which refresh rather than suffocate. It is part of our spiritual pilgrimage to adventure together as minister and people in deep, as well as shallow waters. Even the Apostle Peter remarked that the Apostle Paul's utterances contained "some things hard to be understood" (II Peter 3:16). As a twentieth-century preacher, I am obliged to make a similar observation concerning some of Peter's utterances. The Bible wouldn't be the Word of God if it did not transcend at points the understanding of men. If the waters begin to go over our heads, we would admonish in the

words of a pulpit giant of another generation: "Brethren, lift up your heads."

The very reasons which make expository preaching difficult are reasons which make it desirable. It is desirable for its effects upon the preacher: It demands a constant study of the Word as well as intensive study of commentaries on the Word; it drives him to his knees for the Holy Spirit's illumination of the Word; it gives variety to his preaching. Instead of rotating around twelve to fifteen favorite themes which is the usual limit for most topical preachers, the expository preacher is obliged to offer the variety of subject matter presented by the Bible itself. For example, in the short compass of the first two chapters of II Thessalonians, we are confronted with such divergent topics as persecution, prayer, the second coming, the antichrist, and predestination. It enables the preacher to declare the whole counsel of God in all of its marvelous fullness, and to declare it objectively without being accused of picking texts simply "to target" at certain members of a congregation.

It is desirable for its effects on the congregation. It weds them to the Word of God instead of to the minister of God's Word.

This was dramatized for the writer several summers ago. It was his privilege to preach for Dr. Donald Grey Barnhouse in his famous Philadelphia Church one August week-end in 1951, then speak at his New York Bible class the following Monday. Excellent congregations were present at the Sunday services in Philadelphia and about 600 were in attendance at the Monday night Bible Class in New York. They did not come to hear the preacher who was unknown to them; they came to hear the Word. They are present whether Dr. Barnhouse is in his pulpit or not. A few weeks later when back in Atlanta an officer of one of the large Atlanta churches told me that if their very popular preacher, who was then ill, did not get back to his pulpit soon, they would have no congregation left. When he is there the church is packed; when he leaves for a short period of time, the congregation disperses. He is a topical preacher.

Expository preaching builds spiritually virile congregations of spiritually intelligent, Biblically-informed people. Some of the greatest preachers of our generation, such as Dr. Barnhouse; Harold John Ockenga, Park Street, Boston; Alan Redpath, Moody Church, Chicago; Dr. Martin-Lloyd Jones, pastor of Westminster Chapel, London, and possibly the greatest pulpiteer in London today: Dr. Karl Barth of Switzerland, the most famous theologian of our generation; and many others, along with illustrious names out of the past such as Calvin, Luther, Spurgeon, Alexander MacLaren, F. B. Meyer, G. Campbell Morgan, H. A. Ironside, must all be classed as expository preachers. Billy Graham, although an evangelist, does a greatdeal of this kind of preaching to his nightly campaign audiences.

To conclude this "shop talk," we would point out that the exposition of the Word has done more to influence people, churches, homes, and even nations, Christward, than any other kind. Calvin's commentaries and Luther's work on Romans, had much to do with guiding the course of the Reformation. In our generation, it was Karl Barth's expositions on Romans that touched off the revolt in the theological world against modernism and initiated a trend back to a more Biblical faith. On the interpretation of the Scriptures hang the most momentous decisions made by men and nations. By the Word Christians are nourished and sustained in the Christian life; individual lives, homes and nations flourish by the preaching of His Word and the praising of His Name.

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LESSON FOR AUGUST 31

By THE REV. J. KENTON PARKER

Temperance And Social Justice

Background Scripture: Proverbs 23:29-35; Daniel 1:1-20; Habakkuk 2:9-16; Romans 13:11-15:23
Devotional Reading: Isaiah 5:11-23

There is no one factor which upsets and demoralizes society more than the indulgence in wine and beer and whiskey and yet the drinking of strong drink seems to be almost a universal custom at social gatherings. Washington sets the example and the rest of the country follows. Our capital is known as "the wettest city in the land." If you can believe what you see on TV, then the first thing you do for a guest is to offer him a drink. We have something like 5,000,000 alcoholics in the United States and the number both of men and women is rapidly increasing.

In the Song of the Vineyard found in our Devotional Reading from Isaiah 5, we have this "woe": "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" This woe is for America as well as for Israel. We have here a true picture of much of the social life of our country. We seem to be caught in a net with no effort being made to escape. We spend millions of dollars trying to help the poor alcoholic, and hundreds of millions trying to advertise our favorite brands of strong drink. Where we cure one pitiful case we make ten new ones.

More than one country has been ruined by indulgence in strong drink. Even Russia seems to realize the danger and is taking steps to check it, while our country persists in its madness. We have men in places of authority who ought to know what is going on in our land. Some of these men are professing Christians. Why is there not some effort being made to check this awful downward trend in our social life? Have the whiskey and wine and beer companies a strangle-hold upon our land which cannot be broken? We hear little about any real reform efforts.

Oh for a Revival that would make us see drunkenness as our great national sin and shame and danger! The church should lead in temperance movements, but the church seems strangely silent. When I was a young man we had our Temperance Societies and our pledge cards for our young people to sign and the voice of the church was lifted in an earnest effort to "do something about it." Conditions are even worse today and there are few sermons on temperance and no real effort to teach our young people the truth about alcohol. May the Lord awaken us before it is too late!

I. *A Vivid Picture*: Proverbs 23:29-35.

I read long years ago "Ten Nights in a Bar Room" and this book should be in the hands of our young people today. It gives a realistic picture of the terrible effects of drinking. But thousands of years ago we have painted for us an even better picture, this well-known passage from the Book of Proverbs, the Book of Practical Common Sense. Let us note some of these verses:

1. Some questions and the obvious answer. Look at these six questions. Who hath woe? Go with me to any home where the husband or wife, or both, drink and I will show you a home of woe. Who hath sorrow? Where do we find more heart broken people than anywhere else? In a drunkard's home. Who hath contentions? Where are people constantly quarreling and fighting? Where there are two drunk men. Who hath babbling? Where is foolish and meaningless talking? Did you ever hear a drunkard "babble"? Who hath wounds without cause? Two men fight over nothing when drunk. Who hath redness of eyes? (and nose). Have you ever seen one of these red eyed and red nosed men? The obvious answer to all the questions is, they that tarry long at the wine; they that go to seek mixed wine.

2. A command: look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. (goeth down smoothly) I can see the colored advertisements in some of our popular magazines and the face of the man who pours out the beer and talks about its delicious flavor. No such

advertisements ought to be allowed either in magazines or on TV.

3. Some Results: At the last it biteth like a serpent, and stingeth like an adder. I have never been fond of snakes. I do not like their poisonous bite. I have never indulged in strong drink. I do not like *its* poisonous bite. A man in the clutches of delirium tremens is in a sad condition.

4. "I will seek it yet again." This is so true. No matter how terrible is the result, the appetite is so strong that the alcoholic goes back again.

II. *Some Young Men of Courage*: Daniel 1:1-20.

We have in this chapter a most striking example of moral courage. The story is familiar. Daniel and his three friends are held in honor by all who admire those who stand by their convictions; all who have convictions and stand by them. To these four Hebrew children the meat and drink offered them in the land of their captivity was unclean and they would be defiling themselves to partake of it. In our day we need young men and young women who have convictions about strong drink and are ready to stand up and be counted on the side of temperance; who will Dare to be a Daniel; Dare to stand alone; Dare to have a purpose true; Dare to make it known. The temptation was strong in the case of these four Hebrew children. They were captives in a heathen land. They had been selected as promising young men who would be advanced to positions of prominence if they pleased the king. We know the story and its outcome.

III. *Giving Drink to our Neighbors*: Habakkuk 2:9-16.

"Woe unto him that giveth his neighbor drink!" If our TV programs and magazine stories are true pictures of the social life of America, this is the first thing we do when neighbors and friends visit us—we offer them something to drink. Then, think of our "cocktail parties." They tell us that our congressmen and diplomats are kept running from one such party to another, and this at a time when our leaders need all the wisdom possible. We know, of course, that all our people do not fall into the categories mentioned above. There are millions, however, who do, and America can no more escape "woe" than Israel did. This sort of social drinking is perhaps our number one social scandal and problem. The pity of it all is that men and women who call themselves Christian indulge in this folly and sin. When will the parents in our homes learn some sense in this respect? What an atmosphere for our children, and what an influence upon them!

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IV. *Stumbling Blocks*: Romans 13:11-15; 23.

Jesus had a good deal to say about causing our brethren to stumble, or one of these "little ones." Paul says, It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth. We know that there are some 5,000,000 alcoholics in our country and untold millions of common drunkards. Many of these, no doubt have "stumbled" over some of us. We might pride ourselves on being strong enough to drink and not get drunk, but our brother is weaker; and we, by our very attitude, have tripped him up, and there he lies on the floor, or in the gutter, or perhaps dead, after some drunken brawl. Do we assume the attitude of Cain, and say, Am I my brother's keeper? Not one of us lives to himself. We are not in this world simply to please ourselves.

Paul lays down a great principle in this chapter, a principle which ought to make every Christian a total abstainer. How else can we be sure that we have not caused our brother to stumble, or be offended, or be made weak?

There are millions of Christians in our country. Suppose every one of them would take the same position that Paul took? Would there not be a vast improvement? And would not a load be lifted from our consciences and from the church as an institution? Do we not owe it to ourselves and to our Lord Jesus Christ to cease being "an occasion to fall" to our brother? Would it be much of a sacrifice to give up our so-called "liberty"? We know that strong drink of any sort is harmful. We know that to many it becomes an almost incurable disease. Why not rise up and say, we will have no partnership with strong drink, both for our own sakes and for the sake of others. I appeal to you today in the name of our Master that you no longer cause your neighbor, or some "little one" to stumble. May the Lord give you grace to avoid this.

CHILDRENS Page



Born To Soar

The Eagle flies higher than any other bird, and builds its nest in the craggy rocks high upon the mountain. The Eagle's eye is like a telescope and can see small objects long distances away. One winter day, so the story goes, an Eagle soaring away up in the sky, sighted the body of a small animal on a piece of ice floating down the Niagara River. Down, down, down the big bird swooped upon the carcass and began to devour it, while its talons became embedded in the ice floe. Having filled itself with the meat the Eagle spread its wings to fly, but its feet were frozen to the ice which soon plunged over the falls. How sad, that this great bird, created to fly in the sky, should perish in the angry waters far below! God created you and me to live in the upper levels with Him; but Satan tempts us to feed on low and dirty things which sooner or later bind us down to the lower levels. We spread our wings but cannot fly. Even though "... we are His workmanship created in Christ Jesus unto good works which God hath foreordained that we should walk in them" (Eph. 2:10) "Even every one that is called by my name: for I have created him for my glory." (Isa 43:7) E.

YOUNG PEOPLES Department



YOUTH PROGRAM FOR AUGUST 31

By THE REV. B. HOYT EVANS

The Way Of Christian Fellowship

Scripture: Ephesians 4:1-16

Suggested Hymns:
"The Church's One Foundation"
"How Sweet, How Heavenly Is The Sight"
"Blest Be The Tie That Binds"

Program Leader's Introduction:

There was a time when men thought that the best way to know God was to withdraw into seclusion and to give one's whole time to the business of study and meditation. They believed that if a man could live in a small cell with no companions to distract him that he would be sure to know God better than others. We are well aware that there is real value in having times to be alone with God. We need to read the Bible, to pray, and to meditate when distractions are absent, but this is not the only way of knowing God. We are not even ready to say that it is the best way.

Do we really need the fellowship of other people in order to know God? We can say this at least: down through the years of God's dealings with men He has often spoken to them and revealed Himself to them in the community situation. God has spoken to groups. He has made us social creatures, that is, to live together in communities. He has called on us to worship Him in groups as well as individually. It is clearly God's will that we are to live in fellowship with one another, and as we do His will we come to know Him.

Let us give more particular thought to some of the forms of fellowship in which we come to a fuller knowledge of God.

First Speaker:

As the program leader has indicated, we come to know God through the experience of worship, and God has indicated that some of that worship should be done in company with other Christians. In Hebrews 10:25 we are admonished not to forsake the assembling of ourselves together for study and worship. When the church, the body of Christ, worships together we are reminded of the things of God in so many ways. The hymns and the prayers bear witness to the nature and the works of God. It is when the church worships together that God speaks through the preaching of His Word, the Bible. Romans 10:17 says, "Faith cometh by hearing, and hearing by the word of God." The same can be said for the knowledge of God. "How shall they hear without a preacher?" Rom. 10:14. We might also ask, How shall they know God unless they give ear to the preaching that is available?

God makes Himself known to us through the sacraments of Baptism and the Lord's Supper, and these sacraments are ordinarily administered in the church, by the officers of the church, and to the members of the church. In other words, we rightly think of the sacraments as belonging ordinarily to public worship. One of the purposes of these sacraments is to help us know God and grow in His grace. Most of us experience the sacraments in fellowship with other Christians, so that this way of knowing God is a way of fellowship.

Second Speaker:

Another time honored way that God has used to make Himself known is through the exchange of ideas and knowledge. When Christians know the Scriptures and when they know God, they can be of great help by sharing their knowledge and their experiences with others. Sometimes we refer to this sharing as "witnessing." No thinking person can question the value and the effectiveness of the spoken word . . . the informal, personal work of witnessing. We must not fail to recognize then that the witnessing activity involves fellowship. It is an activity of fellowship.

As Christians, we must recognize our responsibility to bear witness to our knowledge of God and our experience of His salvation. We are stewards of the mysteries and the riches of God. Whenever we come together with our friends, it is our responsibility to them and to God to share our knowledge of the things eternal. In this way we make our fellowship with them a means of increasing their knowledge of God. Perhaps some of us have been blessed by having Christian friends who have shared their knowledge with us. If so, we know God better because of our fellowship with them.

Third Speaker:

Some of the most effective lessons men ever learn come through their observations of the lives of others. Often the deeds of a man's life

impress us far more than the words of his mouth, especially if his deeds are inconsistent with his words. We are familiar with the proverb, "What you do speaks so loudly that I cannot hear what you say." There is a wealth of truth in this proverb. It may well be that much of what we know about God has been demonstrated to us in the day by day living of some devout Christian.

This demonstration of God in the daily life involves fellowship. We are not actors on a stage portraying Christianity before an audience. We are citizens of a spiritual kingdom. We live our lives and bear witness to our faith and our God in close fellowship with other people. We are not apart from them, but in close companionship with them. It is in this day by day association that we have opportunity to show that the Christ in us, the God with us, makes a difference in our lives. If we are true to God in our daily living, others can get a true idea of God by observing our conduct. This also is a way in which the knowledge of God is spread through fellowship. How many people are coming to a true knowledge of God because of their fellowship with us? Are there any who have the wrong idea of God because they have measured Him by our lives?

NEWS of CHURCHES around the World



MAC W. FREEMAN, JR.

ALABAMA

Montgomery — Dr. Henry E. Russell, chairman of the Synod of Alabama's sub-committee on Evangelism has announced the calling of a full-time director of Evangelism to serve the 200 Presbyterian US churches in this state.

The first director in the history of the Synod is Wetumpka's Mayor Mac W. Freeman, Jr., a layman who was elected Moderator-nominee of the Synod at its June meeting at South Highland Presbyterian church in Birmingham.

Dr. Russell, in making the announcement of Mr. Freeman's acceptance of the call, was optimistic in his hope that this would be a major step forward in aiding Presbyterianism in Alabama. This office of director of Evangelism was authorized by the Synod in June. It is a part of the benevolent program of the Synod.

The duties of the new director were outlined by Dr. Russell as primarily administrative with the promotion and organizing a statewide program of evangelism among the 39,000 Presbyterians in Alabama. Mr. Freeman will promote training sessions, rallies, retreats, conferences and clinics throughout the state in an effort to strengthen the total evangelism program.

Mr. Freeman shortly after his appointment, stated that his work calls for greater emphasis by the lay members in the field of personal evangelism. He said, "Evangelism is the most important work of the church. It is the reason the church exists. I hope I can challenge the entire Synod to greater work in Evangelism." Mr. Freeman's office will be located in the educational building of the First Presbyterian church in Wetumpka.

A member of the First Presbyterian Church of Wetumpka, Mr. Freeman has been a ruling elder since 1951. He has served as Moderator of East Alabama Presbytery, Chairman of East Alabama Presbytery's committee on Evangelism and as President of the men of the church for East Alabama. He is a native of Wetumpka and has owned and operated a dry cleaning business there. He has been active in civic affairs having served as president of the Wetumpka Chamber of Commerce and the Wetumpka Lions Club. He was named Wetumpka's man of the year in 1957.

Board of Church Extension Report of July, 1958

Budget for 1958	1,965,965.00
Receipts to date	473,929.29
Percentage of Annual Budget	24.7½
Balance needed for the year	1,492,035.71

G. B. Strickler, Treasurer

GEORGIA

Cherokee Presbytery met in called session, Thursday, July 24th, to examine for the Gospel Ministry, Candidate Thomas A. Stallworth, recent graduate of Columbia Theological Seminary.

Mr. Stallworth, a native of Atlanta, was a member of the West End Presbyterian Church, and a graduate of Presbyterian College, Clinton, S. C. He has been called to serve as Assistant Pastor to the First Presbyterian Church, Rome, Ga.

He was ordained in the sanctuary of that Church on Thursday by a commission composed of the Revs. Robert S. Busey, Dennis Ketchem, Robert C. Poley, Jr., Jack Robinson and Leigh R. Scott and Ruling Elders John Maddox and Otis Milner.

Presbytery will hold its Stated Fall Meeting at the Parkview Presbyterian Church, Marietta, Ga., September 16, 1958 at 10:00 A.M.

Robert C. Poley, Jr.
Stated Clerk

Presbytery of Augusta-Macon — Under the leadership and guidance of Dr. James Carr, Secretary of Town and County Church, and our Presbytery's Executive Secretary, the Larger Parish known as "Georgia Parish" was officially organized on July 21, 1958. Six churches in the northern part of the Presbytery have voted to organize this Larger Parish and other churches are studying the plan. The six churches now in the Parish are: Washington, Ficklin, Crawfordville, Bethany, Siloam and Penfield. There are three ministers in the Parish at present, and it is hoped that six additional churches will join within the year. The coordinator is the Rev. Henry Close, pastor of the Washington Church. The associate coordinator is the Rev. George Grissom, Crawfordville. The other minister, of Greensboro and serving Siloam and Penfield, is the Rev. Charles Gahagan who will serve on the Executive Committee.

Committees are being formed and plans are being made for immediate work with Youth, Adults, Leadership Training and a possible Parish-wide picnic.

This is the first parish in the Synod of Georgia, and we believe that God has great things in store for us.

Mrs. Nina H. Corry, Sec.

NORTH CAROLINA

Mecklenburg Presbytery

The Presbytery of Mecklenburg met in the Central Steele Creek Presbyterian Church at 7:30 P.M. on July 21, 1958. This was an adjournment from the previous meeting of Presbytery on April 15, 1958.

The meeting was opened with prayer by the Moderator, Rev. James R. Crook. The opening worship was led by Mr. A. Jackson Morrison, candidate for licensure and ordination who preached the sermon as part of his examination.

The report of the Committee on Ministerial Education was given by the chairman, the Rev. Lawrence I. Stell. The Presbytery received the report as information and adopted the recommendations.

RECEPTION OF CANDIDATES: Two candidates for lay service in the Church, Miss Carolyn Goodman of the First Presbyterian Church, Hamlet, and Mr. A. T. Brown of the Plaza Church of Charlotte, were introduced to Presbytery. Each made a statement as to his experience of Christ and motives for entering the lay service.

The following candidates were introduced: Walter Ronald Case of the Hopewell Presbyterian Church; Richard A. Curnow, Jr., of the South Park Church; James Eller of the Sharon Church; Reid Huntley of the Westminster Church, and Graham Reid, Jr., of the Trinity Church. The educational background of each was given by the chairman. The Moderator gave the examination on Experimental Religion and motives for seeking the Ministry. The examination was sustained as satisfactory and the candidates were enrolled after the Service of Dedication led by the Moderator and assisted by the Ministers of Churches to which the candidates belong. The Rev. Richard Curnow delivered the Charge and the Rev. Howard Chadwick led in prayer.

RECEPTION OF CANDIDATES FOR LICENSURE AND ORDINATION: Dr. Lawrence Stell introduced Mr. A. Jackson Morrison and Mr. Edwin O. Byrd, Jr., both graduates of Columbia Theological Seminary. He also introduced their families. The Moderator then examined in Experimental Religion and Dr. Stell in knowledge of Theology, Dr. H. G. Bedinger in Church Government and the Sacraments, and the Rev. B. H. Evans in English Bible. Each part was sustained as satisfactory. Mr. Byrd preached his sermon and both sermons were approved by Presbytery. The examination as a whole was sustained as satisfactory.

The Rev. Henry S. Robinson, Chairman of the Commission on the Minister and His Work, presented the CALLS which were accepted. CALLS: From the Cameronian Church for the services of Rev. Edwin O. Byrd, Jr., and from the Norman and Mt. Carmel Churches for the services of Rev. A. Jackson Morrison.

The following Commissions were appointed to install Mr. Byrd and Mr. Morrison. To install the Rev. Edwin O. Byrd, Jr., as Pastor of the Cameronian Church on Sunday, August 10, 1958 at 7:30 P.M.: Dr. J. Cecil Lawrence to preside, the Rev. Stewart Yandle to preach the sermon, the Rev. John McLaney to charge the congregation, Elder Oscar Byrd to charge the Pastor, and Elder Hewitt Haney to read the scripture and lead in prayer. The Commission to install and ordain the Rev. A. Jackson Morrison of the Norman and Mt. Carmel Churches on Sunday, August 3, 1958, meeting in the Norman Church at 4:00 P.M.: Dr. J. Cecil Lawrence to preside, Dr. H. G. Bedinger to deliver the charge to the congregation, the Rev. J. R. Hobson, Elders Harvey Morrison and Lee McInnis. Presbytery invited the Rev. Hugh Pollard and the Rev. C. C. Hamilton to participate in the services.

The 221st Stated Meeting of Mecklenburg Presbytery convened in the Central Steele Creek Presbyterian Church on Tuesday, July 22, 1958, at 9:00 A.M. The retiring Moderator, the Rev. J. R. Crook, led the opening worship and preached the sermon using the topic "An Introduction to the Study of Learning Within the Covenant." The Moderator opened the meeting with prayer.

The history of the Central Steele Creek Church was given by Mrs. E. L. Grier, Sr., to the Church.

The Moderator of the General Assembly, Mr. Philip Howerton, was presented to the Presbytery.

The Rev. Robert Turner, Moderator Nominee, was elected Moderator of the Presbytery. The Moderator of the Presbyterian Church, U. S., Mr. Philip Howerton, gave a report on the recent meeting of the General Assembly. Rev. J. R. Crook requested that Presbytery dissolve the Pastoral relations between him and the Mulberry Church, effective August 15, 1958, and grant him a letter of transfer to the Presbytery of Nash-

ville. Rev. S. W. Hogue requested that Presbytery dissolve the Pastoral relation between him and the First Church, Wadesboro, effective September 1, 1958, and grant him a letter of transfer to the Presbytery of Piedmont. Both congregations concurred in these requests. Presbytery granted the requests and instructed the Stated Clerk to attach letters of commendation for each of these men expressing Presbytery's appreciation for their fine work in the field of Christian Education.

RECEPTION OF MINISTERS: The Stated Clerk reported that he had certificates of transfer from the Presbytery of Atlanta for the Rev. Marion Currie and from the Presbytery of Orange for the Rev. Thomas Ruff. The certificates were found in order and the examination proceeded. The Ministers were received and enrolled as members of the Presbytery upon the signing of the covenant.

Presbytery authorized the appointment of a Commission to install the Rev. Marion H. Currie as Minister of the First Presbyterian Church, Hamlet. Members of the Commission appointed were: Chairman, Rev. Robert Turner, Dr. J. Cecil Lawrence, the Rev. J. Arthur Sanders, and Elders W. E. Price of Charlotte and W. S. McRae of Ellerbe. Mr. Currie asked Presbytery to have the Commission to install him as Pastor of the First Presbyterian Church, Hamlet, on Sunday, July 27, at 8 P.M. The Commission appointed by Presbytery to install the Rev. Stewart Ritchie as Pastor of the Amity Presbyterian Church on July 27, at 8:00 P.M. was as follows: Rev. M. R. Williamson to preside and Propound the Constitutional Questions, the Rev. R. M. Kerr to preach, the Rev. S. W. Yandle to charge the Minister, Elder J. A. Barrus to charge the congregation, and Elder Clayton Kuck as an alternate.

The Committee on Resolutions expressed appreciation to:

1. The Moderator for his wise guidance and the clerks for their faithful service.

2. The Pastor and Congregation of Central Steele Creek Church for their careful provisions for the comfort of Presbytery and for the delicious meal provided by the ladies of the Congregation.

3. To Mrs. E. L. Grier, Sr. for reporting the excellent history of the Central Steele Creek Church.

4. To Mrs. William Young for her services at the organ.

A copy of this report was sent to the Session of the Central Steele Creek Church and to the President of the Women of the Church.

J. Cecil Lawrence
Executive Secretary
Mecklenburg Presbytery

SOUTH CAROLINA

Clinton — A new English teacher is joining the faculty of Presbyterian College, Academic Dean George C. Bellingrath announced today.

He is Jack Durant, who leaves the staff of Maryville College to become instructor in English at PC. Durant will begin his duties at the start of the fall semester on September 8. He replaces Bill Toole, who has a leave-of-absence to work on his doctorate at Vanderbilt University.

Durant taught at Maryville College during the past year and prior to that spent two years with the U. S. Army in Europe. A native of Birmingham, Ala., he attended Alabama Polytechnic Institute for two years (1948-50) and was graduated from Maryville with his A.B. degree in 1953. He received his Master's from the University of Tennessee in 1955, after giving particular emphasis to English drama.

The new PC teacher is married to the former Judy Bernice Johnson, and they are members of the Presbyterian Church.

First Presbyterian Church, Sumter, S. C.—This church, of which Rev. Cliff H. McLeod, D.D., is Pastor, held open house in June for its new educational building and chapel. Recently completed at a cost of $365,000.00 these units represent the culmination of several years of planning. The buildings were designed by Harold E. Wagoner of Philadelphia, Pa. and provide complete educational facilities for all ages in addition to offices, parlor, library, fellowship hall, nurseries, etc. They are air-conditioned throughout.

This church was organized in 1823 and has a membership of 1250. The present sanctuary was built in 1905 and was remodeled in 1951 at a cost of $161,000.00 as the first phase of the church's building and renovation program. The new educational building and chapel are the second and third stages in the development program.

First Church has organized three other Presbyterian churches in Sumter during the past few years and just recently completed at a cost of $31,000.00 a beautiful educational building in the northwest part of the city to house the present Miller Presbyterian Outpost which, it is hoped, will be formally organized, also into a church in the near future.

VIRGINIA

Richmond — (PN) — Appointment of the Rev. John H. Marion of Richmond, Va., to work in the field of human relations in the South has been announced by the Boards of Christian Education and National Missions of the United Presbyterian Church in the U.S.A.

Dr. Marion has served as Secretary of the Division of Christian Relations in the Presbyterian Church, U.S., and has held pastorates in Presbyterian churches in Caruthersville, Mo., Rock Hill, S. C., Durham, N. C., and Richmond. He is a member of the executive committee of the Department of Racial and Cultural Relations of the National Council of Churches.

He will join the boards' present staff in the work as a specialist in human relations having served as executive director of the Virginia Council of Human Relations since 1955.

In this new work Dr. Marion will counsel with churches and pastors to assist in setting up programs of Christian action, and direct workshops and conferences for laymen and ministers in cooperation with agencies that have a concern for the problems which accompany segregation in the South.

The focal point of his activities for the next several months will be Virginia.

Dr. Marion, 54, holds a Doctor of Divinity degree from Davidson College, and is a graduate of Erskine College and Louisville Presbyterian Seminary.

A native of Chester, S. C., he has traveled and studied in Europe and Palestine on an H. Stacy Smith fellowship. He has also served as an instructor at the Richmond Professional Institute here.



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PERSEVERANCE OF THE SAINTS

Scripture and experience concur in imputing to man, in his natural state, an obduracy and deadness of heart, which would leave the preacher of the gospel to labor in despair, were it not for his dependence on the sovereign grace of God. But when he believes firmly in the eternal covenant of grace, whereby God has promised His Son a chosen seed, not for any merit which He sees in sinners, and to call and perfect this seed by His efficacious grace, there is ground laid for cheerful exertions. The laborious Christian then looks upon his own efforts for sinners, as one of the preordained steps in this plan of mercy, upon his prayers as taught him by the Holy Ghost, and therefore surely destined to an answer; and upon the visible success of his labours, as the evidence that God, whose plans are immutable, and who always perfects what He undertakes, is working.

—R. L. Dabney, D.D., LL.D.

THE SOUTHERN PRESBYTERIAN JOURNAL

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EDITORIAL

A Correction

Through an oversight the captions on Dr. Bell's two editorials last week were reversed. His editorial "From Here to Eternity" had already received national recognition in religious journalism and we deeply regret that it was not so headed.

—The Editor.

Three Prayers

For a clean heart.

"Create in me a clean heart, O God; and renew a right spirit within me." Cleanness of heart is not a self-induced condition but a work of God's creative power. The cleansing power of the Holy Spirit by which the shed blood of Christ, accepted by faith, becomes effective, is something God gives us and which we get in no other way.

The prophet Isaiah warns of the danger of undertaking the Lord's work with unclean hands: *"Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord."* Isaiah 52:11.

For the proper evaluation of time.

So teach us to number our days, that we may apply our hearts unto wisdom," was a prayer of Moses as he found himself confronted with the problems of life and the realization of his responsibility to God. Paul warned the Ephesian Christians: *"See then that ye walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil,"* and our Lord warned that the night cometh when no man can work.

For a proper perspective toward things.

"Set your affection on things above, not on things on the earth," Paul tells us. Our Lord makes it clear that it is only as we put the Kingdom of God and His righteousness first have we any right to expect true economic security. The love of money and the things money can buy has been the downfall of many Christians. If we should possess it for God's glory it is a blessing but if things and the desire for them possess us they become a tyrant which can lead us into grave trouble.

—L.N.B.

Jesus' Program

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. Luke 4:18,19.

Jesus, the Divine Teacher and Preacher, presents to the people of Nazareth His Program. He takes for His text Isaiah 61:1,2 (There is no hint of any "two or three Isaiahs"). He is anointed by the Spirit of God. I wish to call your attention to this "Six-point Program", then, in subsequent editorials, discuss each point briefly. Would it not be a splendid thing for every preacher and every church to adopt this program? As the Father sent Him into the world, so He sends us into the world, and this world is full of the same kind of people as in His day. Many changes have come, but as we face our congregations each Sunday, their needs are identical.

The world is full of poor people. Some of these "poor" people may live in mansions and ride in limousines, but they are beggars in the sight of God. Only those are truly rich who are rich toward God and have the unsearchable riches of Christ.

The world is full of broken-hearted people. It is sad to see a man with a broken body, but how much worse to see one with a broken

heart. Our doctors can mend broken bodies, but only Jesus Christ, the Divine Physician, can mend broken hearts.

We live in a world full of slaves; men and women who have been led captive by sin and Satan. Only Christ can make them free.

Those who are physically blind often see better than people with two good eyes. The blind man received sight, but the Pharisees grew even more blind in their unbelief. Only Jesus can open the eyes of our soul.

Satan is a hard task-master. Men and women are left bruised and bleeding, robbed of all the best. Only the Great Samaritan can set us at liberty and minister to our wounds.

This is the acceptable year of the Lord, the day of grace 1958. The feast is ready, and we are sent to invite all who will to come.

Is not this a marvelous, up-to-date program? Do you not have people like these in your congregation and community? Shall we not help Him carry out His program?

—J.K.P.

Where Do We Put Him?

A new born Christian is a babe in the faith. He may follow the crowd and go through the motions of being a Christian but he can become an intelligent, articulate and effective Christian only as he grows in his knowledge of and walk with the Saviour.

Where do we put him? Or where does he find himself?

If we are honest with ourselves we must admit that more often than otherwise he finds himself in a spiritual refrigerator, not in an incubator where he can be fed and taught.

Priding ourselves on an educated ministry—and rightly so—we as a denomination have become so involved in the mechanics of efficient church administration and operation that we are in grave danger of failing to give our people the spiritual food they must have if they are to grow.

Having capitulated to the world through the elimination of the Sunday evening service and the Wednesday evening prayer meeting the preaching ministry of the church is in large measure concentrated in one sermon Sunday morning, in some places the same sermon being preached twice; to the country club devotees at 9:30 and the more staid members of the congregation at 11.

Because of this paucity of preaching the average Christian is starved for spiritual truth. Because of the coldness, formality and regimentation of many churches others as frozen as anything Dulany or Birds Eye ever marketed.

Brethren, these things ought not to be. Coldness, ritualism, formality do not enhance worship. In fact simplicity was an obvious characteristic of the early Church and lack of spirituality cannot be compensated for by any of these things.

New Christians need to be integrated into the program of the church. Even more they need to be indoctrinated with Christian teaching. A well planned course of study prior to admission to church membership is most important and most valuable. But nothing should be substituted for that week by week indoctrination with biblical preaching which should flow from our pulpits.

The Communists have a satanically clever method of indoctrination which in the end produces men and women in whom all the values of right and wrong have been reversed. Surely young Christians, and older ones too, should come to realize the importance of an intelligent Christian faith; of a knowledge which enables them to give an answer to those who ask them, telling why they trust in Christ as Saviour and Lord!

The little child was far closer to the truth than we like to admit when, asked about the text of the morning, she replied: "It was about Christians — 'many are cold but a few are frozen' ". We need a warmth in our churches which can only come from the warming and illuminating presence of the Holy Spirit — in the pulpit and in the pew

A layman recently recited this experience: several had been deeply concerned about a man in the community who had never accepted Christ. Through the viewing of a Christian film this man came under the conviction of sin and expressed a desire to become a Christian. This layman lives in a small city where

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there are several Presbyterian churches. He said, "I am a lifelong loyal Presbyterian, an officer in my church, but as I thought of this particular individual and his need to be instructed in the things of Christ and surrounded by Christian warmth, there was not a Presbyterian church in my community where I felt he would get what he needed."

There is a question we all need to ask ourselves. Where do we put new Christians, in an incubator or in a refrigerator? Do we put them down in a bee hive of religious activity without telling them why? Do we expect them to be spiritually mature Christians when they are merely babes in Christ? In the surroundings in which they find themselves will they grow, or will they wither away? Or will they freeze?

—L.N.B.

Orthodoxy Can Be Deadly

Orthodoxy is not an end but a means. As an end in itself it can be deadly; as a means to an end it leads the Christian into a full and glorious experience, not only of Christ as Saviour from sin but also of Christ as daily companion and Lord of life.

It is not enough to be orthodox in belief, for the Scriptures tell us that devils believe and tremble. They believe every essential doctrine of the Christian faith but remain devils.

During our Lord's earthly ministry the most orthodox people with whom he had to deal were the Pharisees. But the most scathing denunciations to fall from the lips of the gentle Saviour were reserved for these men who knew the letter of the law but whose hearts and lives were so far from the truth.

Make no mistake: I believe the very heart of the Gospel centers in the person and work of the Lord Jesus Christ. I accept the Christ of the Scriptures—pre-existent with God, born of a virgin, truly God and truly man, the second person of the Trinity. I believe the record of his miracles. I believe his deity as presented to us in the Bible, that he was verily the Son of God. I believe he died on the Cross as a substitute for me and that by the shedding of his precious blood a way of cleansing and redemption was opened to all who would believe. I believe that the third day he arose again from the dead, that he had the same body although there were changes our finite minds can neither understand nor adequately explain. I believe that he ascended into heaven, sending the Comforter, the Holy Spirit, into the world to dwell in our hearts and to woo us to him. I believe he is surely coming again and that he will judge the quick and the dead and that he shall reign forever as King of Kings and Lord of Lords.

Believing all this without equivocation, I am convinced that if man's faith and life stops at this point he will find himself in a most dangerous position, for, if orthodoxy of belief does not lead to Christian living it is a barren thing indeed, for Christian living is the fruit of a life redeemed by the Christ of Calvary.

The Bible is crystal clear in its affirmations that we are saved by the grace of God as he gives to us faith to believe and accept that which he has done for us through his Son. It is equally clear that none of this can be earned or deserved, that it is a matter of believing, not achieving, and that even the faith to believe is a work of the Holy Spirit in our hearts.

But the Bible is equally clear that not every one who says, "Lord, Lord," will enter the Kingdom of Heaven, but rather those who do the will of God. It is his will that we shall live lives consistent with the faith we profess.

The Apostle James, rather than contradicting Paul's strong assertions with reference to the just living by faith, simply shows the other side of the coin—that a saving faith will show itself in a saved life. As the body without the spirit is dead so faith without commensurate works is also dead.

John the Baptist demanded that the Pharisees and Sadducees bring forth fruits consistent with the repentance they professed. Our Lord insisted that we who follow him should by good works bring honor and glory to his name.

It is hard for me to overstate my conviction with reference to certain essential doctrines of the Christian faith. There *are* such doctrines and they are essential because they have to do with what we believe about Christ, both as to his person and also his work of redemption. It is because of lack of conviction on these essential matters that so many have no saving faith or message. But the point of this article is to insist that unless the things we believe have eventuated into a new life in Christ there is something *deadly wrong.*

An orthodoxy which permits men to hate instead of love, to bear false witness instead of telling the truth, to rejoice in evil rather than to sorrow over it, to proclaim the sins and mistakes of brother Christians rather than to cover them in love, to assume a negative form of religion rather than a positive way of life in which Christ is made the center and his glory the objective: such an orthodoxy is a deadly thing and needs to be repented of in sackcloth and ashes.

Over the years there has been a great controversy over the content of the Christian faith.

I believe that one of the great weaknesses of the Church today is her lack of concern as to what *must* be the heart of the Christian message, while she spends much of her energies in secondary matters.

At the same time, I believe the cause of Christ has suffered greatly at the hands of those who, proclaiming their orthodoxy to the skies, have shown themselves totally lacking in Christian love, courtesy and forbearance. The Apostle Paul writes: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, forbearing"; but how often we who regard orthodoxy as so important fail to heed this warning!

The fruits of the Spirit should be evident in the lives of the orthodox more than in any other people. Listen: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Does orthodoxy produce such fruit in your life? Does it in mine?"

Is not the answer to this riddle that only an orthodoxy of belief which is anointed by and filled with the Holy Spirit is truly worth while?

Our Lord knew the Pharisees were versed in the law and careful about the keeping of its ceremonial requirements. But he likened them to sepulchres filled with dead men's bones; to cups which had been washed on the outside but were filthy on the inside.

In our contention for the verities of the Christian faith let us be very sure that the faith we so loudly proclaim has really done something to our lives. Unless we are new creatures in Christ, showing something of his transforming and keeping power; something of his love and compassion; something of his concern for the needy as well as the lost; something of his patience and forbearance under provocation—unless others can see in us something of his likeness, then for God's sake—and we say this with the deepest reverence—let us stop and examine our orthodoxy and see what manner of men we truly are.

Paul, that stalwart for orthodox belief, that great spokesman for man's sinfulness and God's complete provision for that sin, says in Romans 2:13, "For not the hearers of the law are just before God, but the doers of the law shall be justified." Let us make sure that we have not simply heard with the ear and given an intellectual assent to divine truth, but let us never rest until the living Christ is both our Saviour from sin and the Lord of our daily lives.

(Next week we shall consider the dangers of liberalism.)

—L.N.B.

(From *Christianity Today*)

The Christian Faith According to The Shorter Catechism

By Wm. Childs Robinson, D.D.

I have just finished "proof reading" the forty-four pages of the fourth edition of Doctor Robinson's "analysis" (if I may call it that) of the Shorter Catechism and must say it gave me a thrill akin to that which comes from reading the 51st Psalm or the 53rd of Isaiah. As an added charm, Dr. Robinson has written in simple language for young people, which he knows so well how to do. He has taken those profound Questions and Answers and broken them down to the understanding of a "3rd Grader." Back in the 80s of the 19th Century I memorized and recited the Shorter Catechism and received a reward for it. In most Presbyterian Sunday schools the Shorter Catechism was a must in those days, but we kids understood very little of it, if anything at all. True, in after years the memorized words came through with more meaning, but nothing like the clear revelation in Dr. Robinson's analysis. It would seem that he has taken this grand old doctrinal "ship of state" out of the moth balls and put it again into superb action.

This brochure may well be called a "refresher course" for us old-timers and should certainly be read by young ministers and the heads of families to their children. It will go far toward restoring a time-honored statement of the Christian faith to its rightful top place in our Presbyterian literature.

—W.C.S.

Character

Character is not a mixture, it is an alloy, and the difference is that in a mixture the ingredients are really commingled, while in an alloy they are merely associated.

An alloy is generally two or more metals fused together in order to make a better resulting material. We speak of fourteen carat gold. That is an alloy, being fourteen parts gold, which is a "noble" metal, and generally ten parts copper, which is a "base" metal. Twenty-four carat gold is hardly usable; it is too soft. Associated, however, with copper, it becomes hard and useful and lasting. So with other alloys.

Doesn't a close study of science and the facts of this world more and more reveal the marvelous accuracy of the hand behind it all? We wonder, for instance, why our characters are composed of "base" qualities and "noble" qualities. The answer is in the alloy. The association

of the two in some mysterious way make a better whole.

The "base" qualities are selfishness, carnal-mindedness, hate, envy, spitefulness and all the other ingredients of the devil's infernal brew, but an all-wise God, instead of eliminating these negatives, alloys them with love, truthfulness, spirituality, faith, compassion and many other "noble" qualities and the net result in the Christian is a "case-hardened" character of rock-ribbed quality, finer and purer due to the fusing.

Remember this — there is no such thing as character, apart from God. Worldly standards of ethics are shallow and meaningless. God controls the crucible. Have you surrendered your character to his moulding?

—R.LeC.

Adger's Estimate of Pinney and Barr

Since writing several articles on the questions of who were our first Southern Presbyterian Missionaries, I have found an interesting estimate of the two Princeton men who came to Norfolk on their way as missionaries of the Western Foreign Missionary Society expecting to sail for Liberia in the autumn of 1832. This account is by Rev. Prof. John B. Adger, D. D., in his MY LIFE AND TIMES, p. 79.

There are indications that the Adgers were in the very forefront of foreign mission interest in the period of the 1830s. John B. Adger dedicated himself to this service while a student at Princeton and went as missionary to the Armenians. He also greatly influenced the decision of his friend J. Leighton Wilson while on a visit to the latter at Columbia Theological Seminary. His sister wanted to go as a missionary, but compromised by marrying Dr. Thomas Smyth with the understanding that the two would continue mission interest. Smyth became Clerk of the Executive Committee of the Southern Board of Foreign Missions and wrote one of their ablest papers, that on the prospects of the heathen for eternity. Another member of this Executive Committee was Wm. Adger. Rev. G. W. Boggs married Mrs. Isabelle Ellison Adger and this couple became our first Southern Presbyterian Foreign missionaries, going to India in 1832.

Writing of his several acquaintances at Princeton, John B. Adger says:

> Then there were Joseph Barr and John B. Pinney, who were sent out to Africa to explore the country with a view to returning afterwards and settling there as missionaries. Pinney was an enthusiastic Christian man, of fair education, and remarkable energy of character. I think he never became a missionary in Africa, but his whole life was devoted to work for that continent in some form or another. He was for many years Governor of the Liberian Republic of American Negroes at Monrovia, on the coast of Africa. Joseph Barr was a much stronger man, full of foreign missionary zeal. He enthused us all on his return from his exploring trip by telling us of some missionary to whom a heathen man once came, asking, "Are you Jesus Christ man?" "My brethren," said Barr to us, "which of you would not be glad to go and be a Jesus Christ man amongst some heathen people, pointing out to them the way of salvation?" But Barr was never privileged to go himself. A very short time after he returned from Africa, he was seized with fatal sickness and called up.

It is not clear to this writer that Adger is wholly accurate in each of these details. Dr. Ashbel Green says that Pinney did do some missionary work in Liberia late in 1834 and/or early in 1835. Adger, however, was close to J. L. Wilson all of their lives and Wilson was in Liberia in the period of 1834 to 1841. The Memoirs of Wilson speak of the emotion caused at the Columbia Society of Missionary Inquiry by the death of Barr and the departure alone of Pinney to Liberia. In his *Western Africa,* Wilson speaks of the pioneer work of Pinney in exploring the country and bringing missionaries to locate the Liberian mission of the WFMS. On the other hand, Wilson does not mention Pinney in his listing of Southern Presbyterian Missionaries at his address at the Semi-Centennial of Columbia Theological Seminary. The biographical catalogue of Princeton mentions Dr. Pinney's connections with the African Colonization Society both while in Liberia and thereafter in America. It does not mention his missionary connections. Apparently, it takes the same view as does Dr. Adger.

We have distinguished Pinney as a missionary *pioneer* and Boggs, Wilson and Adger as pioneer *missionaries.*

—W.C.R.

Where Were You on Sunday Night?

Many church members have reached the conclusion that for them one Sunday service is enough. Their conviction is also steadfast that the pastor should preach on Sunday evening,

and the choir should sing, and the Evangelistic Committee members should be on hand.

"We must keep the church open," cry the stay-at-homes. When is a church open? When the doors are unbolted and the lights turned on? No! When a church keeps open house, it must be present to welcome the guests. An open church means a church with Christians in it ready to welcome all comers.

The world cares nothing for empty church buildings. Without people in them they are cold as refrigerators and depressing as sepulchres.

The Sunday evening service is not attractive unless made so by the Lord's people. Where people in large numbers congregate, other people want to go. It is a cold world, and a fire always draws a crowd. There is no fire so congenial and attractive as that kindled by a large worshipping congregation. To suppose that the unconverted are going to rush into church buildings left vacant by the very men and women who profess to believe that "Jesus saves" is to bask in the suppositions of a fool.

—Charles E. Jefferson

LETTERS



Brady, Texas
July 31, 1958

Dr. Wm. C. Robinson

Columbia Th. Seminary

Decatur, Ga.

Dear Dr. Robinson:

It was with great interest that I read two of your recent biographies of early giants in the Church. I refer to mention of John MacKemie Wilson, father of Alexander Erwin Wilson, M. D., with his associates Dr. Lindley and Venable in their trek into Africa.

I am a direct descendant of the first MacKemie Wilson, of Rocky River fame. Dr. Alexander Wilson and wife Jane Smithey are of course my kin. I have a little volume: "Tragedy of Mosega," by Edyth Kaigh-Eustace, published in Richmond a year ago but out of print now. It is the same story you tell so graphically of their work in Africa. I have always been an admirer of Drs. Venable and Lindley too.

My father was William Erwin Wilson, son of Rev. John McKemie Wilson, Jr. The latter was likewise illustrious as a minister, taking up his father's work at Rocky River and later moving to Texas, to Seguin where he did a notable work in the Presbytery of Western Texas.



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I suppose you know the descendants of Dr. Alexander E. Wilson in Savannah and other cities in Georgia. They are prominent and distinguished. You will probably know the descendants of the distinguished lawyer, Harvey Wilson, of Charlotte. His family is there now.

My own father was an Elder for about sixty years and prominent in the early churches of parts of Texas. I have one brother who is now an Elder in the Kingsville Presbyterian Church, Kingsville, Texas. I am clerk of our Session here.

In your article about Dr. Alex. Erwin Wilson's second visit to Africa, you wrote of Dr. Leighton Wilson, who seems to have likewise originated in Rocky River. I have never been able to find any kinship (if any) in compiling the family history of the Wilson-Erwin families.

Sincerely,
Will Erwin Wilson, Jr.

Editorial Comment

In reply to Mr. W. E. Wilson's excellent letter, it has been a pleasure to bring to mind the distinguished services of his relatives. In reference to the last paragraph of his letter, however, Dr. J. Leighton Wilson was not from Rocky River, N. C., but from Sumter, S. C. What blood relation there was between the two Wilsons I do not know. The relation as to the history of missions is this: The account of the last services as a missionary and the death of Rev. E. E. Wilson, M.D., is given in the *Memoirs of J. Leighton Wilson.* Other information about him and Dr. Lindley are in the biography of the latter by E. W. Smith. An account of the Rev. H. I. Venable is in the Nevin *Presbyterian Encyclopedia.*

—W.C.R.

NUMBER SEVEN OF A SERIES

What About Taxes?



MAN TO LAWYER: If I make a bequest to a Presbyterian college or seminary, how will this affect estate and inheritance taxes?

LAWYER TO MAN: Every man should be cognizant of the tax aspects in making any gift to an educational institution. The Federal Government and the individual states have made generous tax provisions to encourage gifts to education. Laws governing income, corporation, and estate taxes generally allow sizeable deductions for educational, scientific, and welfare purposes. A bequest frequently will put an estate into a lower tax bracket, making possible a large legacy at a surprisingly small reduction to the value of the estate. Before we prepare your will, we will consider carefully all the advantages the government offers to encourage your giving.

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"While I have always recognized that the object of business is the making of money honorably, I have endeavored to remember that the object of life is to do good."

PETER COOPER

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LESSON FOR SEPTEMBER 7

By THE REV. J. KENTON PARKER

Justice In Daily Work

Background Scripture: Exodus 20:9,10; Nehemiah 3 and 4; Ecclesiastes 9:10; Ephesians 4:28; Colossians 3:22-4:1; II Thessalonians 3:6-12

Devotional Reading: Psalm 90:1-6; 13-17

Our Golden Text is a good starting point: And whatsoever ye do, do it heartily, as to the Lord, and not unto men. I believe it is Weymouth who translates, "do it heartily" as, "put your heart in your work." Only those who put their hearts in their work make it a real success, whether it be a preacher or teacher or farmer or doctor or lawyer or business man, or homemaker. Then whatever we do, do it as to the Lord. He has a plan and purpose for us and for our work.

He alone can "establish our work" as Moses tells us in Psalm 90, our devotional reading. He knows the number of our days and He can teach us to number our days that we may apply our hearts unto wisdom, or get us a heart of wisdom. It is a wise man who can work all his days that he may have real joy and success. The Lord can give us "good success," but we must honor Him by acknowledging Him in all our ways that He may direct our steps. May God help us to commit our ways and our work to the One Who knows the end from the beginning. Whatever we do may we seek to glorify Him.

I. *Labor six days, rest one*: Exodus 20:9,10.

We forget that there are two parts to the Fourth Commandment. The first part is Work! Six days shalt thou labor, and do all thy work. I am convinced that more and more we are trying to escape this part of the commandment. We are constantly trying to shorten the working hours and take this time, and the Sabbath also, as a time for the wrong sort of recreation. Employers tell us that Monday is the worst day in the week for them because Sunday and perhaps Saturday, and even Friday—a long week-end—has been spent in recreation that is more harmful than work would have been. Our lakes and rivers and beaches are crowded with people who "wear themselves out" trying to have a good time. If we spent our week-ends in the right way we would feel refreshed and ready for our job on Monday, but oftentimes we are not physically or mentally fit for work on Monday.

The Sabbath was made for man; for rest and worship and doing good and "a Sabbath well spent brings a week of content." It is good to have Saturdays or Fridays for rest also, if we really rest and not use our time to unfit us for our work. All work and no play is very harmful, but be sure our play "re-creates" us and fits us for a better life and better work. To get drunk Saturday and wake up Monday with a splitting headache is a poor way to rest. To rush off somewhere on Friday and spend Saturday and Sunday at some pleasure resort is poor preparation for even five days of work.

Let us be sure we keep *all* of the Fourth Commandment and we will gain by it in every way.

II. *Nehemiah: a Great Worker*: Nehemiah 3 and 4.

"It is better to get one hundred men to work than to do the work of a hundred men." Nehemiah worked himself, but he got the people to work. The wall was built because the individual men and women did each one their part. They worked next to their own houses. This is a fine way to build a wall and to build the kingdom, everyone over against his house. Suppose each one of us were to do this way! What a great nation and a great church we would have!

They met opposition, and their enemies did their utmost to stop the work. It is this way with every good work we try to do. While I write these words there are those who are trying to hinder Dr. Billy Graham in his work. We would expect ungodly people to oppose him but there is opposition and "strange tactics" on the part of some who claim to be Christian. The devil uses all sorts of devices to try to stop the work of God.

In the case of Nehemiah his three chief adversaries were Sanballat and Tobiah and Geshem the Arabian. They tried ridicule and scoffed at the Jews: Tobiah said, even that which they build, if a fox go up, he will even break down their stone wall. When ridicule failed they

took more active steps and conspired against them and fought against them so that Nehemiah had to build and fight at the same time: he had to use the trowel and the sword. Is it not this way with us today? We have to fight; put on the whole armor of God; and we have to be workmen also. It is no easy matter to build up the kingdom of God in a world full of wicked people where Satan, the god of this world, is using all his devices to hinder the work. We have to be both soldiers and workmen like Nehemiah and the Jews.

Notice this verse (4:9): we made our prayer and set a watch. Watch and pray, said Jesus.

There was a note of discouragement among the Jews themselves: they said, the strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall. There are always some who become discouraged and feel that it is no use to try to finish the work. In spite of enemies without and discouragement within, the wall was finally finished.

I wish to say a word or two about Nehemiah, the man who could say, *No!* Three temptations came to him and to each temptation he said *No!* I *did not* do as some of the former governors did, but supported myself and fed many at my table. He was a genuine patriot. I am doing a great work and cannot come down. I will not go into the temple to hide: I *did not;* I *cannot;* I *will not.* Here is what might be called, "sanctified stubbornness." (see these verses and study the circumstances: Neh. 5:15 - so did not I; Neh. 6:3 - I cannot come down, and Neh. 6:11 - I will not go in). It is a great thing to be able to say No, and say it in such a way that all know we mean it. It pays to be "stubborn" in this sort of way. All honor to Nehemiah, the worker!

III. *Work while we can*: Ecclesiastes 9:10.

Jesus said, I must work the work of him that sent me while it is day; the night cometh when no man can work. This verse from Ecclesiastes says we are to do with our might what our hands find to do for there is no work in the grave. We only have a few years in which to finish our work. May God make us faithful and keep us from wasting our time.

IV. *Do not steal, but work*: Ephesians 4:28.

I wonder if we realize that the man who does not work is a thief? Each of us is to do our part and if we fail then we have stolen from someone else. "Let him that stole steal no more; but rather let him labor. If a man will not work, let him not eat." Paul was one of the world's great workers. He had no use for the idle busybody. Our Savior set the example when He said, "I must work."


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V. *Working for each other*: *servants and masters*: Colossians 3:22-4:1.

In Paul's day the common worker was usually a slave. What is Paul's advice to slaves? It is interesting to see how careful he is to urge slaves to be good workers, obedient to their masters and faithful in their work. In Titus he tells them to adorn the doctrine of God their Savior in all things. In this way they could bear a good testimony. They are to remember that they are doing their work for God.

The Christian master is to remember to be just and kind to the slave: Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven. Paul calls himself the servant (or slave) of Jesus Christ.

Paul gives us a great guiding principle here. It is applicable today to the workers and those who employ them. In these days when there is so much trouble between labor and management we need this great Christian principle. If we applied it there would be an end to all disputes. Christian workers and Christian employers can agree to a just and equal way of doing their work. There have been some outstanding examples of such a plan. If all employers and all employees were guided by the rule laid down by Paul our vexing problems would be solved and there would be peace in our industrial world.

VI. *Not Busybodies, but workers*: II Thessalonians 3:6-12.

Paul had the same trouble in his day that we have in our day. There are many disorderly people who will not work and who stir up trouble all the time. These agitators are busy. Paul and Silas set a good example by working and supporting themselves. Watch out for these "busybodies"! There are plenty of them today and some are getting rich keeping things stirred up. Nothing suits them better than confusion, strife and even bloodshed. An idle brain is the devil's workshop and idle hands can be instruments of terrible destruction in our world.

CHILDRENS Page



The Sword of the Spirit

Jesus fought Satan with the Word of God and put him to flight. Satan is our most powerful enemy, and God's Word, the Bible is the most powerful weapon to use in fighting him. It is the "Sword of the Spirit." In Hebrews 4:12, we read, "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

The Bible says to the Christian soldier, "Put on the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.... and take the helmet of salvation, and the Sword of the Spirit, which is the Word of God" (Eph. 6:13,17)

And the way to pick up the sword and use it is to read the Bible every day, memorize those fighting verses quoted above. Ask the Holy Spirit to help you understand what God has written and show you how to fight Satan with it.

"Read it through, Pray it in,
Work it out, Pass it on."

E.

YOUTH PROGRAM FOR SEPTEMBER 7

By THE REV. B. HOYT EVANS

Brain Washing

Scripture: John 8:13-38

Suggested Hymns:
"I am Thine, O Lord,
I have Heard Thy Voice"
"I Would Be Like Jesus"
"Open My Eyes That I May See"

Note to Program Leader:
(We are beginning a unit of two programs dealing with the pressures which are exerted on our minds in order to influence our decisions. In this first program we shall take a look at some of these pressures and devices, and next week we shall consider what to do about them.)

Program Leader's Introduction:
One of the most terrible techniques that has been devised for dealing with men is that of "brain washing." By "brain washing" we mean the methodic attempt to destroy a person's will to reason for himself and to gain complete control over his mind. In recent years it has come to light that this is the technique that the Communists use in dealing with political prisoners and prisoners of war. Those who receive this treatment are expected to unlearn the ideas that they hold and in their place to accept the Communist line of thought without question. This system is so thorough that only those with the strongest convictions have been able to withstand it. Only godless people, it seems, would think of dealing with their fellows this way.

As strange as it may seem, all of us are subjected to a thing that is very similar to "brain washing." It is the pressure of American advertising. Through the persuasion of skillful or unrelenting advertisements we are made to feel that we must have things that we do not need, cannot afford, and do not really want. In many instances we allow the advertisers to destroy the values that we have already learned and to replace them with their own ideas.

Our speakers will suggest the true function of advertising and will then reveal some of the techniques that the advertisers use to "brain wash" us, or to control our minds.

First Speaker:
What is the real purpose of advertising? Is it not to provide true information about the products being sold? As Christians we are bound to tell the truth and we ought to be helpful to one another. True advertising can serve both of these purposes—to tell the truth and to be helpful. We cannot possibly test and investigate everything that we buy. We must depend on the reports of others to a very large extent. Honest advertising can be most helpful in this respect as it tells us what the product is and what it does. This is the legitimate service which advertising can provide.

Second Speaker:
Providing true and helpful information about the product is not the only aim of advertising. Sometimes it seems that the main aim is to increase sales without too much regard for helpfulness and truthfulness. To this end, some very clever techniques are used. It may surprise us to know that these methods have a great deal in common with the techniques of "brain washing."

One of the most effective principles used in "brainwashing" and in advertising is that of repetition. We have learned that if a man hears something often enough he will likely come to believe it whether it be true or not. This is the reason for the constant repetition of various advertising slogans. Our minds are changed without our realizing it.

Another technique is that of association. This is one of the reasons that commercial concerns are glad to sponsor radio and television programs which have great appeal. They not only gain the advantage of calling their product to the attention of many people, but the product is automatically associated with that which is pleasant and enjoyable. We are naturally inclined to think better of Bubble Bath Soap if it is associated with our favorite television program.

Advertisers often make effective use of exaggerations and misrepresentations. Advertising statements very often imply things which they do not actually state. When we read that "Bubble Bath is the soap of beautiful women" there is the suggestion that all who use it will become beautiful, but the actual words do not make that claim. The purpose of such advertising is to suggest extravagant ideas without making any actual guarantee. Another way of

misrepresentation is to juggle prices and descriptions. Two qualities of carpeting were advertised on the same poster. The description of the superior in quality and the price of the inferior appeared in large bold type while the price of the superior and the description of the inferior was almost microscopic. The only possible reason for such an arrangement would be to mislead those who read it.

If we keep ourselves aware of these techniques we can guard against having our minds made up for us and against being persuaded to buy things we do not want or need.

Third Speaker:

In order to color our thinking, advertising must appeal to some strong motives within us. Let us take a look at some of these motives.

Advertisements often appeal to our desire to be comfortable. There is nothing basically wrong with being comfortable, but we need to recognize that many other things are more important, and we should resist the attempts of advertisers who make us believe that comfort is the greatest good.

Advertising also appeals to the success motive. We are constantly being urged "to keep up with, or ahead of, the Joneses." We are told that if we wear a certain kind of clothing or drive a certain kind of car this will be accomplished. Every person ought to seek to be successful, but the Bible says "a man's life consisteth not in the abundance of things which he possesseth." Modern advertising may well lead to wrong ideas of success.

Still another motive appealed to by advertising is the desire to be attractive. There is nothing basically wrong with this desire, but it should not be thought of as the main goal in life. We must remember that genuine attractiveness cannot be bought in a bottle or a box. The people who are truely lovely and loveable are those whose lives have been transformed by the love of God.

Program Leader:

It has not been the purpose of this discussion to make us cynical about all advertising. Much of it is very useful and helpful. We should be aware, however, of the power of advertising to "brainwash" us — that is to determine our thinking about what is good and worthwhile and important in life.



PRESBYTERIAN JUNIOR COLLEGE

Division of Consolidated Presbyterian College of Synod of N. C.
EDUCATIONAL EXCELLENCE FOR OUR MOST VALUABLE ASSET—OUR YOUTH.
Fall Session Begins September 6, 1958

LOUIS C. LAMOTTE, PRESIDENT
Maxton North Carolina

The Teen-Ager's Standard of Honor

I will be honest in school by:

Trying to learn as best I can.

Claiming as my work only that which is truly my own.

Making the best use of the time I spend there.

Being truthful with my teachers, my parents, and God.

I will be helpful at home by:

Doing my part of the work of the home.

Trying to build up a wholesome family life.

Respecting rules and my parents' attitudes.

Being trustworthy and responsible in all my relationships.

I will be honorable in my social life by:

Keeping all promises I make.

Repeating to others only that which is true and will not hurt anyone.

Thinking of others and helping them have fun.

Being thankful for friends and their help to me.

Behaving in small groups as if the whole world were watching.

I will be sincere in my worship by:

Taking my mind along to church with me.

Using all means offered to help me grow spiritually.

Using the Sabbath Day as an opportunity to grow towards God.

The following is an oath that was taken by the young men of the ancient city of Athens: "We will not bring disgrace to this, our City, by an act of dishonesty or cowardice, or even desert our suffering comrades in the ranks. We will fight for the ideals and sacred things of the City, both alone and with many we will revere and obey the City's laws, and do our best to incite a like respect and reverence in those above us who are prone to annul them or set them at naught. We will strive unceasingly to quicken the public's sense of civic duty. Thus in all these things we will transmit this City not only not less, but greater, better, and more beautiful than it was translated to us."

—Associate Reformed Presbyterian

Recommend The Journal To Friends

NEWS of CHURCHES around the World

The General Fund and Interchurch Agencies

Statement of Receipts

JAN. 16. - JULY 31, 1958

THE GENERAL FUND AGENCIES

Budget for 1958	$1,120,151.00
Receipts to date	279,109.73
Percentage of annual budget received to date	24.91%
Balance needed for the year	$841,041.27

INTERCHURCH AGENCIES

Budget for 1958	28,314.00
Receipts to date	8,972.57
Percentage of annual budget received to date	31.68%
Balance needed for the year	19,341.43

E. C. Scott, Treasurer

World Mission Receipts

Budget for 1958	$4,530,000.00
Received to date	1,886,199.44
Percentage of Annual Budget received to date	41.63%
Balance needed for 1958	2,643,800.56

Sincerely,
Curry B. Hearn
Treasurer

Wheaton Academy Continues Under New Auspices

Effective September 1, Wheaton Academy will undergo a change in its auspices. Since 1860 it has been a department of Wheaton College. Plans have been completed for a group of Christian businessmen, several of whom are local residents, to acquire the 104-year-old institution and to continue its operation as a co-educational orthodox Christian academy, conforming in every respect to the present standards of Wheaton College. There is no change contemplated in the director, faculty or staff for the coming school year.

Among the local businessmen involved in the acquisition are William G. McCartney, 905 Gary Court, of the firm Bradshaw and McCartney, Chicago, dealers in furniture; Donald M. Taylor, 411 East Liberty, vice-president of Stewards Foundation; Robert W. Mojonnier, 312 Hawthorne Boulevard, district sales manager of Mojonnier Brothers, Chicago food equipment manufacturers; and Eric M. Hanson, 819 North Stoddard of the New Business department of the First National Bank of Chicago. McCartney is president and Taylor is vice-president and general manager of the Stewards Foundation of Chicago.

Dr. V. Raymond Edman, President of Wheaton College, in commenting on the transfer of Wheaton Academy stated, "This arrangement seems mutually advantageous. It will give the Academy independent supervision by a separate governing board. Through enlarging its constituency there may come the possibility of Academy expansion to meet increasing demands for student admission. At the same time, it will enable the College to devote more attention to strengthening both the collegiate undergraduate program and the Graduate school of theology and Christian education."

Washington, D. C.—Clair C. Burcaw, New York textiles sales representative, has been appointed general business manager of Christianity Today magazine, it was announced today.

Burcaw was appointed, effective August 25, under a staff expansion program which also provides for a full-time advertising manager. Charles Claus, who has been business and advertising manager, will now be free to devote all his time to advertising.

Burcaw has been in the textile business for 26 years. From 1946 until 1956 he was a sales manager with Worumbo Manufacturing Company. From 1942 until 1945 he was assistant to the general manager of the Watson Flag Machine Company, Paterson, New Jersey.

Since 1956, he has been self-employed in New York as a representative of textile firms.

Burcaw is a native of Philadelphia, where he attended Philadelphia School of the Bible.

Christianity Today's circulation of 163,000 is the largest of any publication directed toward the Protestant ministry.

GEORGIA

Atlanta — (PN) — A special committee is busy making plans for what promises to be the biggest outdoor meeting of the Men of the Atlanta Presbytery.

About 3,000 men are expected to attend a "Camp-N-Cue" on September 13th, at the new 550 acre campsite near Lovejoy, Ga.

The committee, which is made up from the Men of the Church and the Presbyterian Officers Association of the Presbytery, has announced plans including afternoon exercises beginning at 4:00 p.m. and a barbecue supper to be served at a cost of only one dollar per person.

Purpose of the meeting is to acquaint the Men with the location of the new camp, and the plans the Presbytery is making for its use for all the Presbyterians in this area.

Final plans for the "Camp-N-Cue" will be made at a special supper meeting on August 26th. According to Dr. Archie C. Ray, executive secretary of the Christian education committee for the Presbytery, the outing committee will have as its guests for the supper meeting two men from each church, the pastors and the members of the special committee.

The new campsite is about 33 miles from Atlanta near Lovejoy, and is located in a beautiful wooded area.

NORTH CAROLINA

Montreat—Over 900 women attended the Presbyterian, U.S., Women's Conference here in July, at which time the 1958 Birthday Offering of the Women of the Church was announced. Present amounts total $188,162.95. With additional gifts to come in during the next few months, the total is confidently expected to reach $190,000.

The Birthday Offering this year will be divided between the Chinese Presbyterian Church and Mission in New Orleans, La., and the Oklahoma Presbyterian College in Durant, Okla. The Chinese Church will receive $75,000, and the present total provides $113,162.95 for the Janie W. McGaughey Scholarship Fund for OPC.

This is the largest Birthday Offering given for a Home Mission Goal in the history of the Presbyterian Women's organization.

The Appalachia Synodical gave an average of 72c per capita to lead the giving, with Mississippi and Oklahoma Synodicals in a close second place tie with an average of 71c per capita. Arkansas Women were third with an average gift of 70c each.

Texas leads all synodicals in the size of total gifts with $28,176.76. Virginia is second with $25,464.70. North Carolina had a total gift of $24,274.12, to rank third in size of total gift.

The Birthday Offering is given in alternate years to Home Missions and Foreign Missions. The 1959 Offering will go toward and endowing an institution for training layworkers in Brazil.

Another highlight of the conference was the "Miss Annie Tait Jenkins Day", when the women honored Miss Jenkins for her 18 years' work with the Women's Board. She retires Oct. 1, after service in the Leadership Education Department.

At the meeting of the Women's Advisory Council new officers were elected. Mrs. J. Swanton Ivy of Athens, Ga., is chairman; with Mrs. W. Lawrence Rogers of Longview, Tex., as vice-chairman; and Mrs. Phillip Arello of Florence, Ala., as secretary. The Council is made up of the presidents of all synodicals in the area covered by the General Assembly of the Presbyterian Church, U.S. The meeting of the Advisory Council precedes the annual Woman's Conference.

Greensboro—Orange Presbytery has transferred Rev. Jack Brown Scott to Transylvania Presbytery where he is pastor-elect of the Springfield Presbyterian Church in Springfield, Ky. Mr. Scott, a native of Greensboro, has served a term as missionary to Korea. After a term of study in a Hebrew Seminary in Cincinnati he accepted this call. Mr. W. J. Wrenn, Jr., a candidate for the ministry, was transferred to Bethel Presbytery where he is to be associated with the Purity Presbyterian Church.

The Fall Adjourned meeting of the Presbytery will be in the First Presbyterian Church of Asheboro on September 11th at 9:30 A.M.

R. H. Stone, Stated Clerk

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Commerce — Guest ministers during June at the Commerce church were Dr. D. Campbell Butler, professor of English at the local East Texas State College, Presbyterian minister and former missionary to China; Dr. James W. McCrary, professor of education at the local college and ordained Methodist minister; and Rev. Jerry Newbold, Jr., director of the Presbyterian Home and School of Itasca, Texas. Mrs. Ed O'Neal was director of a highly successful Vacation Church School in June. The church was host to a summer district Men-of-the-Church rally in June with Dr. Bruce Brannon of Grand Prairie, former pastor of the Commerce church, guest speaker. A dossal, in memory of Mrs. W. P. Gist, a long-time member of this congregation, a gift of members of her family, was dedicated in July.

VIRGINIA

Montgomery Presbytery met in its 249th Stated Meeting in the Buffalo Mountain Presbyterian Church of Willis, Virginia, on Tuesday, July 29, 1958, at 10:00 A.M. There were present 35 Ministers and 47 Ruling Elders.

Montgomery Presbytery is setting up a camp for conferences near Fincastle, Virginia, on a 406 acre farm which has on it a lake and a lodge. The Presbytery has already bought the farm, its building, lake and furnishings.

Rev. C. W. Browning, Jr., was elected Moderator, and Rev. H. Ray Woody was nominated to be our next Moderator.

Presbytery received Rev. Roy Smith from Winchester Presbytery.

Presbytery received Rev. J. Harris Stephens from Hanover Presbytery and arranged for him to be installed as pastor of the Bedford Presbyterian Church of Bedford, Virginia.

Presbytery transferred Rev. Ray R. Hanson, Jr., to Holston Presbytery that he may become the pastor of the Presbyterian Church at Pineville, Kentucky.

Presbytery transferred Rev. Frank H. Toby to Northeast Texas Presbytery that he may become the pastor of the Presbyterian Church at Gladewater, Texas.

The Indian Valley Presbyterian Church was transferred to Abingdon Presbytery on July 1, 1958.

Candidate Joseph P. Griffitte was transferred to Abingdon Presbytery.

Candidate John Charles Kepley was transferred to Holston Presbytery.

Candidate D. A. McRight, Jr., was transferred to Lexington Presbytery.

The next Stated Meeting of Montgomery Presbytery, (the 250th), is to be held in the Fincastle Presbyterian Church of Fincastle, Virginia, on Tuesday, October 28, 1958, at 10:00 A.M.

E. W. Smith, Stated Clerk



BOOKS

JONATHAN EDWARDS THE PREACHER. Ralph G. Turnbull. Baker Book House. $3.95.

The minister of the First Presbyterian Church of Seattle, Washington and former Professor of Homiletics at Western Seminary in Pittsburgh, has produced this book to coincide with the 200th anniversary of the death of Jonathan Edwards, the great New England Puritan. The author is a careful and devoted student of the life and work of Edwards. He has accomplished a warm and compassionate appreciation of the real character of the much misunderstood master of the eighteenth century pulpit. Edwards is here understood on the basis of the totality of his ministry as "The Pastoral Preacher," and is seen over against the times in which he ministered as "The Voice for God" in that age.

Each of the thirty concise chapters is based upon carefully documented statements from the writings of Edwards placed in proper context. For example, the chapter entitled, "Invested Time" is based upon this statement from the early resolution of Edwards, "Resolved, never to lose one moment of time; but improve it in the most profitable way I possibly can." The chapter on "Bible Study" proceeds from Edwards' statement, "I find it would be very much to my advantage to be thoroughly acquainted with the Scriptures." And on "Bible Influence": "When I have read the Scriptures most, I have evermore been most lively and in the best frame." Thus each chapter is really an authentic exposition of one of the manifold facets of Edwards' career which so gloriously reflected the Sovereign Grace of God.

The usefulness of this book is increased with an Appendix which contains a Chronological Table with reference to Edwards' preaching and published books, a Classification and Analysis of Selected Sermons, a Comprehensive Bibliography, and an Index of subjects.

The pastor who is conscientiously attempting to bring the Gospel to bear upon the practical needs of his people will find encouragement, refreshment, and inspiration abounding in this book. The intelligent Christian who is devoted to "the faith of his fathers" will receive much illumination of mind and heart in the study of this volume. The teacher will find renewed motivation for his life and task springing from the pages of this book. He who would do the work of an evangelist should receive a fuller appreciation and understanding of the foundation for his work as set forth so clearly in this book, for here the servant of the Lord of Hosts is seen passionately urging sinners to flee from the wrath to come and accept Christ as the only Saviour and Redeemer.

Finally, it is hoped that our seminaries will include this worthy volume on the lists of required reading for the several courses in homiletics. Such courses would now seem impoverished with the omission of this book.

—N.P.C.,Jr.

PARKER'S SERMON OUTLINES. Joseph Parker. Sheldon B. Quincer. Eerdman's. $2.50.

Joseph Parker served the City Temple in London for more than 30 years. While serving this pastorate he conducted Thursday noon meetings which maintained an average weekly attendance of 1,000 persons coming from all walks of life. His sermons have been preserved in writing and they are still valuable because of their dramatic interest. The 35 sermon outlines in this volume were taken from his People's Bible, City Temple Pulpit, and Apostolic Life. With the publication of this volume a significant group of Parker's sermons are available to today's preacher in suggestive and readily adaptable outline form.

ONE THOUSAND DIFFICULT BIBLE QUESTIONS ANSWERED. George H. Sandison. Baker Book House. $4.95.

This book answers in a satisfying way many questions which arise in Bible reading in the course of everyday Christian living. Here are a few samples. What was Paul's "thorn in the flesh"? What is the "baptism of fire"? "Does conscience ever approve anything that is wrong?" "Will infants be saved?" "Will all heathen be lost?" "Is marriage of a Protestant and Catholic advisable?" The answers are based on Scripture.

This book is the result of the combined efforts of the work of a number of ministers, professors and various authorities on Scripture interpretation edited by George H. Sandison. This book will be helpful to pastor, professional man, shopworker or mother. It contains valuable information for the enlightenment of the Christian.

THE PLACE OF WOMEN IN THE CHURCH. Charles C. Ryrie. The MacMillan Company. $2.95.

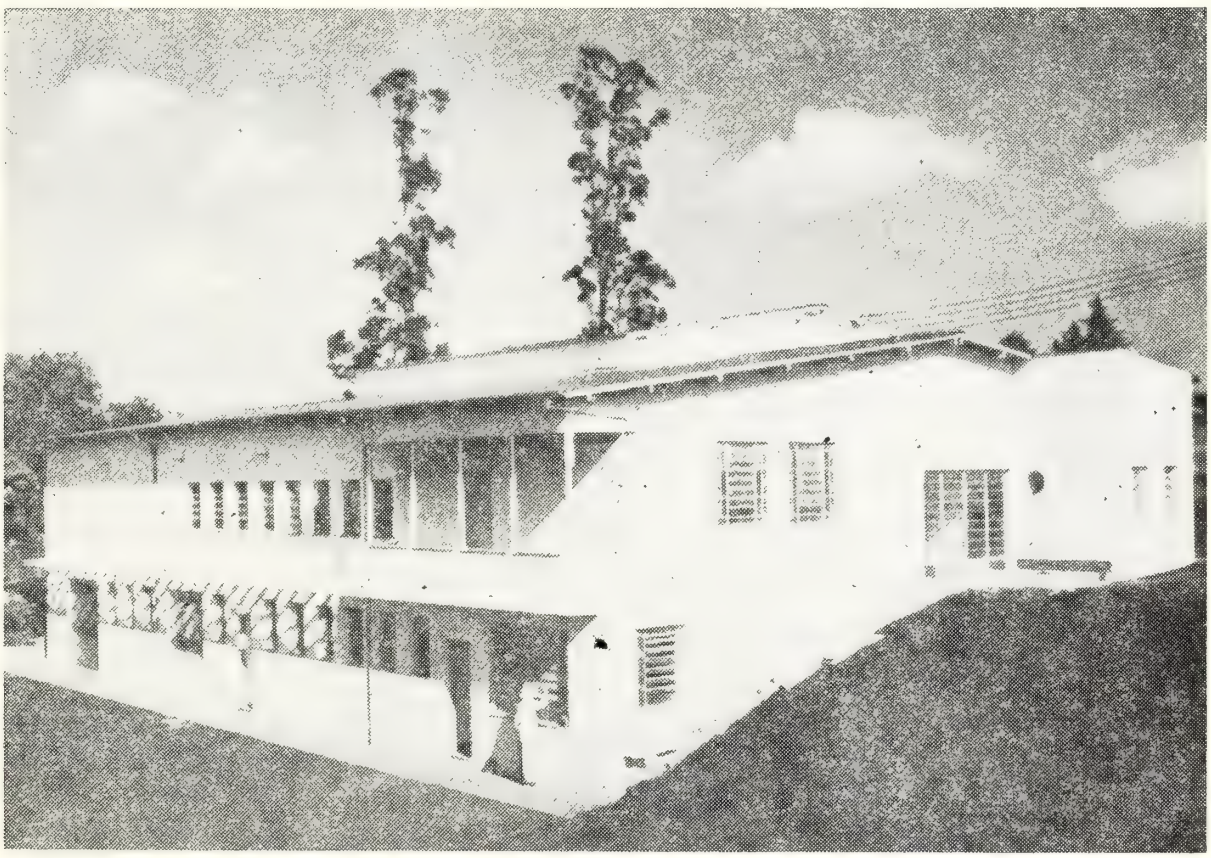
Attitudes toward the place of women in the church are rapidly changing in our day. The material in this book is presented so that all might have a better perspective concerning this subject which is coming to the forefront of ecclesiastical thought and life.

Beginning with observations concerning the status of women in ancient Greece and ancient Rome and in Judaism, the author then goes to a discussion on the effect of the life of our Lord on the status of women. The second part of the volume deals with the place of women in the life of the church during the Apostolic Age. Part 3 gives us insights into the status of women in the life of the church during the second and third centuries.

With regard to women, the author affirms, Christianity's inheritances from ancient Greece and Rome were small. The author finds that the church has been on the right track in emphasizing the place of women in the home. The author distinguishes between subordination and inferiority, stating that the Christian church clearly believes and talks subordination but not inferiority. The conclusion he reaches is that the teaching and pattern of the New Testament amounts to subordination and honor in the home, silence and helpfulness in the church. The author has made a tremendous contribution to this timely subject.

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EDITORIAL

Facing the Truth

By L. Nelson Bell

(Guest Editorial in The Asheville Citizen, August 19th, 1958)

"Doctor, our country has gone to hell. What can be done about it? Is there a remedy?"

These were the words of a prominent newspaper editor only this past week, and they expressed the sober evaluation of the national situation from a realistic, worldly viewpoint.

America is entrapped in a situation largely of her own making. In 1932 we gave diplomatic recognition to Communist Russia. While we carried "In God We Trust" on our coins, we gave a status of equality to a nation which denies God and shakes its fist in His face.

From that time our actions have contrived, unwittingly or otherwise, to further the interests of Communist expansion until today we stand face to face with an evil colossus *which is actually dictating our own foreign policies while she continues to engulf the world in her own tyranny.*

With eyes wide open we adopted a program of dealing with international criminals and gangsters on a basis of equality, affording them a respectability and a platform for propaganda on the one hand while we have permitted our institutions, agencies and activities to become the objects of a satanically clever infiltration and subversion here at home, while at the same time other nations have even more rapidly been swept into the Communist orbit.

So insidious and effective has been this work of subversion that even church courts have passed resolutions of "peaceful coexistence," while institutions of learning, labor unions and multiplied "peace" and other organizations have carried on their work of softening up and perversion until today any concerted movement to rectify the situation brings howls of anguish and an avalanche of accusations. These place patriots on the defensive and lead the unwary to a sense of false security.

Russia does not have to fire one shot. *She has already won the battle.* We have taken the slow poison of evil association; of national insolvency through deficit spending; of countenancing and participating in sex delinquency through our literature, screen and art; and of being lovers of pleasure more than lovers of God. Already we have arrived at the state in much of our religious life where we have "a form of godliness but deny the power thereof." This slow poison in national life and policy will inevitably take its deadly toll.

Is there a way out of this dilemma? Is there an antidote for this poison? There is. But it is a compound dose, and many, living under the sedative of false philosophies and concepts of life, will reject the remedy. The answer is twofold: political and spiritual.

Political

There should be a clear-cut ultimatum to Russia, a statement that world peace demands her withdrawal of all personnel (army and civilian) from every country where their presence bolsters Communist regimes, leaving each country to choose its own form of government and leaders. This would include Estonia, Latvia, Lithuania, Hungary, Poland, Czechoslovakia, East Germany, etc., etc.

Furthermore, we should call the attention of the world to the fact that we have desired no nation's territory or natural wealth, nor do we now, and that our one object is, and always has been, to maintain the freedom and freedoms of the peoples of the world.

This ultimatum to Russia would carry with it the stipulation that unless she withdraws from these countries and at the same time stops her continued intrigues in and infiltration of

other nations, we will summarily withdraw diplomatic recognition and also demand her expulsion from the United Nations; and in the event she refuses, we will, after a stipulated time, carry out this plan.

At this time we should also announce to the world that henceforth our foreign policy shall be dictated by a clear objective of maintaining freedom and peace for other nations and that this end, not expediency, shall be the determining factor.

Spiritual

The spiritual cure lies in an entirely different realm, with no reference to the government whatsoever. Here it is the church which must assume responsibility.

Moral and spiritual dry rot is destroying our nation from within and the cure must be effected within the heart of man. Pious resolutions, social panaceas and any solution which rests in the efforts and accomplishments of man are as ineffectual and hopeless as an attempt to raise ourselves by our boot straps.

There must be a work of spiritual redemption, of divine forgiveness and of supernatural transformation which comes solely through faith in and obedience to the atoning work of the eternal Son of God, the Lord Jesus Christ.

There is a desperate need for a new type of preaching from many American pulpits, a return to simple faith in and proclamation of the great truths revealed in Holy Scripture. Men hunger for the gospel, for a simple message of God's redeeming power from sin and its consequences. Sophistication may have its place, but it is not in the Christian pulpit. Scholarship is most desirable, but it must be a scholarship dependent on the Holy Spirit and based on a reverential trust in God and His Word.

With equal urgency there is needed consistent Christian living on the part of those who bear that name. For entirely too many, membership in a church is considered adequate and there is little understanding of the fact that Christian profession demands corresponding behavior. Faith in Christ as Saviour should always carry with it acceptance of Him as Lord of life.

For too long the emphasis of the church has been on methods, programs and feverish activity in the arm of flesh. For too long matters of secondary importance have been given priority. We *must have* a renewed sense of our dependence on the Holy Spirit, a realization that it is not by might, nor by power, but by the presence and work of the Holy Spirit that the Lord's work goes forward.

In the years of decline in Israel and Judah, the prophets of old cried out against the sins and injustices of those days and warned that in them were the seeds of divine judgment and national destruction. At the same time they promised God's forgiveness and healing if only they would repent and turn to Him.

Preaching which is true to the Scriptures must include the fact of sin and judgment on the one hand, coupled with the offer of free pardon and salvation to those who accept God's proffered gift through His Son. Too many of our pulpits no longer offer such messages. God is described as a loving Santa Claus while His holiness and justice are ignored or denied.

If the church is to discharge her obligation at such a time as this, there must be preached both warning and hope.

* * * * *

Yes, there is a solution for our present dilemma, but it requires political fearlessness and honesty on the one hand and a church willing to return to her God-ordained task.

Is Acts 13:39 Another RSV "Liberalism"?

The other day in reading a Swiss Prayer Calendar I noted the RSV rendering of Acts 13:39, thus:

> *And by him every one that believes is freed from everything from which you could not be freed by the law of Moses.*

Now the Greek translated freed is from the verb *dikaiow* and is elsewhere rendered justified. Indeed, I find no support in the *lexica* for the translation freed, cf: Thayer, Bauer, A. & G., L. & S., M. & M. These render an act of God's judgment by which the believer is acquitted and treated as righteous, or by which he receives the Divine gift of righteousness. In Kittel, Acts 13.39 is treated by Schrenck as a present experience of the saving act of God justifying a sinner. Moreover, the for-

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giveness of sin in the immediate context, vs 38 requires the meaning justified in vs 39. The RSV does use the word justify in Romans and in Galatians, why the change to the looser word freed in Acts 13.39? Is this simply a free paraphrase, or is it a liberal effort to get away from the great biblical truth of justification, or at least to blunt its edges? In any case it fails to bring out the full meaning of the Greek verb.

Other evidences of RSV liberalism are, of course, such things as, the omission of the word impute from the NT, likewise the omission of propitiation from the NT, the erroneous translation of Luke 1.34 by which the RSV gives an unwed mother whereas the Greek has a virgin mother, the erroneous rendering of *psychikon* as physical in I Cor 15 so as to create the impression that the resurrection body is to be non-physical, the translation of the centurion's confession as "a son of God," Mt. 27.54, Mk. 15.38 whereas able NT Greek Scholars, E. C. Colwell, Bruce Metzgar, Charles Moule, hold that a predicate nominative is definite by position when it precedes the verb . . . as well as sundry places where it addresses Jesus by the human pronoun "you" when his deity is clearly in the context.

—W.C.R.

Liberalism Can Be Deadly

Last week we said that orthodoxy can be deadly, for an unlovely thing appears when it becomes an end in itself rather than a means to an end.

But a theological liberalism which rejects the complete reliability and authority of the holy Scriptures is also a deadly thing.

Nothing has robbed the Church of her witness so much as a low view of inspiration. Nothing has detracted so much from current preaching as this shift from an authority higher than man. Nothing has caused more needy souls to leave their pews on Sunday with a sense of emptiness and frustration as much as the substitution of man's opinions for divine affirmations.

Theological liberalism is deadly because:

The basis of authority shifts from divine revelation to human reason. Even where the Bible is said to "contain" the word of God, the discovery of what is asserted to be authentic depends on scholarship, deduction and human receptiveness. One man finds one part "inspired," while another finds that another portion "speaks." The concept of total inspiration, irrespective of man's reaction, is rejected.

The inevitable corollary of this attitude to the Bible is a loss of conviction. A sense of authority, urgency and vital importance is thereby lost. Although the individual concerned may be unaware of it, those who come under such a ministry *know* that something is lacking.

With such liberalism inevitably comes a shift in emphasis: symptoms are magnified while the underlying disease is ignored or minimized. The fact that Christ came to save sinners is lost in the emphasis that he came to make this world a better place in which to live. The biblically based doctrines of sin, judgment, the new birth, eternal punishment, and so forth, are ignored or qualified, while corporate social righteousness is stressed.

Such liberalism inevitably results in the loss of spiritual power. Just as Samson lost his physical prowess after having his head shorn, so too the theological liberal experiences a loss of spiritual power when he rejects divinely revealed truth and substitutes a Christ and a gospel foreign to the Scriptures.

We say that the theological liberalism so described is deadly because it is based on rejection of Christian truth revealed in the Scriptures and the substitution of ideas often completely at variance with such truth. To reject the historical accuracy and the spiritual implications of the Bible is to be "liberal" with that which we do not have the right to liberalize. It is one thing to interpret Scripture so that historical background, linguistic implications and significance of local customs and usages are clarified. But an "interpretation" which is actually a denial of clearly stated truths is no longer interpretation but presumption.

If the Bible merely *contains* the word of God, mixed with inaccuracies, deliberate frauds, statements stemming from ignorance, pre-dated history palmed off as prophetic truth, and thought-forms which actually mean the opposite of what they are intended to convey, then *who* will sort the true from the false? We are told that this must be left to the scholars. But it is disconcerting to find that the "assured findings" of scholars of yesterday have been replaced by other equally "assured" conclusions of a new generation.

Not for one moment should Christians tolerate anti-intellectualism. But a distinction must be made between a reverent scholarship, and that which sits in judgment on Scriptures, and magnifies rather than reconciles difficulties. That increasing numbers of scholars are shifting back to far more conservative conclusions is significant and encouraging.

Theological liberalism is deadly when it assumes an attitude to the Scriptures at variance with that of our Lord and his disciples. A

study of the record shows that to them the Old Testament was authentic and authoritative. To say, as some do, that our Lord's own understanding was limited, is to assume a position utterly untenable to those who accept him as revealed in the Scriptures.

Of course there are difficulties in the Bible. A supernatural revelation transmitted through human instruments of varying personalities, nationalities and backgrounds inevitably poses problems. The amazing thing is the unity and continuity of the revelation, and a rejection of its truthfulness poses even greater difficulties for the theological liberal. His greatest dilemma is to be found in his own contradictions and the strange phenomena of an emerging philosophy which is at complete variance to that presented in Holy Writ.

But the place where theological liberalism is most deadly is in the area of life and death itself. Face to face with man's need of salvation and the fact that without Christ he is in spiritual darkness, dead and lost, what can one offer if the necessity of the new birth is debatable? What is there to offer if Christ did not die for his sins? What hope can be held out if the reality of sin and the judgment of God on unrepentant sinners are questioned?

We deplore the philosophy of Christian Science which denies the reality of pain and suffering; but is that more serious than a denial of the clear affirmations of the Scriptures with reference to sin, righteousness and judgment to come?

For instance, when liberal preaching stresses the fact that "God accepts man," without at the same time making clear that this acceptance is based solely on the person and work of Christ, it is a deadly thing for it offers a false hope.

Liberalism is a good word but in recent years it has earned connotations which have little in common with the original meaning. Where it means the exercise of Christian love and tolerance in matters where men of equal piety may differ, it is good. Where it becomes a rallying point for ecclesiastical pressures or an intolerance of conservative Christians, it becomes a misnomer. Just as fundamentalism which is harsh, critical and unloving is a tragedy, so also is a liberalism which denies to others the liberty it espouses for itself.

It has been said that the liberalism of today is the conservatism of tomorrow. Where the basic elements of the Christian faith have been rejected and faith in eternal verities has been superseded by adherence to the changing currents of human speculation, liberalism is now and always has been deadly.

These are days when, in a shaken and uncertain world, men need something they know will never change. Theological liberalism offers no such message. This is a plea for those who stand on the ramparts to give bread instead of a stone; fish instead of a serpent.

—L.N.B.

(From *Christianity Today*)

The Compromise

One of the sharpest tools in the devil's kit is THE COMPROMISE.

This is a day of compromises. We permit our children to do things that we would not do ourselves. Times have changed we say.

To a football team a tie game is as disastrous to its championship hopes as a defeat. Compromises are tie games, they are drawn battles and every one of them are defeats for us and victories for our adversary. The devil is satisfied with a compromise. In many cases he had rather have it than a victory for the effects are more subtle, more insidious, more far-reaching. And one compromise calls for another.

You are invited to a party which you have reason to believe will be somewhat off color. You plead a previous engagement or make some other excuse. That's COMPROMISE, and the devil has won a victory. He whispers to your friend who is giving the party that you, a Christian, approve but really cannot come. Suppose you had told your friend why you wouldn't come and expressed open disapproval? Perhaps the course of many lives might have been changed.

Today there are too many drawn battles but what the cause of Christ needs is victories and when the stakes are human souls, can we afford to compromise?

Beware of the COMPROMISE — take a stand — the Christian's conscience will guide him right if he will listen. There is a thrill in a victory even though it involves pain and sacrifice — the proposition is either right or wrong. It cannot be half right or half wrong.

—R.LeC.

The Epistle of James

Dr. C. I. Scofield described the Epistle of James the Just, Apostle of Jesus, as "The reality of faith tested by the tongue." James set down certain obvious rules for Christians in what Weston called "The first Epistle to Christians." Rule one was that if a man accepted the salvation of Christ his faith would produce works. A Christian would have a heart-warming desire to do something for Christ. James argued that faith without works is dead. Faith, not

works, saves, but works naturally will follow faith. "Be ye doers of the word and not hearers only."

Rule two was for Christians to bridle their tongues and James devoted a considerable part of his short letter to this subject. Somewhere, sometime, perhaps shortly before he wrote the great Epistle, the Apostle must have had an unpleasant experience. Maybe a follower of the Nazarene let slip some despicable remarks contrary to the proprieties.

"Let everyone be slow to speak, slow to wrath," he wrote, and, "If any man among you seem to be religious and bridleth not his tongue, this man's religion is vain." "Wisdom from above is just, pure, then peaceable." James did not believe in church squabbles. And Paul wrote, "Be at peace among yourselves." James said: "Speak not evil one of another, brethren. . . . Who art thou that judgest another?"

This leaves no doubt that James had been offended by hearing one Christian severely criticize another Christian. He taught that such a deplorable incident is not in the spirit of our Lord and Saviour. He made it much stronger: "The tongue is a fire . . . and it is set on fire of hell . . . it is unruly, evil, full of deadly poison . . . where envy and strife is, there is confusion in every evil work . . . he that speakest evil of his brother and judgest his brother speakest evil of the law and judgest the law . . . who art thou that judgest another?"

He doesn't say, but if James was the victim of an unprovoked attack, you may rest assured that the first thing he did was to pray for the offender and we should likewise pray, may the Lord forgive those who offend or speak evil of us. Many Christians have found in this much-loved Epistle the answer to their own problems.

—Ralph Brewer

Missionaries or "Fraternal Workers"

WASHINGTON — Christianity Today magazine has sharply criticized "fraternal worker" policy as suggestive of "a major retreat in missionary strategy."

" 'Fraternal worker' appeared rather unobtrusively at first," the magazine said in an editorial in its August 18th issue, "but the serious implications of the term have become more clearly reflected every day in certain reactionary trends in missionary emphasis."

"Missions is being interpreted more as interchurch aid," the editorial said, "ecumenism rather than evangelization; fellowship within the Christian community rather than the outreach; consolidation rather than pioneering; subsidizing existing churches rather than founding new ones."

The editorial, titled "Whither 'Ecumenical Mission,' " also said that "in most instances the 'fraternal worker' policy has met with resistance from the missionaries on the field, and in some cases has been imposed by higher authority in the face of the contrary judgment and against the strong objections of the missionary body."

"No one will question the principle that missions and missionaries should maintain the closest fraternal relationship with the churches which, in the providence of God have come into being as the result of their endeavor," the editorial added. "Nevertheless, while acknowledging that partnership must characterize the *attitude* of the missionary, it is not in itself the *goal* of missionary endeavor."

The editorial asserted that "there are few countries in which Protestant missionaries are at work today where as many as 5 per cent of the people have been won to the Christian faith. Any philosophy of missions which diverts attention from this unfinished task and interprets our continuing role principally in terms of inter-church aid must be classified as a major retreat in missionary strategy."

How does the policy effect the missionary himself? Said the editorial: "To most missionaries the call to service abroad comes primarily in terms of the need of the unevangelized millions . . . To find upon arrival on the field that they have lost the initiative in pursuing their missionary purpose and must accept an assignment within the ecclesiastical structure of some existing church group comes to them as a bitter and disappointing experience . . . Indigenous churches have not always been prepared for the responsibility of deploying fraternal workers in their program, and long periods of frustration have been experienced by some who have waited patiently for an assignment. Others have been given work for which they were not fitted. Some have found themselves serving as assistants to national pastors in local parishes, occupied with the running of errands and with the details of a local program, while all around are the unreached towns and villages to which by every missionary impulse they feel called to minister.

"It is not surprising that disappointment and heartache have been the lot of many, and that some, in disillusionment, have left the field and returned to their homes. It is a fact that in most instances the 'fraternal worker' policy

has met with resistance from the missionaries on the field, and in some cases has been imposed by higher authority in the fact of the contrary judgment and against the strong objections of the missionary body."

The magazine said, moreover, that the "fraternal worker" policy "is detrimental to the best interest of the national churches themselves."

"It introduces missionary personnel and money a second time into the structure of the indigenous organization," the editorial added. "Its effect, we believe, is radically to retard the development of the Church in self-support, self-government, and possibly in self-propagation. Indeed, these specific aims, long recognized in missionary circles as axioms of sound policy, have been formally deleted from their official statements of objectives by one or more missionary boards which have adopted the 'fraternal worker' idea."

The editorial warned of two further dangers in the "fraternal worker" philosophy: "The danger of dominating the church through influential personnel and the material power that money represents" and the danger "of 'spoiling' or pampering the church, fostering within it a suppliant attitude, a disposition to lean upon help from abroad instead of growing through struggle into self-reliance and maturity."

A question raised by the Christianity Today editorial was whether "in this day of intense nationalism" the national churches can "escape the stigma of religious 'colonialism' as long as fraternal workers from abroad sit prominently in their councils, and budgets are replenished from year to year with liberal infusions of aid from abroad. What would happen to such churches, geared to a policy of subsidization, if political changes required the sudden and complete withdrawal of all outside help?"

The editorial concluded: "We can say 'fraternal worker' instead of 'missionary,' and 'ecumenical mission' instead of 'missions' if we like, but let us remember that we are talking about different things. What 'ecumenical mission' will accomplish is not yet clear, but let us not forget that it was 'missions,' the business of being sent to the unevangelized, that fired the souls of the Apostles and turned the world upside down."



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We Are All Drys

All of the vaunted talk about personal liberty in the use of intoxicating beverages utterly disregards both logic and morals. This should be clear to the member of the Christian church, for the moral phase of the drink problem is one of its inescapable aspects. Alcoholic liquor attacks first the higher and spiritual attributes and powers of the human soul. It lessens our inhibitions; it throws down our bars of self-restraint. It attacks the finest flowers of our spiritual development. It increases the authority of man's body over his spirit. The liquor interests and the church of Christ are enemies.

The Christian church has the greatest moral power of any organized force in the world. But it is not using it as it could. It is to the everlasting discredit of the church that the liquor trade is able to say, "Without the help of the church people our trade could never have been brought back to legal standing."

If every member of a Christian church would adhere to the policy of drinking no alcoholic beverage, or refusing to sell it, advertise it, rent a building for it, trade at any store where it is sold, or act as attorney for it, the trade would throw up its hands in despair. If every church member would refuse to vote for any candidate for any office who would not promise to do all in his jurisdiction to destroy this monstrous evil, the trade, both legal and illegal, would soon disappear.

When will the church of Christ in all its branches refuse to be a partner in this unholy traffic? From the time its wicked product issues from the coiled worm in the distillery, until it empties into a hell of crime, dishonor, and death, misery and poverty and remorse mark its course. The abolition of the trade is demanded.

The man in the automobile may be opposed to prohibition, but he will instantly discharge a drinking chauffeur. The train may be crowded with delegates to a convention of distillers, but they would mob the engineer who would take a drink while drawing them. The industrial magnate may talk critically of sumptuary laws, but he applies them like a despot to the man who watches over the driving power of his vast establishment. When safety or life or property is involved, we are all dry.

—The Free Methodist

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Weaverville, N. C.

The Reformed Doctrine of Imputation

by the Rev. Floyd E. Hamilton

This message was delivered at Weaverville, N. C., Wednesday, August 20, 1958, on the Program of the Conference on Reformed Theological Thought sponsored by The Southern Presbyterian Journal. Other addresses delivered at that time will be printed in future issues of the Journal.—H.B.D.

The English words "imputation," and "impute," are used very seldom in Scripture. But the thing represented by these words is taught everywhere in Scripture wherever this subject is discussed. The word "to impute" really means "to attribute to, or to ascribe to, or to put to the account of" another individual some particular quality. God, for example, attributes righteousness to those who believe in Jesus Christ. They may or may not be righteous, but that is entirely beside the point. God *declares* them to be righteous. In the same way God puts the guilt of the sins of his people upon Jesus Christ, the sin-bearer. Then God declares the natural descendants of Adam to be sinners. It is not a question as to whether they have committed sins or not, for even an infant who is born as a descendant of Adam is declared to be a sinner before he ever commits a sin himself. The guilt of the first sin of Adam is imputed to this individual.

It may well be that many of you do not understand the meaning of the term "imputation." I am reminded of the time while I was out in Korea before World War II, teaching a class in Bible, the Book of Romans, to a class in the Union Christian College in Pyengyang, Korea, the present North Korean capital. For several weeks I had been trying to explain to the class the meaning of "imputation." Then one day the face of one young man suddenly lit up and he said, "So *that* is the meaning of imputation!" Apparently all that I had said up to that point had gone in one ear and out the other!

This word "imputation" is a theological word, and if you do not happen to understand its meaning you need not be embarrassed at all. By the word "impute," we mean to declare something to be something else. For example, when we say that Christ's righteousness is imputed to believers, we mean that although believers do not have the actual quality of the righteousness of Christ, God considers them to have it, because the merit of Christ's obedience in his sinless life and sacrificial death, is put to the account of those who put their faith in Jesus Christ. Likewise, when we say that the guilt of Adam's first sin is imputed to his descendants, we mean that God looks upon all who are descendants of Adam as being sinners, before they ever commit a sin themselves. We will discuss the justice of this a little later, but now I am concerned to help you clearly understand the meaning of the term itself. We mean that God *declares a person to be something.* In the case of believers, God declares them to be righteous, whether they are righteous or not, because of what Christ has done for them.

In the case of the sin of Adam, or rather the guilt of Adam's sin, it means that God declares that all the descendants of Adam are to be regarded as sinners because of what Adam did in the first sin in the Garden of Eden, when he disobeyed God the first time. It is the *guilt* of that sin that is imputed to the race. In the same way it is Christ's righteousness that is imputed to those who are God's children.

There are three uses of the term imputation that concern us here. First there is the imputation of Adam's first sin to the human race. Second there is the imputation of the sins of God's elect children to Christ. This is shown in I Peter 2:24, where it is stated, "Who, his own self bear our sins in his own body upon the tree, that we, having died to sin, might live unto righteousness. By whose stripes we are healed." Again, in II Corinthians 5:21 we read, "Him who knew no sin, he made to be sin in our behalf, that we might become the righteousness of God in him." Then again, in Galatians 3:13, where it is stated, "Christ redeemed us from the curse of the law, having become a curse for us, for it is written, cursed is everyone that hangeth on a tree."

Now in these passages, Christ is made the substitute for all those who are God's children, those who are saved. The curse is put upon him, that ought to rest on God's children. In other words it is *imputed* to Christ. This is especially clear in II Cor. 5:21, where the sinless One is regarded as a sinner in our place.

Third, the imputation of Christ's righteousness and his passive obedience is put upon all those who are saved. God does not actually *make* men sinners when he imputes Adam's sin to them. He does not actually *make* Christ a

sinner when he imputes the sins of God's elect children to Christ. Nor does he actually infuse righteousness into those who are saved when God imputes the righteousness of Christ to them. As you will later see, Adam's nature became corrupt as a result of the imputation of his first sin to him and to the race after him, and the natures of all Adam's descendants became corrupt and sinful. As a result of the imputation of Christ's righteousness to those who are saved, the Holy Spirit gradually sanctifies and makes them holy and righteous. But the imputation of our sins to Christ never made Christ sinful. In the three cases, however, imputation has the same meaning, namely the judicial reckoning of the qualities mentioned to the account of the one or the ones concerned.

The meaning of the word "impute" is found in Romans 4:6-9. Here it is stated, "Even as David describeth the blessedness of the man unto whom God imputeth righteousness without works." And then Paul goes on to say, "Blessed is the man to whom the Lord will not impute sin." The same thought is found in verse 9, "Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness." The word "reckon" used here is the same Greek word as "impute." We might say, "Faith was imputed to Abraham for righteousness," though actually it was Christ's righteousness received by faith that was imputed to Abraham. Now notice that Abraham is *declared* by God to be righteous, in spite of the fact that he was not circumcized, had no knowledge of the Law of Moses given long afterward, and in spite of the fact that he was himself a sinner. His faith was of course a gift from God, but notice that Abraham was *declared* to be righteous in the sight of God in spite of the fact that he was a sinner. As in the case of all the Old Testament saints, who were saved, Abraham was saved by having the merit of Christ's work *imputed* to him and received by faith.

Notice that the word "impute" is used both for imputing righteousness and imputing sin. In both instances the meaning is "to declare, to ascribe to, or to adjudge" something to be something else. Righteousness is imputed, though it is actually *not* present, while sin is said *not* to be imputed, though in this case it is actually present. Thus we see that the presence or absence of the quality in question, has no bearing on the meaning of the word "impute." Whether the man to whom righteousness is imputed is actually righteous or not, makes no difference as far as imputation is concerned. Nor does it make any difference when the Lord does not impute sin to a man, whether the man is a sinner or not. In the case *not* imputing sin, it means that the sin is not charged to his account. The Lord regards him as though he were not a sinner, though he is one. In the case of the imputing of righteousness it means that though Abraham was not actually righteous the Lord regarded him as righteous.

In the Old Testament, in Psalm 32:2, "Blessed is the man unto whom the Lord imputeth not iniquity," the passage is quoted in Romans 4:6. It means that the man who *escapes* from the imputation of the guilt of Adam's sin or the imputation of his own sin, is blessed. But how can he escape from the imputation of Adam's sin? This is answered in II Corinthians 5:19, "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." This means that God treated the men of faith in the Old Testament as being in Christ, long before Christ appeared on the earth. In other words, Christ's righteousness was imputed to Old Testament saints and received by faith, even as we now are recipients of that same imputation of Christ's righteousness. God treats both Old Testament saints and New Testament saints (and of course all true Christians are saints) as though they had no sins or trespasses, though they are in fact sinners.

Another use of the word "imputed" is found in Romans 5:13: "For until the law, sin was in the world, but sin is not imputed when there is no law." Paul is talking about the law of Moses and is saying that of course the sin of *breaking* the Mosaic Laws was not charged against the people between Adam and Moses because the law had not yet been given. Though they were still sinners, law-breaking was not imputed to them because there was no law to break. How then were they sinners? The answer is that they were sinners because Adam's sin was imputed to them!

In the passage Romans 5:12-21, Paul is discussing the similarity of the situation in the world after the first sin of Adam, with the situation of those who put their faith and trust in Jesus Christ. He says, "For as through one man sin entered into the world, and death through sin, and so death passed unto all men, for that all sinned." Now we ask, what was the reason death, the penalty for sin, passed to all men, if they were not treated as law-breakers?

There are just three possibilities. Either death comes to all men as a punishment for their own sins, (but this cannot be the reason for death comes to some infants who have no sins of their own); or, in the second place, death comes to the race because we have *inherited* sinful, corrupt natures from Adam (which of course we all have). However Paul

later on says we get the righteousness of Christ in the same manner as we received sin from Adam. But we do not get righteousness as an inheritance from Christ, for Christ had no racial descendants, so, if the analogy is what Paul says it is, death does not come to men because they have inherited sinful, corrupt natures from Adam.

There remains only one possibility, the true explanation. Death comes to all men because they are *regarded as sinners,* or in other words, because the guilt of Adam's first sin is imputed to them. They have been judicially declared by God to be sinners and therefore subject to death, the penalty for sin. Of course the grace of God was given to those whom God saved, by imputing the righteousness of Christ to them, but all deserved to suffer eternal death instead of part of the penalty, physical death.

In Romans 5:14 Paul goes on to say, "Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is the figure of him that was to come." Of course Jesus Christ was the one who was to come. Paul is saying there that though there was no Mosaic Law before Moses' time, the fact that death came to all proves that the guilt of Adam's sin was imputed to them and therefore they were treated by God as sinners and given the penalty for sin, death.

In verse 19 Paul declares, "For as through the one man's disobedience the many were made sinners, so through the obedience of the one shall the many be made righteous." In this passage it is clearly declared that Jesus Christ by his acts of obedience to God, renders all those who put their trust in him, righteous. This cannot be by inheritance, so it must be by the judicial act of God attributing the merit of Christ's life and death to believers. It is also said that in just the same way, through one man's disobedience, namely Adam's disobedience, all the descendants of Adam, the many, were made sinners, that is, they were declared to be sinners. They became sinners of course as they grew up, but before they ever committed a sin they were declared to be sinners because of the sin of Adam imputed to them.

In this comparison in Romans 5:12-21 we have the meaning of imputation clearly spelled out for us almost in words of one syllable. We are declared to be righteous when we believe in Christ because God clothes us with the righteousness of Christ as with a garment. God looks upon us, when we are clothed with Christ's righteousness, as being sinless, in spite of the fact that we are still sinners. In the case of Adam the situation was similar. The descendants of Adam were declared by God judicially to be guilty because of the guilt of their champion, Adam. The guilt of his sin of disobedience in eating the forbidden fruit, is imputed to his descendants. It was not the other sinful acts of Adam that are imputed to us, but only his first disobedience, where he acted as our representative. That is what we mean by the federal headship of Adam. He was our representative. He stood before God as a champion for all those who were to follow him as his descendants by natural generation. Every single member of the human race had him as his champion. If Adam had perfectly obeyed God he would have earned eternal life for his descendants. Instead of obeying God he disobeyed him and as our federal representative, we all sinned in him. God thus declares every one to be a sinner.

Now a great many people declare that it wasn't fair to declare all men to be sinners because of what Adam did. We had no choice when he was made our representative. We did not elect him. When Adam was put on probation we had nothing to do with it. Why should a just God declare that we are guilty because of something Adam did in the Garden of Eden? Thus runs the objection.

Now it may be that someone would think that the situation would have been better if instead of making Adam our federal representative, God had said something like this: "You may have the choice of accepting Adam as your federal representative, as your champion, and if he keeps the commandment perfectly, he can earn eternal life for you, but if he sins, then you will all be treated as sinners. Or, if you do not like that, you may yourself stand before God, in your own strength, and can obey or disobey all the commandments of God. But if you disobey one single commandment, then you will suffer eternal death."

Now think for a moment just what such a situation would be. Do you think that you could be born as a helpless babe, grow up in a home where your parents both committed sins, surrounded by sinful environments, even before you reached the age of accountability or could commit sins yourself; do you think you could live a life of sinlessness under such conditions? Do you think that you would have a better chance of living a righteous life than Adam had? If you did not know in advance that Adam would sin, would you not rather have as your champion a sinless man, in perfect surroundings, created in the full vigor of his manhood, with no corruption of his nature, and no taint of sin in his heart to lead him to yield to temptations? Would you rather not have such a being as your champion than to run all the risks for yourself? I don't know what you would do, but I would rather a

thousand times have Adam as my champion if I did not know in advance that he would sin! I think anyone, under such conditions, without knowing what would happen to Adam would quickly say, "I want Adam, the perfect man, in a perfect environment, with nothing of evil anywhere about him, to be my champion! If anyone could keep God's law perfectly then certainly he ought to be able to do that." But don't you see that is exactly what God did at the time?

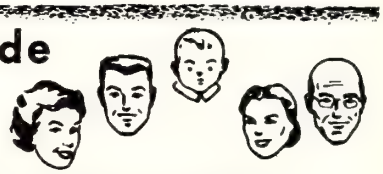
It was therefore not unjust of God to make Adam our representative and champion. When Adam sinned it was not unjust of God to impute his guilt to the race. If God had acted justly he could have sent us all to eternal death: for that is what we deserved. Instead of that, however, God so loved the world that he gave his only begotten son that whosover believeth in him should not perish but have everlasting life. Jesus Christ is the answer to the question about the justice of God in imputing sin to the race. God made Jesus Christ our champion in place of Adam. He was the second Adam, under a second probation. Jesus Christ, though he was the omnipotent Second Person of the Holy Trinity, came into this world as a human being, tempted in all points like as we, yet without sin. He chose to live his earthly life within the bounds of human nature in order to deliver us from the bondage of sin. Living thus in full possession of omnipotent power, he chose never to use that power for his own benefit, but kept God's law sinlessly, with human power alone. That was his active obedience. Then because he was the eternal Son of God, he could die a human death, but because he was truly God as well as truly man, the value of his atoning sacrifice was infinite, and the value of his death sufficient to save all mankind, though it was efficient only for God's elect. There is therefore no other name under heaven, given among men, whereby we must be saved. God imputes Christ's righteousness to all those who put their trust in him alone.

Now the imputation of Adam's first sin to the human race is the reason the race became corrupt, and men began to sin for themselves. But the imputation of Adam's first sin made the race guilty before God, before they ever sinned for themselves. That is what we mean by "original sin." Original sin is the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, . . . together with all actual transgressions which proceed from it. Our corrupt nature is the source of all our individual sins, but we are guilty sinners before we sin, for Adam's first sin imputed to us has made us guilty before God. Because we are thus filthy corruption of our natures has resulted.

Now in regard to the righteousness of Christ imputed to us, we are not *made* righteous by the imputation of Christ's righteousness to us. God does not *infuse* Christ's righteousness into us, to become the ground of our justification. Imputed righteousness, accepted by faith is the ground of our justification. But God does not leave us there. He sends his Holy Spirit to regenerate us and enable us to believe in Christ, and fills our hearts with the desire to love God and obey his commandments. Gradually we put away sin and become more and more obedient to God. Gradually we become more holy until when we reach heaven we are made perfect in holiness. We have not only been born again and enabled to believe in Christ as Saviour, but after we become Christians, after we have been justified by faith alone, the Holy Spirit begins to transform our lives and gradually make us truly righteous.

Praise God that he imputes the righteousness of Christ to us. Praise God that he has imputed our sins to Christ, so that as our Substitute he could earn salvation for us. But never forget that because Adam was our first champion and failed, we have his guilt imputed to us, so that we became corrupt and are born dead in sin. But praise God he did not leave us there, but so loved us that he gave His Son to die in our place on Calvary. Should we not give him our heart's full love?

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YOUTH PROGRAM FOR SEPTEMBER 14

By THE REV. J. KENTON PARKER

Justice In Economic Life

Background Scripture: Exodus 20:15; Leviticus 6:4; 25:35-38; Deuteronomy 25:13-16; Proverbs 11:1 Amos 8:4-8; Luke 19:1-10; James 5:1-8; I Peter 4:7-11

Devotional Reading: Micah 6:9-15

The God of the Bible is a very different God from the God of the Deist. Our God, the Ruler of the universe and our Father in heaven, is no cold, indifferent god who created the universe and set it going by natural laws and then takes no more interest in it. No! the God revealed to us in Scripture constantly cares for His creatures, is deeply concerned in their welfare. He is a God of Justice and Love and He expects us to be just and kind in our business and social dealings with each other. We are to be like Him in our treatment of others. He expects us to be just in our economic life as well as in other relationships. There is so much material for a lesson like this that we can only treat each selection briefly.

Our Devotional Reading from Micah strikes the keynote of the lesson. Wicked balances and deceitful weights will cause God's wrath and punishment to fall on the guilty. It never pays in the long run to be dishonest.

I. *Honesty*: *Thou shalt not steal*: Exodus 20:15.

No matter where you go in the whole universe of God, this command stares you in the face and you cannot get by it. Look up and read in our Catechism what they say about the application of these five words. There are so many ways in which people steal. This command stands like a rock foundation beneath our economic world. It is the disregard of this command which upsets all business relationships.

II. *Restoration*: "He shall restore": Leviticus 6:4.

One of the best signs of real repentance is the desire to restore what has been stolen. Under the law, when a man brought his sin offering there was also to be a restoring of that which had been stolen. When people are converted today they desire, as far as possible, to make good. They pay their debts and also interest on the debt. After a real revival people pay up what they owe, sometimes to the government, and also to the storekeepers. Where we can we should make good what we have stolen from others.

III. *Treatment of the Poor*: Leviticus 25:35-38.

The poor constitute a large proportion of the world's population. In our land the percentage is small, but in countries like India and China it is very large, and in Eastern countries such as Palestine there were, and are, many who have "waxen poor." In our selection we are told that "thou shalt relieve him; yea though he be a stranger or a sojourner." Take no usury, or interest, from him, but help him generously, remembering the Lord who brought them out of Egypt.

IV. *Weights and Measures*:
Deuteronomy 25:13-16, Proverbs 11:1.

Divers weights and measures were the means of cheating in trading or buying and selling. These two passages show us that God looks at even our smallest business transactions. He desires strict honesty. This applies to our large business transactions today as well as to the small trading of traveling merchants in Eastern countries. I wonder how God feels when He sees what goes on in our business world today! Where the merchant of Bible times cheated in a few pennies we cheat in billions of dollars. Business men make fortunes in various shady ways. Some of our recent investigations make us ashamed of our people who have cheated us out of millions of dollars. It is a national disgrace, and we wonder sometimes if old-fashioned honesty is gone from us entirely.

V. *Amos, the Prophets* Amos 8:4-8.

Economic justice was a favorite theme of practically all the prophets. These Old Testament preachers evidently had to deal with people who were guilty of terrible dishonesty, greed, oppression and all the evils of business life. Jews are known for sharpness in trade and seemed to be all very much akin to Jacob who was a trickster and cheater from his youth as we see from his dealings with Esau, with Isaac, and with others.

So, the Old Testament preachers had plenty to say about all of these economic evils. Turn to any of them and you will find that they spare no words in their message of condemnation. Note what Amos says in the selection for our study. He tells them that they swallow up the poor, long for the Sabbath to be gone that they may carry on their ordinary business, make the ephah small, and the shekel great and falsifying the balances by deceit, "that we may buy the poor for silver and the needy for a pair of shoes"; yea, and sell the refuse of the wheat. Surely I will never forget any of their works.

I believe that the preachers of our day would do well to stress this theme of the Old Testament prophets. The need for strict honesty is one of the crying needs of our generation. We can get plenty of texts from the Old Testament Prophets and they are as applicable and fresh as the news we read in the papers each morning.

VI. *Zacchaeus, the Rich Publican*: Luke 19:1-10.

In this rich publican we have an example of a dishonest man converted. Zacchaeus was a tax-collector and he was rich. These two things, and also what he said about restoration make it certain that like practically all the publicans he took advantage of his office to prey upon the people and collect all the money he could.

His story is one of the most dramatic and simple and interesting in the gospels. There was a stirring of soul in this man and he desired to see Jesus. The first work of the Spirit in a man's soul is like a gentle breeze sometimes. He wanted to see Jesus who He was. Is that not a marvelous beginning? It seems no more than curiosity and yet it was more. Being small of stature he climbed the tree to get a better view.

Jesus knew all about Zacchaeus and, looking up, said, "come down for today I must abide at thy house." And he made haste and came down, and received him joyfully. What a simple meeting of a sinner and a Saviour! Some people object to a meeting like this and they said, that He had gone to be a guest of a man that is a sinner. There are objectors like this in our day.

Now, notice the evidence of a changed heart and life as Zacchaeus stood and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation I restore him fourfold. Here is fine evidence of a man who has been "born again," born of the Spirit. His faith and obedience make him a true child of Abraham.

What would happen in our land if all who have cheated or defrauded their fellowmen were converted like Zacchaeus? There would be wonderful evidence of the power of the Spirit. I expect there will be some scenes like this if the Billy Graham Crusade is successful in Charlotte. A genuine revival makes men honest and kind. They will restore what has been stolen and they will give to the poor. We need some of our men in public life to be converted even as Zacchaeus the publican. If they come to Jesus they may have the same experience.

VII. *Miseries of Wicked Rich People*: James 5: 1-8.

Remember that James is speaking of *wicked* rich men who have oppressed the poor; he is not talking about good rich people who use their money for the glory of God. David could not understand about the prosperity of wicked people, that they flourished like a green bay tree and seemed to have no troubles, until he went into the house of God and saw the end of the wicked.

James describes their miseries. Their gold and silver is cankered and will eat their flesh like fire. Ye have lived in pleasure on the earth, and been wanton; they had condemned and killed the just. What an awful end will be theirs!

When we think of all the injustice and dishonesty and oppression and greed in the world we can realize to some degree what James is speaking of. Our God, the God of Justice, will mete out fitting punishment to all who have treated their fellowmen in this cruel and heartless way. Their punishment is sure.

VIII. *Love and Stewardship*: I Peter 4:7-11.

Two simple, but essential things, will cure economic evils today as in Peter's day: *Love* and *sense of stewardship*. If we love our fellowmen as we should we will not steal or oppress them. If we recognize that all we have in material possessions are but the gifts of God granted to us for our use; if we are good stewards of the manifold grace of God, we will be just and kind in using these gifts for the glory of God and good of others.


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YOUTH PROGRAM FOR SEPTEMBER 14

By THE REV. B. HOYT EVANS

Make Up Your Own Mind

Scripture: Luke 19:1-10 and I Thessalonians 5:21

Suggested Hmns:
"Stand Up For Jesus"
"Trust and Obey"
"What A Friend We Have In Jesus"

Program Leader's Introduction:

Last week we looked at some of the techniques of modern advertising in order that we might have a better understanding of the forces which are brought to bear against our minds. We ought to be aware that much of the force of advertising is aimed at us as young people. The young people of America spend more than nine billion dollars every year. Much of this money goes for luxuries. It is really big business to mold the buying habits of American young people.

As we observed last week, advertising is very effective in determining the way we think. It not only slants our minds to favor the thing advertised, but it often affects our whole outlook on life. We said last week that advertising seeks to make us believe that being comfortable, or attractive, or materially successful, or socially acceptable are among the most important goals of life. Advertisements not only influence our buying habits, but they seek to set our moral and spiritual standards. They do this not so much for our good as for commercial profit.

We like to think of ourselves as being independent. More and more we want to make our own decisions. Less and less we like to have our parents tell us what to do. Our parents do have our best interests in mind when they make suggestions. If we are going to be independent of our parents, let us also be independent of the advertisers. Let us determine that they shall not control our thinking and dictate our ideals and goals in life. Let us make up our own minds.

First Speaker:

Our first responsibility in making up our minds is to establish our own ideals for living. What shall be our goal in life? Is it to be comfortable, or materially successful, or socially acceptable, or physically attractive? There is nothing wrong with comfort, success, and attractiveness as such, but are they not rather low and cheap goals for one's life? Is a Christian justified in accepting these as his main ideals? We feel sure that he is not. Our first concern ought to be the glory of God. The Bible speaks of certain men who believed in Jesus but refused to confess Him, "For they loved the praise of men more than the praise of God." John 12:43. Let us not yield to the urgings of advertisements to believe that the most important thing in the world is to please men. If we do make up our minds that it is more important to serve and please God than it is to win the praise of men, we shall find that we do not need advertisers to do our thinking for us.

Second Speaker:

Another obligation with regard to advertising is to know the facts. The laws of the land prevent advertisers from telling deliberate falsehoods. There are many conscientious advertisers who would tell the truth even if there were no laws requiring them to do so. As we discovered last week, however, there is much that is misleading in modern advertising. Many ideas are suggested which are not actually true. Many things are implied which are not said in so many words. We need to learn to read and to hear advertisements with a view to learning the basic facts rather than the implications and suggestions. We must learn to separate the basic facts concerning a product from the words and pictures which appeal to our emotions. Advertising seeks to form our decisions for us, often on the basis of some unworthy motive. We must learn to make up our own minds on the basis of facts. Advertisers use propaganda because they have found that it helps business. If we as Christian young people would learn to make up our own minds and to resist propaganda, advertisers would be persuaded to stop using it and to stick to facts.

Third Speaker:

Still another responsibility with regard to making up our own minds is that we know ourselves. It is the purpose of the advertisers to influence us without our knowing it. They want to make up our minds for us while leading us to believe that we have made our own decisions. This means that we need to do some careful self-examination. We need to ask God to give us an understanding of ourselves. We

need to be able to analyze the factors that influence our decisions and our thinking. In this respect we need to seek the mind of Christ —a mind of humility, of truth, and of trust. When we speak of making up our own minds, we mean that they must be influenced by the will of God. We seek to be independent of the influence of selfish men, but to be dependent on the leading of the Lord.

Say, Teenagers!

By Wade C. Smith

Say, Teenagers, a man who is regarded by most people as the most successful business organizer in the world — one who, starting with small means, grew to be the richest man in America — in an address, speaking of the boys and girls of this generation, said, "These young people are new people, sent to this scene by Destiny to take our places. They come with new visions to fulfill, new powers to exploit. . . . They will build their own new world, even as we built ours. If, however, you were keen to save time and suffering, there is something to their advantage in gleaning the wisdom their elders have won. The rung of the ladder that lifts one is not to be spurned."

This is frank talk to you teenagers, and it would be a wonderful thing if it could be taken to heart by every boy and girl. I would substitute only one word in that statement. In place of "Destiny" I would put God. Destiny does not send boys and girls anywhere, but God does. And there is no doubt God has sent you teenagers into this period of the world's history to train for carrying forward the world when the present leaders must lay down the burden. The great business man was wise in saying, in effect, that if the youth of today were keen to avoid suffering and loss of time they would glean from the wisdom and experience of their elders.

King Rehoboam's fatal mistake was in scorning the advice of those old counsellors, and instead, following the hot-blooded and erratic counsel of the young sports who hung around courting his favor. If the young king had paused and taken down his father Solomon's well-worn diary he would have found this proverb to ponder: "A wise man feareth and darteth from evil; but the fool rageth and is confident" (Prov. 14:16), and he might have saved himself the chagrin of bringing down the crash of his kingdom about his own head. But, no, Rehoboam was like a man talking in the telephone without picking up the receiver. He was broadcasting boomerangs.

He buried his head in the sand of self-conceit while the great typhoon was gathering to strip him of ten out of twelve parts of his kingdom.

It is a great thing to have the strength and fearlessness of youth, but every good and fine thing brings with it some special peril to avoid. At the same time, that peril has its antidote— and the serum in this case is Common Sense. Yes, a little headwork would have done wonders for Rehoboam. It would not have saved the kingdom for that was doomed on account of Solomon; but it would have lifted a load of criminal responsibility off of the king's shoulders and saved him many a night of turning.

And, Teenagers, please note that this Common Sense is spelled with a capital C, which stands for Consecrated Christian Common Sense, and that brings in your religion - your belief and trust in God Almighty - your dependence upon Him for a wise decision at every fork in the road. When William IV died there was a slip of a girl spending the night in the palace. They woke her up and told her that she was the Queen of England. It is said that she instantly dropped upon her knees and implored the Heavenly Father to sustain and guide her through all the untried paths which lay before her. And for sixty-four years Queen Victoria reigned over the British Empire in the strength of the Lord. England never made greater progress than that of her reign. The kingdom was greatly expanded and strengthened. A prince of India, to whom she was giving audience one day asked her what was the secret of England's great power, and for answer, she quietly picked up a book from a table nearby and said, "This." It was the Holy Bible.

Do you know, Teenagers, I like to call you kings and queens, because you each have a very real empire — *yourself* — to govern. Many a youth has been stripped of ten parts of that empire, health, influence, life opportunities, or some other priceless advantage — through hot-blooded indiscretion. Perhaps it was unwillingness to listen to the wise counsel of father or mother or elders who wanted to see them make good.

Your empire awaits your wise reign. Stop, Look, Listen.

Read I Kings 12:1-24.

WHAT PRESBYTERIANS BELIEVE

An Exposition of the Westminster Confession

By Gordon H. Clark

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CHILDRENS Page



Smiles

Solomon said, "A merry heart maketh a cheerful countenance" (Prov. 15:13) (Ps. 4:7) David said, "Thou hast put gladness in my heart." Jesus said, "Be of good cheer; I have overcome the world." (John 16:33) (Acts 27:25) Paul said, "Be of good cheer, for I believe God"!

"Tis easy enough to be pleasant when life flows along like a song, but the fellow worthwhile is the one who can smile when everything goes dead wrong." (Ella Wheeler Wilcox).

"It's full of worth - a smile - and goodness, too, with manly kindness blent; it's worth a million dollars, and it does not cost a cent." (W.D. Nesbit).



I know a boy who frowned a lot. He wasn't happy. He was selfish. He was disobedient. Nobody liked him. Then one day he gave his heart to Jesus and it made a great change. It made him love everybody and he obeyed his parents. A smile grew on his face and stayed there. People liked for him to come around just to see that smile. What a difference!



"You hear that boy laughing? You think he's all fun; but the angels laugh, too, at the good he has done. The children laugh loud as they troop to his call, and the poor man that knows him laughs loudest of all." (Oliver Wendell Holmes)

E.



WOMENS Work



The Stewardship of Life: A Study Outline

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." I Corinthians 10:31.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1.

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." I Corinthians 6:20.

"I, with body and soul, both in life and death, am not my own, but belong unto my faithful Saviour Jesus Christ . . . " Heidelberg Catechism.

"My heart I give unto Thee, Lord, promptly and sincerely." Calvin's crest.

"All things come of Thee, O Lord,
And of Thine own have we given Thee."
Offering response.

"Only one life, 'Twill soon be past.
Only what's done for Christ will last."
A Christian Motto.

INTRODUCTION

Our purpose in this study is to understand what *stewardship* is and what it requires of us as sincere Christians devoted to the service of the Lord. We do not live the Christian life apart from God or independent of his will for us. In our desire for a consecrated life, we cannot be satisfied without realizing the purpose for, and the implications of, our redemption. This we believe to be the main thrust and challenge of the Christian doctrine of the Stewardship of Life.

I. DEFINITIONS

A. A *steward* in the New Testament (e.g., I Cor. 4:1,2; I Pet. 4:10) is a custodian and manager of the property and interests of his master.

B. A *Christian steward* is one who acknowledges that God owns all that he is and all that he has; that he is responsible to God for making the most efficient and effective use of himself and his possessions; and that he is obligated to give an account to God of the use to which he has put himself and his property.

C. The *Stewardship of Life,* as we use the phrase, means that responsibility of Christians to make good use of all their personalities, gifts, abilities, intellects, skills, talents, influence, time, opportunities, and material possessions that God himself really owns and which he has entrusted to our temporary care.

D. A *narrow view of stewardship* seems to have been developed that would either limit the area of stewardship to material possessions alone, or maintain that we owe God only a portion of that which he has put into our keeping. While we believe the *tithe* is a Christian principle and worthy to be used in determining proportionate giving to advance the kingdom of Christ upon earth, we still believe that the Christian view of stewardship includes every area of the Christian's personality and all aspects of his life. This is to say, that a Christian holds and administers for God his life and everything that he has as a sacred trust from God. In other words, he must say with the author of the Heidelberg Catechism, "I, with body and soul, both in life and death, am not my own, but belong unto my faithful Saviour Jesus Christ."

E. Cf. the *Stewardship of Life* with the basic principles of *Calvinism.* It is of interest to us that this Christian view of stewardship is not only the revealed will of God for our lives, it is also a basic fundamental principle of our Reformed Faith and the Calvinistic way of life. Calvinism has a clearly defined attitude to life. It organizes the whole of a man's life under one dominant idea—the sovereignty of God. The Reformer Calvin and his followers are really responsible for the development of the well-known doctrine of stewardship, by making all of life subject to God's will, and all of this with a view toward his glory.

1. In the *Institutes of the Christian Religion* (III, vii, 1) Calvin says:

> "This is a very important consideration, that we are consecrated and dedicated to God; that we may not hereafter think, speak, meditate, or do any thing but with a view to his glory. . . . If we are not our own, but the Lord's, it is manifest both what error we must avoid, and to what end all the actions of our lives are to be directed. We are not our own; therefore neither our rea-

son nor our will should predominate in our deliberations and actions. We are not our own; therefore let us not propose it as our end, to seek what may be expedient for us according to the flesh. We are not our own; therefore let us, as far as possible, forget ourselves and all things that are ours. On the contrary, we are God's; to him, therefore, let us live and die. We are God's; therefore let his wisdom and will preside in all our actions. We are God's; toward him, therefore, as our only legitimate end, let every part of our lives be directed. O, how great a proficiency has that man made, who, having been taught that he is not his own, has taken the sovereignty and government of himself from his own reason, to surrender it to God! . . . Let this, then, be the first step, to depart from ourselves, that we may apply all the vigour of our faculties to the service of the Lord."

2. H. Henry Meeter in *The Basic Ideas of Calvinism,* 1956 (p. 69) writes:

"The Calvinist believes that when God saves man, *He saves the whole man.* The whole man must, therefore, be devoted to God's cause. Not only when he is at church but when he is transacting business, or engaging in political or social activities of any sort. No sphere of his life may be excluded. Life as a whole must be God-directed: politics, social and industrial relations, domestic relations, education, science and art must all be God-centered. No domain of life in which high morals are not essential! God must control the whole life. Not only individual but social ethics is stressed.

"Thus religion attains its highest reach. God in the center of life, salvation alone from God, everything in life for God by power which God Himself supplies; there is no loftier ideal of religion conceivable."

II. THE GROUNDS OF OUR STEWARDSHIP

A. *Our Creation.* Our responsibility to be stewards in all of life follows from two facts. The first is the fact of our creation. We are not our own. We did not bring ourselves into the world. We created nothing of the material or spiritual world that we use for our benefit and pleasure. God created all things, including us, for his own glory; and we owe our Maker the acknowledgement of his creation and the development of all that we have, according to his good pleasure. All men know, as much as they would deny it, that they are ultimately responsible to a divine being, and that somehow and somewhere they shall have to give an account of their lives and their activities. This is the implication of the Lord's parable of the talents (Matt. 25:14-30) and passages in Scripture that warn of the last judgment.

B. Our *Redemption.* Actually, however, the second fact, that of our redemption, is really more important to the Christian in determining and delineating his stewardship. We who were lost in sin with all that belongs to the old life, have been redeemed by our Saviour, whom we accept as our Lord. Taken out of the kingdom of darkness, we have been translated into the kingdom of God's dear Son (Col. 1:13). "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ" (I Cor. 5:17,18).

1. The Christian then is a person who has been given life anew by his Saviour. This life he owes to his Master.

2. The Christian does not live unto himself, but all his activities and desires must be dedicated to his Lord.

3. The Word of God is the only rule to direct us how we may glorify God and enjoy him forever.

4. At his return at his judgment seat, Christ will require an account of every Christian's life and activities (II Cor. 5:10).

III. AREAS OF CHRISTIAN STEWARDSHIP

A. The Christian owes God the proper use of *his whole being*:
1. The development of a Christian *personality.*
2. The use of God-given *talents.*
3. A deliberate employment of his *time* and his *money* out of love for God and for his neighbor.
4. A consideration of the *influence* for good of his Christian witness.
5. A full application of his *gifts, skills,* and *intellectual powers.*

B. The Christian is responsible before God to be a steward in *every area* of his life:
1. *Faith* life—to become a mature Christian believer.
2. *Church* and *worship*—to be a model Christian and member of the Body of Christ.
3. *Intellectual* pursuits — to submit one's thoughts and doubts to the Revelation of God, in faith to see light in his Light.
4. *Social* activities — to carry out the will of God in every sphere and area of which he is a member.
5. *Vocations*—to do one's work, whatever it may be provided it is comformable unto His will, to the glory of God.
6. *Recreations*—to seek his pleasure and rest in those activities not forbidden by the Word of God and a Christian conscience.

IV. IMPLICATIONS OF THE CHRISTIAN DOCTRINE OF STEWARDSHIP FOR OUR LIFE.

A. A proper understanding of Christian stewardship gives us a *sense of responsibility.* We need to keep in mind the fact of our responsibility before God and the certainty of a day of accountability.

B. Stewardship gives us a *sense of purpose* for life and keeps us from all minor, subordinate pursuits that would carry us away from our main goal in life — the kingdom of God and His glory. We are not carried away by inordinate desire for pleasures of mind or body, but keep first the pleasure of God.

C. An appreciation of Christian stewardship would help us to see our chosen work as *true vocations* from God. We would not make a false antithesis between the sacred and the secular, but would be able to do our ordinary tasks as unto the Lord and to his glory.

D. Christian stewardship is able to provide the necessary *dynamic* for our service of God. Acknowledging that all we have and are and hope to be we owe to God, we would, out of gratitude, be willing to be even more diligent in his work and service.

B. Stewardship provides us with an *incentive* to capture, subject, and transform every area of life for our sovereign God. We cannot rest until the world owns the same Lord who now possesses and uses us. It is not enough that the world should not prevail against us; we should be active in teaching, and evangelizing, and winning every sphere of human life for Christ.

CONCLUSION

This we understand in brief to be the basic principles involved in a Christian view of the Stewardship of Life. To acknowledge, and realize, and put into practice stewardship is nothing other than consecrated Christian living. Nothing less can be acceptable in those who are true to their Christian calling. We believe a Christian is a devoted disciple of Christ just in that proportion as he carries out faithfully the office of a steward. Stewardship is the motivation, subconscious or realized, behind every strong, courageous , and fruitful Christian.

—Prepared by the Rev. Albert H. Freundt, Jr., Pastor of the Presbyterian Church of Forest, Miss., and presented to The Women of the First Presbyterian Church, Jackson, Miss., June 16, 1958.

Recommend The Journal To Friends

Whose Day Is It?

Sunday does not belong to business. It does not belong to the commercial recreational interests. It does not belong to the government. It belongs to the Lord. The New Testament speaks of it as "the Lord's day. God meant it to be a day set apart, a day to be kept holy, a day for rest from labor and for the worship of His holy Name. This Lord's Day is a distinctive part of our Christian heritage. It is recognized in almost all the states of the Union, and the provinces in Canada, as a day that is different from the other days of the week. It is a day given to the churches to carry on their program of worship and education and evangelism.

The Church of Christ seems slowly, and sometimes not so slowly, to be losing the day for Him. Strong and sinister pressures are being exerted to break down the sanctity and distinctiveness of the day. The worldly lust for pleasure, and for gold, and the pride of life that will not bow the knee to Christ the Lord, are transforming the Lord's Day into a "holiday with business as usual." Many church members of little faith and weak convictions find themselves swept along by the god of this world to disregard the Day, and thus deny the Lord. For them also, sad to say, more money and more pleasure seem of greater importance than the worship and service of the living God.

Certain church leaders, sometime ago, proposed that churches shift their weekly worship service to Thursday evening, with a short Communion service on Monday morning, because so many Americans spend the week ends in resort areas. Such leaders are not calling the Church of Christ to advance, but to retreat, and ultimately to defeat. A faith that is too weak to hold Sunday for the Lord, will be too weak to hold Thursday evening also. Voltaire once said that as long as the Sabbath remains the Christian religion could not be destroyed. Those who would discard or disregard the Lord's Day are aiding and abetting those who would destroy the Christian faith.

For the Church to curtail its own program and disregard the sanctity of the Lord's Day which guards it, is both stupid and sinful. What folly to vacate the Lord's Day so that business and pleasure and worldliness may take over. What right does a church have to close for the summer, to curtail its program to a minimum "union service," or to reduce its Sunday, or weekday, program because God has given us a beautiful summertime? Yet which of our churches has not "adjusted" its program in the direction of *retreat* rather than of *advance?* This is the direction of ecclesiastical suicide, the prelude to spiritual decline. Fortunately, many

American churches which once closed during the summer months now hold services all through the year. They realize that if worship is important, it is important every week.

As a matter of fact, many churches are beginning to make better use of the summer months for the Lord. Some are adding to their regular Sunday services special "drive-in" and out-of-door services. The unused summer time of children is claimed for Christ through vacation Bible schools. Thousands of young people, and adults also, will be enrolled in Bible study camps this summer. Much more could be done in this direction, where there is the *will* to do it on the part of the leadership and people in the churches.

Christians, and Christian churches *must themselves claim the Lord's Day,* and the *whole* Lord's Day, for the Lord. We must claim it for the Lord, both as a matter of principle, and in our practice. We may not buy our groceries on Sunday, but the Sunday newspaper and the Sunday night television shows can wean us from His presence, and rob us of His blessing on His day. We may dutifully and faithfully attend the morning service, but what is done with the rest of the day? Do we use that for the glory of the Lord and the advancement of His kingdom? Let the Church declare that the *whole* day is the Lord's, and provide a program that expects the Lord's people to participate in it. Our total observance of the Lord's Day can well demonstrate whether the Lord God is our God, or whether we are worshiping at the altars of other gods. It may well determine whether we will have a Lord's Day to leave to our children.

Yes, there are other things in life besides worship, Bible study, Christian fellowship, and evangelism, in which we may be engaged. But first things must come first and on the Lord's Day the Lord's things have priority. "Seek ye first the kingdom of God, and His righteousness," said Jesus, "and all these things shall be added unto you." If we really love the Lord our God "with all our heart and soul and mind and strength" the worship of God, and the study of His Word, will not be crowded in here or there, in our spare moments and extra time, on the way to the picnic grounds or the haunts of pleasure. If we are really His, we will give Him always the first place, and the best place, in our lives. If we are really His, the Lord's *Day* will be the *Lord's* Day!

—The Church Herald

NEWS of CHURCHES around the World

CHANGE OF ADDRESS:

Rev. Perry H. Biddle, Jr., from Sumter, S. C. to New College, University of Edinburgh, Scotland.

JAPAN

Tokyo — (PN) — Dr. Marshall Dendy, Executive Secretary of the Presbyterian U.S. Board of Christian Education in Richmond, Va., was one of the four main speakers for the World Institute preceding the 14th World Convention on Christian Education held in Tokyo the first week in August.

Dr. Dendy spoke on the topic "Christian Education in the Light of New Interest in the Bible," at the Christian Education Institute held at Kobe.

The convention was held in Japan in connection with celebrations marking the centenary of Protestant teaching and preaching in this country.

Some 15,000 persons crowded into the Tokyo Sports Arena for a huge rally which opened the eight-day convention. Officiating at the rally was Methodist Bishop Shot K. Mondol of Hyderabad, India, new president of the World Council of Christian Education and Sunday School Association, which sponsored the meeting.

Dr. Michio Kozaki of Tokyo, chairman of the National Christian Council of Japan, read a message of greeting to the delegates from Japanese Premier Nobusuke Kishi. Dr. Kozaki served as chairman of the convention's preparation committee.

The 3,200 delegates from more than 60 nations heard Dr. Toyohiko Kagawa, the featured speaker for the rally night, make a plea that nations be given a chance to "be born again." Another highlight of the rally was a procession of representatives from foreign nations who marched to the speakers' platform wearing the dress of their own respective countries. An international choir of 800 voices closed the rally with special music.

Some 275 of the delegates attended the World Institute at Kobe where Dr. Dendy spoke. Dr. Kozaki directed the institute and Dr. Paul Vieth of Yale Divinity School in New Haven, Conn., served as dean.

Panel discussions were held on such topics as the Christian education of children and youths, Christian education in the home, leadership training, resources of theological schools for preparing future ministers, and evangelism through Christian education.

The three other speakers for the institute who shared the platform with Dr. Dendy were: the Rev. Christian G. Baeta of University College, Achimota, Ghana, who spoke on: "Christianity Facing a World of Rapid and Bewildering Social Change"; Dr. Enrique C. Sobrepena of the Philippines, whose topic was "Christian Religious Education to Enable an Individual to Live as a Christian Person in His Community"; and Methodist Bishop Sante U. Barbieri of Buenos Aires, Argentina,

spoke on "Christian Education and the New Interest in Theology."

In connection with the institute the visiting clergymen served as guest preachers at 108 Christian churches in Osaka, Kobe, Kyoto and Nishinomiya.

BRAZIL

Campinas — (PN) — A "giant step" toward the goal of evangelizing the country of Brazil has just been taken by the CAVE, Evangelical Audio Visual Center.

On the 31st of August church officials and laymen from nine different denominations will meet in Campinas, State of Sao Paulo, to inaugurate the new quarter of a million dollar building dedicated to capturing the hearts of the millions of Brazilians who daily listen to radio, watch TV or come into a church attracted by a religious film.

The organization which started with a basement darkroom and an amateur type tape recorder in 1952 has in just 6 years grown into a full scale audio visual center with more than $20,000.00 worth of audio visual equipment.

According to Harold Gallina, technical consultant and equipment design engineer for RAVEMCCO who is helping to install the A-V equipment in the new building, the completed set-up will be unique in its field.

Mr. Gallina has designed a special inter-locking system to link both film and radio recording operations. Film recording will utilize hi-fidelity Ampex recorders with synchronous heads, a simplified magnostriping system, and conventional optical sound track film recorders.

The CAVE is supported by 21 different Protestant groups one of which is the Presbyterian Church U. S. Working with the CAVE as recording engineer is the Rev. Curtis Goodson of the East Brazil Mission and in the executive capacity is Mr. John Gilles of the North Brazil Mission.

The CAVE's services to the church include the production and marketing of filmstrips and records, orientation, creation, and recording of all types of programs for radio, technical help in the construction of temples, orientation in the publication of bulletins and other printed materials as well as audio visual seminars and courses to train church leaders in the use of A-V materials and equipment.

A permanent staff of 11 people, three missionaries and eight trained national workers keeps the organization in operation. Several volunteers from various churches have been trained to form the drama group, while church music directors, and pastors give willingly of their time in the preparation of radio programs.

Official speaker at the inauguration will be the Rev. Rodolfo Anders, General Secretary of the Brazilian Protestant Confederation of Churches. Presiding will be the Rev. Charles W. Clay, missionary head of the Methodist National Board of Christian Education and president of the CAVE.

The CAVE recording artists and drama group will participate in the program as well as the Campinas Presbyterian Seminary choir. Visitors will tour the building and see the various departments in operation.

On Saturday night preceding the inauguration of a Brazilian style Bar-BQ will be given in honor of Dutch farmer, Jaques Sutilh, who gave the land for the new building. The 30 families living on his ranch will participate in the fiesta and get acquainted with the CAVE by means of meeting its personnel, seeing films, and witnessing the performance of several of the CAVE's recording artists.

GEORGIA

Emory University — (PN) — The Rev. J. Herndon has been assigned as minister to Presbyterian students at Emory University by the Atlanta Presbytery and the Synod of Georgia, Presbyterian Church, U.S. The thirty-three year old pastor will be the first full-time denominational worker on the campus of the Methodist founded institution.

Herndon is a former minister to students at Stetson University, Deland, Florida, where he has been taking work toward a Master of Arts degree. He is former pastor of Gulfport Presbyterian Church, St. Petersburg, and has served churches in Miami and Bartow, Florida. The new religious worker holds a Bachelor of Divinity degree from Princeton Theological Seminary, and an A. B. degree from the University of Florida. He is a native of Sanford, Florida. The minister served with the 88th Infantry Division from 1946 to 1949, including combat duty in Italy.

The Rev. and Mrs. Herndon and their two children, James Emmett and Joy Lynn, will make their home at 2441 N. Decatur Road.

MISSISSIPPI

Jackson — A new major in Christian Education will be available to students at Belhaven College starting this fall, and degrees from this department will prepare the students for full time church work as directors of Christian education.

The new major is offered in cooperation with the Presbyterian Church, U.S. The new department is under the division of revealed religion and philosophy, and the courses will be taught by Rev. Norman Harper, chairman, and Dean Leonard T. Van Horn.

Candidates for a Christian education major will be offered the following courses: "A Survey of Christian Education," "Church History," "Christian Missions," "Church Administration," and a seminar course. Other required courses include six semesters of Bible and one of education. Two courses in psychology, business training and recreational leadership are recommended.

NORTH CAROLINA

Maxton—Presbyterian Junior College announces the appointment of Mr. DeWitt A. Tucker of Roanoke, Virginia, as head of Department of Sciences, teaching Chemistry and Biology. Mr. Tucker is a native of Council Bluffs, Iowa. During World War I he served in the U. S. Air Force. He has his B.S. degree from Iowa State College, and Master's degree from Virginia Polytechnic Institute. Further graduate study was done at the University of California. Mr. Tucker has taught at Virginia Polytechnic Institute. He has served as State Supervisor of the Maryland Farm Labor Program, and as Agricultural Employment Adviser, U. S. Department of Labor for the states of North Carolina, Virginia, Maryland, and West Virginia. He is a member of Alpha Zeta, honorary agricultural fraternity and Epsilon Sigma Phi, honorary extension fraternity. Mr. DeWitt is a member of Raleigh Court Presbyterian Church

in Roanoke, and is actively connected with various branches of the Masonic Order. Mr. and Mrs. Tucker will arrive in Maxton in time for the opening of the fall term, September 6.

SOUTH CAROLINA

Clinton — Presbyterian College completed its new $250,000 student center this week, and it will be ready for students starting the fall semester on September 8.

President Marshall W. Brown said special ceremonies over the building will await PC's 1958 Homecoming activities on October 18 when hundreds of returning alumni can take part.

A two-pronged salute is planned for that time. The structure will be officially named the Douglas House in honor of Dr. D. M. Douglas, one of the institution's foremost presidents. And it also will be dedicated as a memorial to Presbyterian College alumni who lost their lives in World War II and the Korean War.

The new student center is a two-story structure of colonial Georgian design, with portico and four large limestone columns, in keeping with the architectural theme of the campus. It stands next to Bailey Hall dormitory, completed three years ago, and directly across from Spencer dormitory.

President Brown pointed out the building was one of the prime objectives of PC's recent $1,000,000 development program.

TEXAS

Dr. Cecil H. Lang, formerly Executive Secretary of the Presbyteries of Dallas and of Northeast Texas, has accepted the call of the First Presbyterian Church of Tyler, to assist the pastor, Dr. J. Sherrard Rice, in the various ministries of First Church. He will give particular emphasis to evangelism, assimilation, and adult training, particularly men's work.

Dr. Lang relinquished his Presbytery duties on July 1 and has, with Mrs. Lang, been vacationing in Boulder, Colorado. He will begin his work in Tyler on September 1.

Dallas — (PN) — Dr. Emlyn Jones, pastor of St. Columba's Presbyterian Church, Parkview, Johannesburg, South Africa, was guest speaker at the Highland Park Presbyterian Church in Dallas recently.

Dr. Jones, who is on his first trip to the United States, is a native of Wales and a graduate with honors in philosophy from the University of Wales, and an alumnus of the Presbyterian Theological College at Aberuptwyth and Bala (Wales).

On his tour of the United States Dr. Jones will have other preaching engagements in well known Presbyterian Churches in this country, including: Madison Avenue Presbyterian Church in New York City, First Presbyterian Church in Evanston, Ill., Imanuel Presbyterian Church in Los Angeles; First Presbyterian Church in Houston; St. Charles Avenue Presbyterian Church, New Orleans; and will speak at churches of other denominations including the First Methodist Church in Dallas.

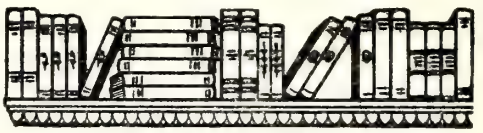
Dr. Jones went to South Africa in 1950 to a small suburban church of 350 members. It is now the largest Presbyterian Church in Johannesburg.

While in Dallas for his visit to Highland Park Church on August 10, Dr. Jones also spoke at the Park Cities Club, the Downtown Rotary Club, and the Perkins School of Theology of the Southern Methodist University.

VIRGINIA

Richmond — The new post of Secretary of the Division of Christian Action will be filled by Dr. Malcolm P. Calhoun of Atlanta, Georgia, who joins the staff of the Board of Christian Education September 1.

Dr. Calhoun has been secretary of Christian Relations for the Board of Church Extension since 1952. He is a graduate of Davidson College and Union Theological Seminary in Virginia, and has held pastorates in West Virginia, North Carolina, and South Carolina.



WORK OF DISTINGUISHED SOUTHERN PRESBYTERIAN RE-PUBLISHED

The Banner of Truth Trust of London has just re-published in its Geneva Series Commentary the BOOK OF ZECHARIAH by Dr. Thomas V. Moore. After serving pastorates in Carlisle and Greencastle, Pennsylvania, Dr. Moore came to Richmond and thereafter served in Nashville. He was Moderator of our General Assembly in 1867. The volume follows the scholarly lines of Dr. Moore's Princeton preceptor, Professor J. A. Alexander's work on Isaiah. On the one hundredth anniversary of the publishing of this work, it is a pleasure to welcome this British re-publication. The work covers some 250 pages and sells for $3.25. The Southern Presbyterian Journal Company has a few copies of this classical work on hand and will be delighted to order more as the demand indicates.

—W.C.R.

HOW TO GET AND KEEP A HUSBAND. Kate Constance. Dorrance & Co. $3.50.

Mrs. Constance gives us in this striking volume a Christian business woman's answer to one of the most perplexing problems of our time. It is addressed to every American woman who wants a happy marriage.

Scrutinizing the major parts of the single woman's problem, Mrs. Constance finds these unsatisfied desires: motherhood, sexual completeness and emotional release, cooperative companionship, belonging and acceptance within a social orbit of some kind, more financial independence, a feeling of being needed and wanted, and stability of life pattern. She concedes that marriage in itself does not in some magical way fulfill these desires but

recognizes that the compatible marriage is that which effectuates these urges.

Mrs. Constance has a note of warning for the single woman. "Far better to live in the barren cold of their loneness than to suffer the hot hell of being mismated."

Recognition is given to the fact that the woman must do her part toward making a marriage what God has intended it to be. After raising the question, "Is she giving anything worthwhile to justify her acceptance?", she then remarks, "If she wants popularity she must deserve it. If she wants respect and esteem, she must earn it. If she yearns for enduring love, she must win it." Again she observes, "The woman who wants married happiness must have the capacity to receive it. Many women, overtaken by this great bounty, don't know what to do with it and therefore are in constant danger of losing it. "A woman who is unwilling to give more than a poor second or too lazy to cultivate the qualities that attract and retain happiness should not be so presumptuous as to ask life to give her the best—compatible marriage."

The formula Mrs. Constance offers to the single woman is that she should strive for the following: 1. A capacity to receive happiness; 2. Balanced by ability to give happiness; 3. Sparked by willingness to give happiness.

Mrs. Constance has been remarkably successful in the business world and in this fascinating volume she shows women how to be successful in the vocation of holy matrimony.

—J.R.R.

PORTRAIT OF CALVIN. T. H. L. Parker. Westminster Press. $2.00.

I have portraits of my two grandfathers; one hangs above the clock in the living room, the other rests on the chiffonier in my bedroom. Of course I look at them frequently and with due filial retrospect, for they are prominently displayed where I spend many hours of the 24. But it is a mere glance, as a rule. I do not stop to meditate upon the many worthwhile things I can remember about them; there are too many other matters to engage attention—always work to do, newspapers to read, radio to listen to, and a thousand other items more or less trivial.

And now comes to my attention a Book. Its title is "Portrait of Calvin," written by T. H. L. Parker, an eminent English theologian, formerly Curate of Cobham, later the Vicar of Brothertoft, in Lincolnshire. I have always regarded myself as a Calvinist, as far as I know what Calvinism is — not too clearly, but largely because of my respect for and confidence in some of our great Presbyterians, both past and present, whose approval of Calvin's theology was and is unstinted. However, reading this remarkable and most interesting little book (only 124 pages) has let me into the thinking and convictions of the giant mind of a great theologian in such a way as to greatly refresh and strengthen my own faith in God's Word. One surprise is the simplicity of Calvin's approach to and acceptance of the Scriptures. The very mention of Calvin has always suggested profundity to me, but a little child can understand much of what he had to say about "the Word." Let me give you an extract from Dr. Parker's chapter on "The Theologian," for instance:

"There are certain images that constantly recur throughout his writings, and they show us clearly the way his mind was working. One we are always meeting is "the Labyrinth," and another is "the Schoolmaster." If we examine them they will throw a great deal of light upon his theology. It does not matter what labyrinth Calvin had in mind — probably the Greek legend of Theseus, who penetrated the labyrinth at Cnossus, slew the Minotaur, and found his way out again by means of the thread which Ariadne had given him. But whether it was that or whether it was the labyrinth in Egypt, one of the seven wonders of the world, or whether he was thinking of some other maze, his meaning is perfectly clear. Man is lost in a maze, of which he does not possess the plan, and however much he may attempt to find his way out, he always fails. He can never know God by himself, for his sin has led him into ignorance and a wrong-mindedness which prevents him from thinking his way through to the true idea of God. His mind is a veritable maze, with passages leading off to the worship of this or that idol. He has to worship some god, and he will invent a god, or perhaps many gods, to worship: 'Men's conceptions of God are formed, not according to the representations He gives of Himself, but by the inventions of their own presumptuous imaginations . . . They worship not God, but a figment of their own brains in His stead.' For all of his capabilities, man is a puzzled, groping creature, surrounded by that which is mysterious to him. He not only does not understand about God, but nor does he understand the world in which he lives; he does not even understand himself — whence he has come, why he lives, or whither he goes. If help does not come to him from without he will never know God or find His kingdom.

"But God, in His loving concern for man, reaches right to him where he is wandering imprisoned in the labyrinth, and gives him the guidance of the Holy Scriptures, which are like a thread, leading him through this maze of ignorance to the knowledge of God. The light of the Divine countenance, which the Apostle himself says 'no man can approach unto' is like an inexplicable labyrinth to us, unless we are directed by the thread of the Word.

"The basis of Calvin's theology, therefore, is the belief that through the Bible alone can God be known in His wholeness as the Creator, Redeemer and Lord of the world. He is not so discernible in any other place — in the creation, or in man's conscience, or in the course of history and experience. And since, if we are to know of God, we must go to the place where He is to be found, it is to the Scriptures we must go, and there we shall find Him as He is. If a man asks us to meet him in Piccadilly Circus, it is there (if he will and can keep his word) that we shall find him, and not in Trafalgar Square. The Scriptures are not man's guesses about the mystery of God, nor are they the conclusions that men have drawn from certain data at their disposal. On the contrary, they are the unveiling of the mystery of God by God Himself; God's gracious revelation of Himself to ignorant and sinful men. Far from being a stage, even the last stage, on man's quest for the well at the world's end, the Bible is the place where God comes from above and beyond the world to show Himself to His people.

"There is nothing Calvin dislikes more than speculation. Speculation is man's by-passing the Scriptures so as to arrive at some idea of his own about God; and it is also a going beyond Scripture, so as to inquire into mysteries on which the Bible is silent. How often in his sermons he exhorts the congregation to beware of

man's own ideas, and to hold fast to the Scriptures 'When we enter into the pulpit it is not so that we may introduce our own ideas and dreams.' And in the **Institutes** we find a sustained attack against speculation, in whatever guise it may show itself. 'The very unhappy results of this temerity should warn us to study this question with more docility than subtlety, and not allow ourselves to investigate God anywhere but in His sacred Word, or to form any ideas of Him but such as are agreeable to His Word, or to speak anything concerning Him but what is derived from the same Word.' This is Calvin's theological program — to build on the Scriptures alone."

In this our latter half of the 20th century when so many "home-spun" and "up-to-date" theories concerning God's Word are being broadcast by self-appointed exegetes, occupying high positions in church leadership, yet spreading the dust of speculation to the confusion of so many, it is both refreshing and reassuring to go back some 400 years and find a great mind and believing heart that takes God at His Word. **Portrait of Calvin,** by T. H. L. Parker, in this respect is a benison to any lover of God's Truth simply stated.

—W.C.S.

THE DEAD SEA SCROLLS IN THE LIVING CHURCH. Carl G. Howie. John Knox Press. $2.50.

This volume provides a non-technical study and a sane evaluation of the significance of the Dead Sea Scrolls for the history of the early Christian church. The book begins by sketching in the historical background of the Qumran community whose members produced the scrolls almost 2000 years ago.

Dr. Howie carefully examines all available evidence and discusses the possible Essene influence on John the Baptist as well as the similarity of the Christian sacraments and certain rites practiced by the Essenes. He spends some time comparing the organization and nature of the Essene and Christian communities and their theology. In his treatment of the Essene Messianic expectation he contrasts this idea with the Qumran Teacher of Righteousness with Christ and His ministry. Although he states that there may be certain superficial similarities in forms of worship and terminology between the two, he concludes that the two movements are about as different as they could have been, given the fact that they both came out of the common cultural and historical background.

This is a readable volume for those who want to know more about the various phases of the Dead Sea Scrolls and information regarding this religious community.

—J.R.R.

JONATHAN EDWARDS' SERMON OUTLINES. Sheldon B. Quincer. Eerdman's. $2.50.

Dr. Quincer is professor of historical theology and Greek at the Baptist Theological Seminary in Grand Rapids, Michigan. He has given in this volume 35 model sermon outlines selected from the best of Jonathan Edwards homiletical productions. Expertly outlined by Dr. Quincer for today's needs, these representative sermons clearly reveal the passion, spiritual insight and intellectual power for which this peerless preacher proclaimed the Christian gospel. The Scripture texts are drawn from both the Old and New Testaments. Edwards was always conscious of the needs of his congregation and carefully planned his sermons by outline and analysis and then selected suitable words for their delivery. It has been said, "It was in his sermons that Edwards' studies bore their richest fruit." In these outlines we find evidence of this fact.

JONATHAN EDWARDS ON EVANGELISM. Carl J. C. Wolf. Eerdman's Publishing Co. $2.00.

Retaining Edwards' own vocabulary, Dr. Wolf has edited and presented in lucid brevity the essence of Edwards' experiences, keen observations and brilliant analyses of evangelism and revivalism — the place of emotions, the value of child evangelism, the nature of sudden conversion, and the practical examples of case histories. From these writings the church today can learn much concerning her evangelical witness to the world. The volume is of special value at this time when men are rediscovering the preacher and theologian who figures so prominently in America's intellectual and religious history.

PERSUADED TO LIVE (Conversion Stories from The Billy Graham Crusades.) Robert O. Ferm. Fleming H. Revell Company. $2.50.

This is not a story about Billy Graham. It is a thrilling account of the work of the Holy Spirit in the hearts and lives of men and women who made decisions for Christ in some of Mr. Graham's campaigns.

In a very compelling way one senses the presence and power of the Holy Spirit in these pages. Probably most impressive of all is evidence of how He works in lives with such diverse backgrounds and problems.

These stories, reminiscent of Begbie's "Twice Born Men," strengthen our faith and encourage us to continue to pray for revival in our times. Particularly is one impressed with the effectiveness of well publicized mass evangelism in reaching men and women who would not be reached by the usual methods of the Church.

Dr. Ferm's book is an effective answer to those who question the fact of instant conversion. It is also a documented demonstration of the fact that it is the Holy Spirit who honors God's Word and Spirit filled messengers by using them to the eternal salvation of many.

The book carries an introduction by Dr. Frank E. Gaebelein, Headmaster of Stony Brook School, and a sermon by Billy Graham, **"The Offense of the Cross."** preached during the New York Campaign.

MRS. KNIGHT'S STORIES FOR CHILDREN. Alice M. Knight. Eerdman's. $3.95.

Mrs. Knight has carefully selected these stories for children and has written them in language which the school child can read. Some of the stories are from Mrs. Knight's own life and experience, others from the lives and experiences of friends. Some are based upon facts gathered from books of history, from missionary talks, from sermons and conversations with teachers, parents and children. All of them will give children an understanding of such important matters as kindness, consecration, obedience, prayer, giving and witnessing.

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MARTIN LUTHER
on
PREDESTINATION

Concerning Predestination, it is best to begin below, at Christ, as then we both hear and find the Father; for all those that have begun at the top have broken their necks. I have been thoroughly plagued and tormented with cogitations of Predestination; I would needs know how God intended to deal with me, &c. But at last, God be praised! I clean left them; I took hold again on God's revealed word; higher I was not able to bring it, for a human creature can never search out the celestial will of God; this God hides, for the sake of the devil, to the end the crafty spirit may be deceived and put to confusion. The revealed will of God the devil has learned from us, but God reserves his secret will to himself. It is sufficient for us to learn and know Christ in his humanity, in which the Father has revealed himself.

From: "Table Talk"

THE SOUTHERN PRESBYTERIAN JOURNAL

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EDITORIAL

Strong Meat

The symposium on some aspects of the Reformed Faith, held in Weaverville on August 20th, was a most fruitful experience. All who attended went away with a deeper knowledge of the heritage which is ours and with a higher concept of the doctrines of the historic Presbyterian faith.

Each speaker was exceptional in his field. Dr. Gordon Clark's paper on a new look at the hypothesis of evolution brought a glowing tribute from a theoretical physicist (Harvard) present who said: "This was the finest thing of its kind that I have ever heard."

Dr. J. G. S. S. Thompson brought to the more than 300 present a new understanding of our Lord's work in Glory while Dr. Floyd Hamilton helped many to understand something of the depth and preciousness of the doctrine of Imputation.

Dr. William Childs Robinson spoke on the Tolerance and Intolerance of Calvin, showing something of the depth of the love and conviction of that man of God to whom we Presbyterians owe so much.

The meeting was brought to a fitting close by an address by Dr. William E. Hill, Jr., on the Reformed Doctrine of the Holy Spirit in which all were reminded afresh of the convicting, converting and comforting work of the third Person of the Trinity.

It was a good day and we left with a renewed sense of blessing and obligation to our Lord.

The *Journal* will carry all of these addresses in subsequent issues.

The following is a most important paper adopted by the Board of Directors of the Southern Presbyterian Journal at the annual meeting on August 19th. It is hoped that this will be given very wide circulation and be carefully and prayerfully read across our church.

—The Editors.

To Our Beloved Church

An Affirmation and an Appeal

Christians have a never-ending responsibility to see that the Gospel message itself shall neither be diluted nor changed, and they must be alert to see that the methods used for its propagation shall further that end.

We believe that there is every cause for optimism in the work of God's Kingdom when God's conditions are met and the Church goes forward seeking for and trusting in the presence and power of the Holy Spirit. We feel that there can also be a false optimism when the emphasis is on programs, policies and plans which look for their ultimate success primarily in the cleverness and activities of men.

We furthermore believe that the basis on which men must work centers in the divine revelation we have in the Holy Scriptures and that any rejection or qualifying of faith in the complete reliability and authority of the Scriptures carries with it a qualifying of spiritual power and the ultimate rejection of that work on the part of God Who has given us this revelation.

We are therefore deeply concerned over certain conditions which now exist and certain trends to be found in contemporary Protestantism and developing within our own beloved Southern Presbyterian Church.

First of all: Some of the teaching in many of our Church institutions consists in a *qualified* acceptance of the Bible. There is an alarming absence of that sturdy faith in and resounding affirmation of the Scriptures which characterized the Church in past generations. There is accorded to many scholars outside the bounds of our church a respect and an acceptance which their views in no way justify. It can be clearly demonstrated that no development of science or proven finding of scholarship has invalidated

one whit a single doctrine of the Christian faith. Nonetheless there is abroad today a scholarship which denies almost every cardinal element of truth, not on the basis of established facts but on the basis of intellectual presuppositions which have denied the faith before they have even examined it.

The theological world is faced with the astounding fact that many now follow the conclusions of men rather than truth revealed by the Holy Spirit through the prophets and apostles of God. That the human mind, untaught by the Holy Spirit, rejects the God of the Scriptures, the Christ of the Scriptures and the Plan of the Scriptures, is not to be wondered at. But that within the Christian Church those who so reject divine revelation are accorded places of leadership and eagerly followed is a matter for grave analysis and concern.

It can be affirmed and proven that many most prolific in their writing on theological subjects today recognize no restraints of the Spirit or Word as they set up new systems of theology which deny at many vital points those essentials of the Christian faith which are a part of revealed truth and which have been the basis of the Christian witness down through the centuries. It is also a demonstrable fact that the opinions of these men only too often carry far more weight than the affirmations of the Bible.

Having embarked on the proclamation of a gospel in which truths having to do with both the Person and Work of Christ are only too often minimized, it is inevitable that the emphases of the Gospel are superseded by other emphases which are of secondary importance. We do not for one minute deny that there are clear and explicit social applications of the Gospel, without which one's Christian faith immediately becomes suspect, but we do insist that all implementations of Christian living must have their origin in the Christian faith, a faith without meaning unless it is based on the Christ of the Bible.

Activity for Christ is often much easier than a personal surrender to Him. It is a lack of such commitment which makes so many programs and activities within our own church more effective in consuming time than in glorifying God.

It is our deep conviction that the greatest need in our church is an outpouring of the Holy Spirit on all of our endeavors, and we do not believe this can come so long as we hold qualified views about either the Bible or the Christ revealed to us in the Bible. Man's personal experience with Christ may begin with only a mustard seed of faith, but it is *faith* and not doubt which God honors.

For too long we have been content to invite men to "join the Church," and as a result our rolls are filled with those who have never had a personal experience with the living Christ. Furthermore, we who are Christians have so often compromised our affirmations of faith by our personal lives that our witness has no effect on those about us. We *all* need a baptism of the Holy Spirit, an empowering and an impelling which comes from a surrender of our wills, minds and lives to His leading.

* * *

We are concerned because so many of our programs are no longer based upon the Word of God nor centered in Christ. Beginning with the kindergarten in our Sunday schools, there is an appalling unwillingness to use the time and opportunities for spiritual truth, secular *inanities* being substituted for the directing of these little hearts and minds to God through prayer and selected stories from the Bible.

Our Youth programs only too often reflect the viewpoint that we are challenged to go out and change the world without the presence and power of the One Who came to save it. Even a secular work for God must be empowered by His Spirit.

There is an alarming lack of originality in most of the programs now fostered by our Boards. We have available the talent and abilties necessary to produce the necessary material, but a study of much of that now flooding our church leads right up to a centralized group, largely operating in and coming out from the New York offices of the National Council of Churches. Here we find regimented, carefully planned and skillfully executed programs for Protestantism as a whole which, in many of their aspects, reflects the philosophies of men and women to whom the historic evangelical concept of the Christian faith is utterly alien.

It is our feeling that many who are receiving and acting upon these programs and deliverances are unaware of the over-all strategy back of them, but we are convinced that a study of much of the material coming down to our Boards and agencies from outside the bounds

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of our church, has already had its effect and will eventually lead us into the era of ineffectuality so characteristic of much of Protestantism today, all because of following man-devised schemes rather than Spirit-directed activities.

* * *

We are furthermore deeply disturbed over the intolerance shown by some who consider themselves liberal, specifically towards those who believe there are elements of the Christian faith which must be maintained at any cost. We are not advocating anything new. We are all committed to those solid facts of our faith so clearly taught in the Scriptures and so clearly explained in the Westminster Confession of Faith. That there should be an intolerance towards our own articles of faith and those who would affirm them, is more than unfortunate.

We have before us documented evidence that in a number of instances, local Commissions on the Minister and his work have exercised pressures and exhibited an intolerance wholly incompatible with Christian ethics, and in some cases beyond procedures even associated with secular politics. In almost every case, this intolerance has been exhibited toward their more conservative brethren, and this because of their conservatism. Originally designed as an aid in the placing of ministers and for *advisory* help to congregations in securing pastors, let us carefully guard that the Commission on the Minister and his work shall not become an ecclesiastical Gestapo.

At the same time an amazing tolerance has been exhibited towards those who have never known or who have departed from the faith as interpreted by our standards. This situation is highlighted by the unquestionable fact that a minister is now judged by the institution which he may have attended rather than by his own affirmations of faith and, if he comes from a liberal institution, he seems to be welcomed with open arms while a Christian brother whose training may have been in a recognized conservative institution, finds himself harassed and in some cases rejected. Tolerance of error is now widespread, while almost any attempt to take issue with error is considered a cardinal sin in itself.

* * *

We are concerned because of the growing ecclesiasticism within our own church. Believing with all our heart in the doctrine of the Church and her high and rightful place in the life of the Christian and in the world itself, nevertheless the Church is the *Bride* of Christ and not Christ, and we must at all times guard this relationship, never according to the Church those attributes and prerogatives which belong to Him alone. We believe in the courts of the Church as the divinely-instituted avenues of debate and decision, but we are unwilling to admit the *infallibility* of Church courts, nor are we willing to equate the decisions of the Church courts with the words of Holy Writ.

While it is true that free discussion and a majority decision of church courts should usually lead to right conclusions, and these conclusions should be accorded full respect, it is also true that there is not always full discussion in such meetings, nor are all of the facts always presented to those assembled. It is within reason to believe that some propositions come before church courts without due analysis, either as to their origins or as to their ultimate implications. For this reason our Confession of Faith recognizes God alone as the Lord of man's conscience and places man's ultimate responsibility to Him, not to any church court. In Chapter XXXIII, Paragraph III, we read:

> "All synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help to both."

Anticipating danger in the future, because of the experiences of the past, the Westminster divines also said:

> "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to His word, or beside it in matters of faith and worship. So that to believe such doctrines, or to obey such commandments, is to betray true liberty of conscience; and the requiring an implicit faith, and an absolute blind obedience, is to destroy liberty of conscience, and reason also." Chapter XXII, Paragraph II.

* * *

The present movement for a revision and change in our Confession of Faith demands our closest scrutiny and prayerful consideration. Where such stems from a desire to make our standards more Biblical, such a study should be carried out with the utmost care. But where there is contemplated any revision which qualifies the clear statements of Holy Scripture and, in fact nullifies them, such revision should be resisted with the utmost vigor.

* * *

We believe that the greatest need of the Church, and the greatest need for the effective witness of the Church in an unbelieving world, is an unqualified faith and witness based on the Bible itself. This is being lost. There is, unquestionably, a grave tendency abroad to "interpret" the Scriptures so that they are invalidated. The emasculation of Scripture is not interpretation. The attack on the doctrine of the plenary inspiration of the Bible is not an attack on *words* but on the doctrines which

those words unquestionably teach—particularly the true and living God revealed in Jesus Christ. With such a movement abroad today, we Presbyterians need to guard with the utmost zeal any and every attempt to qualify the teachings of divine revelation through the substitution of the opinions of men.

* * *

In all of these observations we would go on record as expressing thanksgiving to God for His goodness and multiplied blessings. Despite our limitations, lack of faith and surrender of time, talent and means to God as we should, nevertheless He has seen fit to richly bless our efforts at home and abroad. But when we consider the open doors, the opportunities and blessings which are ours, we should hang our heads in shame that we have accomplished so little. The number of new churches established is comparatively small when we consider the challenging opportunities about us. The number of young lives offered for service on the mission fields is far from what we should expect. The amount of our "tithes and offerings" may compare favorably with that given by some other denominations, but it is in no way commensurate with the means placed at our disposal by a loving and generous Heavenly Father. We can but feel that we have been smugly complacent when we should have been humbled and chastened.

Furthermore, we do not feel that we as a Church have borne witness to consecrated Christian living as we should. We have viewed with complacency the lowering of moral standards abroad in our land today because we, too, have compromised. Admitting the evils of alcohol, we have only too often compromised with alcohol in our own lives. Aware of the lowered standard of sex behavior which is in evidence everywhere in America today, we have tended to drift with the tide in our personal lives, in our homes and even in the church and her social activities, rather than take a stand for purity of thought and action, even at the risk of being considered peculiar. This conformity to the world has reached proportions where the non-Christian can see little difference between the educated and civilized pagans around us and those of us who have been bought with a price.

* * *

There is needed in our church today a genuine spiritual awakening and revival. It is needed in our institutions, in our pulpits and in our pews. It can never be brought about by a loveless spirit, nor by censoriousness. We need a mighty outpouring of God's Holy Spirit upon us all, and with that outpouring of the Spirit there will come the love, joy and peace so desperately needed and so marvelously effective in making the Gospel we profess attractive to those outside the Church and honoring to the Christ who has bought us.

We, the Board of Directors of the SOUTHERN PRESBYTERIAN JOURNAL, present these resolutions to our church at large in a spirit of love and devotion to the cause we all love and for which we are so deeply concerned. We hereby covenant together to pray for our church, her agencies and institutions, her pastors and people, that we all may humble ourselves under the mighty hand of God that He may in turn be pleased to use us as His cleansed and filled vessels.

We would urge that at all times it be remembered that it is not by might, nor by power, but by the Holy Spirit of the living God that His work can go forward.

Organizations and programs are indispensable, but they can only be effective as they are dedicated to and permeated by the Holy Spirit. If we meet God's conditions, we can have every assurance that He will pour out His blessing on our church until there shall not be room to receive it.

THE BOARD OF DIRECTORS
THE SOUTHERN PRESBYTERIAN JOURNAL

Preaching to the Poor

"He hath anointed me to preach the gospel to the poor."—Luke 4:18.

Who are the Poor?

God does not measure poverty or wealth as we do. Man was created rich, but sin and Satan have robbed him and now all the world stands bankrupt before God. The fall of man made us all poor.

Some have accumulated much of the wealth of this world, but are without God and without hope. They may enjoy their riches for a few years, but they brought nothing into this world and they can take nothing with them when they leave it, so they pass on into eternity with nothing.

The gospel makes us rich again, if we accept its message; rich in full forgiveness and pardon; rich in a new character, changed by the power of God as we are made new creatures in Christ; rich in His unsearchable riches; rich in a glorious inheritance which is ours in glory.

What a privilege to preach to the poor — and *all* are poor! What a message we have for every one! We can all be rich, not with the treasure of this world, but rich toward God. This wealth we can never lose.

I heard some poetry quoted once but do not know where I can find it. It told the story of a rich man — a *good* rich man — who was

robbed one night. He was not too deeply concerned. They have taken my silver and my gold, but they could not rob me of my true wealth, he said.

Those who accept our gospel message are made rich for eternity, rich in the possession of all the riches of grace in Christ Jesus, rich with the beauty of holiness, rich in all that makes Him rich, for we know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that we through His poverty might be made rich. All things are ours through Him.

What a privilege to turn beggars into millionaires! To make poor people rich!

—J.K.P.

Moderation in Proposing and in Considering Changes

No doubt some of us are considered constitutionally opposed to changes, particularly doctrinal changes in our Confession. We question whether the frame of mind of the leadership of our Church is as set to present the full Biblical statement of the truth of God as is our present Confession (and Catechisms). Accordingly, we look with misgivings on efforts to change the Confession. We think such efforts, if successful, are likely to give us a watered down version of what the vocal section of the Church holds rather than the deeper meaning of the Holy Scriptures.

Nevertheless, we do advocate moderation on the part both of those proposing change and of those opposing such proposals. All changes suggested are not of equal importance, some are radical and some innocuous. We do not wish to quibble over words, or split hairs where it makes no difference. We presume that thoughtful advocates of change share this same general sentiment.

Assuming this to be true, we would ask those who propose changes to make sure that they do not ask more than the logic of their argument warrants. It is not logical to have more in the conclusion than in the premise. Accordingly, if it be true that a paragraph in our Confession is an overstatement, the proper conclusion is not that therefore it be excinded, but only the *over* in it be removed. If there be a paragraph that states more than Scripture does, let it be re-worded to conform to the Bible, not deleted in its entirety. If it be held that in a particular paragraph the Confession is more absolute than the Larger Catechism, the conclusion is not that that section of the Confession be cut out, but only that it be conformed to the Larger Catechism. If some such proposal as this last be made, those of us who are "constitutionally opposed" to change will seek to meet the modest proposal with a fair and moderate consideration. Certainly, where the Larger Catechism says that election is in Christ and reprobation is on account of sin, there is no ground for objecting if one seriously wishes to put the same phrasing into the Confession also, at this place.

The Epistle to the Ephesians, 1.3f, teaches our election in Christ. Calvin agreed with Luther in finding election in Christ. "We shall find no assurance of our election in ourselves; nor even in God the Father considered abstractedly from the Son." The Mediator is the mirror of election, *Institutes* III.xxiv.5. When he thought of Christ as a mortal man of the seed of David, Calvin followed Augustine in teaching that he was the brightest example of gratuitous election, III.xxii.1. When he thought of Christ as God the Son, Calvin preceded Barth in describing him as the Author of election, III.xxii.7. Likewise when Calvin included reprobation in the decrees, he stated that this passing by of some was in the plan of God but in such a way that the ground and cause of their damnation is in themselves.III.xxiii.8.

Moreover, for Calvin when the Gospel is preached, God, as it were, places salvation in our hands, Cf. John 3.16; those who accept and rise have God to thank, cf. John 3:3,5; those who reject and sink have themselves to blame, cf. John 3:19-21. "Let him who despises, impute it to himself; let him who ascends not arrogate it to himself," III.ii.35, for faith is given us by the Spirit.

—W.C.R.

Preachers and Politics

by DICK WEST

Editorial Staff of The Dallas News

August 15, 1958

Daily reading of newspapers like the New York Times and Milwaukee Journal—a necessary and broadening part of a Texas editor's job —confirms this fact:

Preachers everywhere are neck-deep in politics, under the guise of saving men's souls and bettering the world.

Politics in this sense is used broadly. We do not mean that the Rev. Mr. Jones of the Bronx or Dr. So-and-So of Milwaukee endorses a tax collector from the pulpit.

But many ministers suddenly have become experts on public housing, public power vs. private power, world government vs. national gov-

ernment, taxation, segregation, inflation, free enterprise, Social Security and even the humane slaughter of animals.

It is hard to believe that the clergy can be so informed and all-wise—and still have time to whip the Devil from the pulpit, which is ministry's primary job.

Free expression is a privilege from the pulpit, subject to certain bounds and the grace of the church board. The latter is composed usually of businessmen who bend over backward to permit such freedom.

What is odd is this: Free expression in the pulpit these days—on economics and government and social affairs and world peace—all takes the same line, which means it isn't too free.

It is the socialist line. Social gospel isn't an eighth of an inch different from Karl Marx gospel.

It would be unfair to conclude that preachers of social gospel are Communists.

But you can't deny that more public power, more social security, more public housing, more federal education aid can come only through more taxes and more direction of the individual —and that is Marx.

Ministers who preach socialism or the social gospel therefore are talking themselves right out of a job. Socialism at its ultimate becomes Communism, and under Communism there is no place for a free-talking, free-wheeling preacher.

It's no secret why Billy Graham filled Madison Square Garden night after night. Some came to see a show, yes, but the masses came because Billy does not preach about the glory of UNESCO and the TVA.

He fights sin. He holds up the Bible and talks about it. He talks about God, not Dag Hammarskjold. He's not a social reformer—he's still a preacher preaching about salvation and he doesn't have much competition.

Can the Master Use You?

Moses had lived for forty years in the Court of Pharaoh being filled with the wisdom and the ways of the world. Then the Lord decided that He could use Moses, but Hecouldn'tuse him like he was. So He put him in a wilderness and for forty years He emptied him and when Moses was eighty, he was ready for his "work" which was to lead the Jews out of physical and spiritual slavery.

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Aren't our lives like that? Most of us have spent the majority of our time getting filled, right up to the brim, with the world, and today we encounter ourselves in our abundance, our worldly wisdom and our accomplishment — but — tragic but true — the Lord can't use us.

What is the matter? All these fine Christians that the Lord can't use. Why, they're filled up. Their time is filled up. So are their minds and their hearts and their whole lives. The claptrap of the world has absorbed them.

What is the answer then? See 91st Psalm — "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." We just need to do a little emptying, like the Lord did to Moses, and to do it we must get into the secret places of life.

Remember the ocean is rough on top but calm underneath. So is life and if the Christian will get below life's surface then introspection will begin and emptying will follow. Then the Lord can use us.

Remember, if you fail to do your Christian "work" then it will never be done. No one else can do it for you for they have a job of their own to do.

—R.LeC.

LETTERS

WHO WILL TEACH US?

Meridian, Miss.

Dear Editor:

The problem that now confronts us as individuals and congregations since the meeting of the General Assembly is, who shall be our teachers? Who will instruct our children, our young people, and our adults?

The Board of Christian Education has gone on record as advocating a gradual elimination of the segregation pattern in society, pointing out the injustices in it, while at the same time agreeing to be tolerant and considerate of the viewpoint of those who in all earnestness differ from them.

There is no indication that they will bring attention to the injustices, hardships, bitterness that follow in the wake of enforced integration. They will express themselves, in other words, in the literature on subjects where our Lord Jesus Christ was silent and which he left to the private conscience of individuals. They will give only one opinion.

I presume that their viewpoint would be right if God had not made different races, with differing heritages, varying standards of conduct, and who themselves have developed diverse moral principles. Again, if all members of all races were Christians and perfect ones, each would respect the heritage of the other, and each would be free to follow his differing interests which in the end would make a wholesome contribution to the whole. But such is not the case, and after what many have seen happening where enforced integration of races has been brought upon people—some of us, or shall I say the vast majority of us, see greater injustices there. To support a course that very plainly causes more unrest and injustice in the social framework could hardly be called Christian.

Again, when some are called upon to write materials for the study of our people, both inside the church and out of it, who are beligerent toward some of the plain teachings of our Confession of Faith, and to belittle what is believed among us, it is right to ask again, who will be our teachers?

We are warned to refuse and resist false prophets and teachers while at the same time being assured that they will certainly arise amongst us.

Thank God our elders still have the authority to determine who the teachers in the local churches shall be, and what materials they shall study so long as they are in accord with the Confession of Faith. It is to be hoped that they will perform this duty.

It is my belief that there is a growing concern at the grass roots of our church for better materials, for instructors in the word of God who do not attempt to put a halo around their political opinions and foist them off as the holy word of God, teaching for doctrines the opinions of men, and a desire for something substantial to be taught which all the peoples will recognize as stronger than the sands of opinion and fading value.

IT IS THE DUTY OF OUR ELDERS TO LOOK FOR SUCH MATERIALS, if they must find them, outside our own publications. If they cannot be found it is our duty to produce them.

R. D. Littleton
Bay Street Presbyterian Church



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LESSON FOR SEPTEMBER 21

By THE REV. J. KENTON PARKER

Justice For People In Need

Background Scripture: Deuteronomy 15:7-11; 24:19-21; Isaiah 58:4-12; Matthew 9:35,36; Luke 4:14-22; Hebrews 13:1-3; I John 3:11-24.

Devotional Reading: Isaiah 42:1-9

We live in a very needy world. All this need is the direct or indirect result of sin. Sin brought death with all the consequences which come from death. Disobedience brought us into an estate of sin and misery. God, however, did not leave us in our time of need, but provided a Redeemer, even the Lord Jesus Christ. We have seen how He met all the needs of sinful men. He came not to be ministered unto, but to minister and give His life a ransom for many. He set us an example that we should follow His steps.

A beautiful description of this loving ministry of our Lord is given us in our Devotional Reading. The Messiah was to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. Sin has made prisoners of us all. Jesus came to set men free. Sin has blinded men; Jesus came to give light. A great Light came into a very dark world when He came; the Light of the world is Jesus.

I. *The Poor*: Deuteronomy 15:7-11; 24:19-21.

God was very careful to provide help for the poor. Each seventh year was a "year of release" when debts were cancelled and the temptation would be to not be willing to help the poor when this year of release was near. Moses warns them to lend him sufficient for his need even though he might not be paid back. "For the poor shall never cease out of the land; therefore I command thee saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in the land." These are good verses to remember when we are having our drives to provide funds for the poor. We should not feel that it is a burden but an opportunity. We do it today in a better organized form than in other days. Remember, he that giveth to the poor, lendeth to the Lord. In our abundance let us lend all we can to the One who has given us all we have.

In Deuteronomy 24:19-21 we have a beautiful provision for certain cases and we always think of Ruth as she gleaned in the harvest field of Boaz, the wealthy farmer. "When thou cuttest down thine harvest in thy field and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless and for the widow." And in the same way they were not to gather all their olives or grapes. This was a very simple and beautiful provision to meet the needs of a simple agricultural people, and we would have to change our methods, of course, today. The principle remains, however. Let us practice it in our more complex state of society. Two things stand out: (1) the poor must help themselves and be willing to glean even as Ruth who worked hard to gather the barley and wheat. She did not expect Boaz just to give her a "hand out" without any work on her part. (2) The rich must be generous, even as Boaz was, and instructed his reapers to make it easier on Ruth by letting some handfuls drop on purpose. There are two sides to welfare work. The poor must be willing to do all they can, and the rich are to feel their responsibility and also their privilege of helping generously. If we read the story of Ruth and Boaz we will learn a fine lesson about helping the poor. We help them and they help themselves by doing their part.

Of course, there are many who are sick or injured and cannot help themselves. These belong in a separate class and deserve all our compassion and generous help.

II. *Real Fasting*: Isaiah 58:4-12.

It is easy for fasting to become a mere form. We pretend to give up something, but we usually end up by substituting something else, perhaps what we like and enjoy. We stop eating pork and eat fish or some other meat.

Isaiah describes the fast that pleases God. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy

house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? What a blessing would come from such fasting! Lent, and other periods of fasting would mean, I am sure, a real revival of what James calls "pure religion."

III. *Jesus' Ministry*: Matthew 9:35,36.

There are several of these "summaries" of the work of Jesus. His ministry was one of teaching, preaching, and healing. He came as a Great Teacher to reveal the Father; as a Great Preacher, to proclaim the Coming Kingdom; as the Great Physician of body and soul. In these three ways He met the needs of the people of His time and of all time. The people were as helpless as sheep without a shepherd and He came to be their Shepherd doing for them just what a shepherd does for his sheep. He healed them; He led them; He fed them; He protected them; He laid down His life for the sheep.

IV. *Jesus' Own Description of His Ministry*: Luke 4:14-22.

He preached in the synagogues and here at Nazareth, taking His text from Isaiah 61:1, He outlines His Program, and what a blessed program it is! Let us notice some of the parts. (1) To preach the gospel to the poor. Philosophers and scholars often neglect and even despise the poor. Not so with the Great Teacher of Nazareth. The poor are very precious in His sight! (2) He hath sent me to heal the broken-hearted. How many millions of broken-hearted people have been healed by the Man of Sorrows! His own heart was broken in order that our hearts might be healed. The world is full of people whose hearts are broken. What a ministry to heal such hearts! (3) To preach deliverance to the captives — captives of sin and Satan! He that commits sin is the slave of sin and Jesus is the Great Emancipator. If the Son shall make you free, ye shall be free indeed. Will you not let Him set you free from the bondage of sin and death? (4) Recovering of sight to the blind. Sin has completely blinded the eyes of the soul. Men grovel in darkness. Jesus healed so many blind men. He not only opened their physical eyes; He opened the eyes of their souls so that they could see Him and all the beauties and joys of a new life in Him. (5) To set at liberty them that are bruised. Today our hospitals are full of bruised and broken bodies of men and women crushed by automobiles. There are bruised souls as well. (6) To preach the acceptable year of the Lord. The "Good News" that all can be saved in Him. What a Program this was! The church is to preach the same blessed gospel, the good news that Jesus proclaimed from the pulpit at Nazareth nearly 2000 years ago. Are we carrying out His Program of Preaching?

V. *Remember those in Bonds*: Hebrews 13:1-3.

This is one of the reasons I believe that Paul wrote Hebrews. How natural for the man who was "the prisoner of the Lord" to say, "Remember them that are in bonds" and they that are evil entreated. Paul spent a large part of his time in prison suffering persecution for the cause of Christ. He could sympathize with other prisoners. In its broader application it would make us remember to help all who are captives of sin. But our sympathy should not go out to those who are persecuted for the sake of Christ. Brotherly love should make us think of them.

VI. *Love One Another*: I John 3:11-24.

All our Christian conduct comes back finally to LOVE; it is the common denominator. It is not altogether a question of justice; love makes us do what justice tells us to do. The two paths of hate and love separated when Cain slew his brother. We know we have passed from death to life because we love the brethren. This is sure evidence of being a child of God.

God so loved us that He laid down His life for us. We ought to have the same kind of love for one another. This love will express itself in *deeds,* not merely words. It is easy to say "I love you," but it is entirely another matter to prove it. One of the best ways of proving our love is by helping those in need. We say we are sorry for a man who has lost his home by fire. We prove it when we give him aid to rebuild that home.

If we have the spirit of Christian Love we will be eager to do all we can to help those in need. It will not be a question of mere justice. We will get a joy and satisfaction out of ministering to people even as Jesus, "for the joy that was set before Him," gave Himself in loving service and sacrifice. In all things He is our example. We are to follow in His steps.

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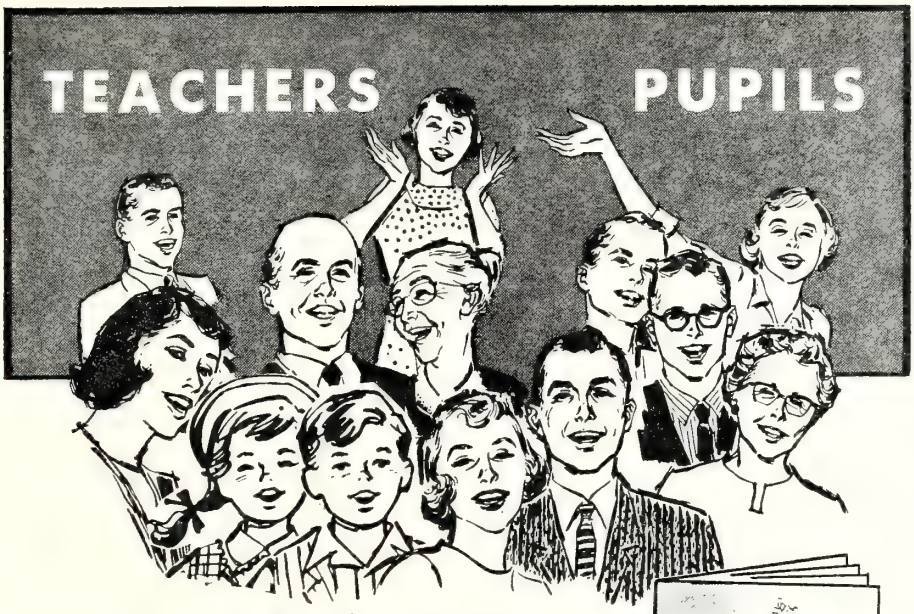
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CHILDRENS Page



Watch Care

Before God made kittens He created a mother cat and showed her how to care for her kittens. If they strayed away she picked them up and brought them back to safety. Before God made little chicks He created a mother hen to feed them and to cover them with her feathers and keep them warm and safe from hawks. Before God made little children He created their parents to care for them and train them so they could be healthy and grow up strong and useful; best of all, so they could learn from their parents to know the Heavenly Father and the Lord Jesus and live their lives for Him. Jesus loves children, and told the disciples to let them come to Him. He took them in His arms and blessed them. Aren't you glad you are a little child, and not a kitten nor a chick! (matt. 28:37) G.

YOUTH PROGRAM FOR SEPTEMBER 21

By THE REV. B. HOYT EVANS

Recreation Without Money

Scripture: Romans 12

Suggested Hymns:
"Jesus, Thou Joy of Loving Hearts"
"Rejoice, Ye Pure in Heart"
"He Leadeth Me"

Suggestion to Program Leader:

(This is the kind of program which needs to be followed up. In the program you will be discussing ideas concerning inexpensive recreation. The discussion will not be worth much unless you make definite plans to put the ideas to work. If you have in your church or community a person who is an authority on wholesome recreation, you will want to seek the help of that person. You can ask him or her to speak to your group as a part of this program, or else, to meet with you at a later time as you make specific plans for a party. You may want to go even farther than planning a party and set up a recreation schedule for your young people. If you decide to try for an extended recreational program, you should discuss the matter with the Session and secure their permission. If you do not already have a fellowship committee or commission in your group, you may want to select one which can take this whole idea under study.)

Program Leader's Introduction:

"All work and no play makes Jack a dull boy." That statement is trite but true. In order to be our best and to do our best work, we need some recreation. God certainly wants us to be and do our best. We can assume from these two facts that recreation is in harmony with the will of God for His people. The Lord Jesus Christ took part in the kind of fellowship activities which we recognize as recreation. There is ample indication in the Bible that the Lord approves of recreation for His people.

While recreation is undeniably important, it is increasingly expensive. The recreation business is of major commercial importance. Whole areas of our nation depend almost altogether on recreation seekers for their livelihood. Hotels, resorts, transportation companies, and manufacturers cater to vacationers. Appealing advertisements advise us to take an expensive vacation, and spend the rest of the year paying for it in "easy payments." Even when we stay at home and go about our normal life, the cost of recreation takes a large share of our budget, perhaps larger than we realize. We do not want to leave the impression that it is sinful to spend money for recreation. It is not. It is possible, however, to spend too much and to spend needlessly. One of the purposes of this program is to show us that it is possible to have real, wholesome fun without spending any money.

First Speaker:

As the program leader has just indicated, money and recreation are almost synonymous terms in the minds of many people. To those who are accustomed to thinking in this way the idea of having good recreation without money is an impossibility. We are living in a time of prosperity when people can afford to spend more money in this way than ever before, and many who cannot afford it, spend it anyhow. There have been times when there was not enough money in many families for adequate food and clothing. What was done about recreation then? When there was no money, people found ways of wholesome recreation which required no money. If we can rediscover some of these homemade, inexpensive means of recreation, we shall find them satisfying in more ways than one.

Other nations accuse the American people of being materialistic. One of the reasons we have this charge brought against us is our insistence on buying recreation with money instead of working it out for ourselves. It just may be that many of us feel that we cannot have fun without spending money. If this is our idea, maybe we are too materialistic. A program of recreation without money would prove to others and ourselves that money is not of the greatest importance to us.

Second Speaker:

Entertainment has its place in recreation, but a recreation program made up altogether of entertainment would be very one-sided. Much of the entertainment we buy with money is of the entertainment variety. It is fun to watch other people perform, but it is often more fun and more wholesome to do the things ourselves. It is enjoyable to watch a ball game, but it is very likely that the players get more enjoyment than the spectators. Active partici-

pation in recreation does something for our self respect that being a spectator does not. There is something about the give and take of participation that develops our personalities and enables us to establish lasting friendships.

It is true that it costs money to participate in many recreational activities, but there are many that can be engaged in quite inexpensively. There are games which require no equipment at all, and there are others in which the necessary equipment can be made without going to great expense. The provision of the equipment can itself be real fun. The game and fun books which are available in many church libraries and in all public libraries give almost endless ideas for inexpensive games and activities.

Program Leader:

(At this point ask the young people for suggestions of recreational activities in which your group could engage which would cost little if any money. List the suggestions as they offer them. Consider planning a party for which no money would be spent.)

Close the meeting with prayer asking the Lord to guide you in your recreational life so that it will be helpful to you and honoring to Him.

Say, Teenagers,—

By Wade C. Smith

Teenagers, my boyhood home town was Rome, Georgia, by which flowed the Oostanaula River, a small stream, navigable only about 35 miles and by boats of small draught. A little steamboat, sailing under the name of "The Etowah Bill," plied back and forth upon that shoaly river, carrying freight and passengers. It was one of my dreams to take a ride on it, and one day, to my great delight, I found myself a passenger for the round trip, - actually to spend three days and two nights on the boat. One incident I shall never forget. A very shoaly place in the river afforded a channel only a few inches wider than the boat itself, the current dangerous and swift between threatening rocks. The old style paddle wheel at the stern could not possibly push the boat up through the swift current, and even if it could, no pilot could hold her stem true to the middle; variation of a few inches would surely wreck the boat. Intently I watched Captain Coulter's method, as he shouted his commands to the deck-hands. Pausing in the calmer water just below the rushing channel, he sent two men in a skiff with a light line to the right-hand shore; then upward along the bank they made their way to a great live oak, standing like Gibraltar on a projecting point in a sharp bend of the river, above the rapids. A heavy rope was then attached to the line and the two men pulled it to the tree and wrapped and tied it securely. On the boat end the rope was made fast to the capstan, and when a group of deck-hands began winding and the rope came taut, the nose of "The Etowah Bill" headed straight toward the big tree, which also lined the boat slowly but accurately through the channel, with about six inches on either side for margin. Gradually, inch by inch, but surely and safely, the little steamer negotiated that difficult and treacherous passage; and in due time was sailing the upper waters.

Teenagers, that's Purpose. Purpose is a cable line. One end is rooted down in your heart; the other end is made fast yonder to some big fine thing on the upper level. If you are true to your purpose, you lay hold upon the cable and pull; and just so surely as you keep hold and keep pulling, you reach the higher waters. The great lives of history have been those animated and driven forward by some deep-rooted, high-flown imperishable purpose. "Daniel purposed in his heart." With prayer he nourished his purpose and with consummate tact and persistence he achieved it. Daniel lived a captive, through the reigns of three kings in Babylon, over a period of approximately seventy years, surrounded by every subtle temptation that might be devised to wrench a fellow from his moorings of conviction and principle; but by his steadfastness to his purpose he broke through the barriers of racial prejudice and heathen idolatry to a position of high authority, and caused each one of those heathen monarchs to proclaim the God of Israel as King of kings, and God above all gods supreme. Can you beat it, teenagers? That's Purpose!

It would be interesting to know if you have a purpose—a life Purpose, - and what that purpose is. You don't have to have a *bad* purpose to go on the rocks. The little "Etowah Bill" could with perfectly good intent have bravely pushed her nose up the channel, but she would surely have been wrecked, - *without the line.* The meanest criminal in your city jail did not get his start in a bad purpose; it was in *purposelessness!* It is the purposeless fellow - the drifter - who is an easy prey to the devil. The fellow who takes a drink, saying he will "try anything *once*" - that's the boy who ultimately suffers defeat.

Once more: any fellow, no matter how poor, how crippled, how handicapped, can have a *high purpose,* - the very highest - the sky only is the limit. That is, if he is willing to follow Daniel's program; and don't fail to note that prayer was a big part of it. Purpose is linked with Power by Prayer. That is the unconquerable combination. Read the first six chapters of the Book of Daniel and watch for it. Purpose, Prayer, Power. These three are yours. Lay hold. Daniel 1:1-21.



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NEWS of CHURCHES around the World

ALABAMA

Birmingham — Mrs. Josephine Raney Sykes, 60, died at Birmingham, Ala., August 15, 1958. Funeral was held August 17th at Second Presbyterian Church of which she was a member and her late husband, The Rev. Bernard A. Sykes, was Pastor for 14 years until his death April 17, 1958. Interment was in Elmwood Cemetery, Dr. Alexander Henry and Rev. K. J. Morgan officiating. A brother and sister survive.

MISSISSIPPI

Jackson — The governor of Mississippi, Hon. J. P. Coleman, will be the speaker for the convocation on Sept. 11 which officially opens the seventy-fifth anniversary term at Belhaven College.

Governor Coleman currently is serving his first term as governor of the state. He first attained national political prominence when he led the successful fight to seat the Mississippi delegation in the Democratic Convention of 1952, Chicago. He has since appeared on several national network television programs and has been widely quoted in the nation's press.

Before his election as governor, Coleman served as attorney general. He also was a justice on the state supreme court bench and was a circuit judge.

A prominent Baptist layman, Coleman has been a deacon in the church since he was 22 years old.

STATED CLERKS' ASSOCIATION

The Stated Clerks Association of the Presbyterian Church, U. S., held its annual meeting at Montreat, N. C., August 13 and 14, with the President, Dr. Harold J. Dudley, Stated Clerk of the Synod of North Carolina, presiding. 55 Clerks of Presbytery were present and 6 Clerks of Synod.

Reports of Special Committees on Forms for Reports to Synod and on Presbytery Basic Rules and Procedure were received as information. The high-light of the meeting was a discussion of the Proposed Revision of the Book of Church Order led by Dr. E. C. Scott, Stated Clerk of the Assembly.

The second morning Dr. Thomas H. Spence, Curator of the Historical Foundation, spoke on the methods and value of the Preservation of Ecclesiastical Records. A workshop for experienced Clerks was conducted by Dr. Scott, and a workshop for inexperienced Clerks was conducted by Dr. Archie C. Smith, Assistant to the Stated Clerk.

New Officers are: President, Rev. R. C. Pooley, Jr., Stated Clerk of Cherokee Presbytery, Ga.;

Vice-President, Rev. E. F. Thompson, Stated Clerk of Concord Presbytery, N. C.; Secretary-Treasurer, Rev. J. R. Woods, Stated Clerk of Pee Dee Presbytery, S. C.

The 1959 meeting of the Association will be held at Montreat on the closing day of the Church Extension Conference.

Missionary News

AFRICA (CONGO MISSION)—

Dr. and Mrs. Tinsley Smith and son arrived in the United States in late July for a regular furlough year.

Dr. Smith, who considers Denver, Colorado, home, is a graduate of the University of Colorado and the University's Medical School. Mrs. Smith is the former Miss Catherine Minter of Austin, Tex. She received her education from Texas Presbyterian College, the University of Texas, and Johns Hopkins School of Nursing.

Dr. and Mrs. Smith have one son, Gordon, who enters Austin College this fall. During the furlough the Smiths will make their home at Mission Ranch in Austin, Tex.

Mr. and Mrs. Rob Roy Robertson and family of the Congo Mission are in this country on regular furlough, having arrived in mid-August.

Mr. Robertson, of Chattanooga, Tenn., received his education at the University of Chattanooga, the University of California and Columbia University. His wife is the former Elizabeth Clarke of Due West, S. C. She studied at Erskine College, Columbia Seminary and Columbia University.

The Robertsons are members of the Central Presbyterian Church in Chattanooga. During furlough they will make their home in that city with their four children.

Mr. and Mrs. John S. Vass and family arrived in late July for furlough year.

Mr. Vass is a native of Germantown, Tenn., but considers Chattanooga his home. He is married to the former Helen Fryar of Chattanooga, and they are members of the St. Elmo Presbyterian Church of that city. They will make Chattanooga their home this year. The Vasses have three children.

The Rev. and Mrs. Joseph Spooner arrived in the United States in July for furlough.

He is a native of Junction City. He studied at Arkansas College and Columbia Seminary. His wife is the former Maxine Westmoreland of Sidney, Ark. She attended Arkansas College and is a member of Scotland Presbyterian Church in Junction City.

The Spooners have six children. Sidney, Ark., will be their home during this year.

Mr. and Mrs. Garland Goodrum who arrived in late July for furlough will be at home in Austin, Tex.

Mr. Goodrum is a native of Houston, Tex., and married the former Eleanor McDaniel of Houston. Both are graduates of Austin College and members of the Third Presbyterian Church of Houston. The Goodrums have five children.

The Rev. and Mrs. W. F. McElroy, Jr., and their three children arrived in the States on July 28.

Mr. McElroy was born in Congo, the son of missionary parents. He studied at Westminster College, Austin College and Austin Seminary. His wife is the former Kathryn Patton of Austin, Tex. She is a graduate of Southeast Texas Teachers' College, and a member of the Donna, Tex., Presbyterian Church. They will make Montreat, N. C., their headquarters during this furlough year.

Miss Lucienne Delforge of Congo arrived July 22 for furlough in the States.

She is a native of Belgium and received her education in that country. While in the United States this year she will make her home at Mission Court in Richmond, Va.

Miss Elizabeth Miller arrived in late August for furlough. She will make her home in Richmond, Virginia.

She is a native of Pennsylvania, and a graduate of Johns Hopkins Nursing School. Her church membership is in Oakhurst Presbyterian Church of Decatur, Georgia.

Dr. and Mrs. Sandy Marks and their daughter are scheduled to arrive in this country in late August. They will make their home in Mission Court in Richmond, Va., during this regular furlough.

They consider Washington, N. C., home. He studied at Davidson College, Atlanta Southern Dental College, and Northwestern University.

Mrs. Marks graduated from the Medical College of Virginia and took post graduate work at the Morristown Memorial Hospital in Morristown, N. J. Dr. and Mrs. Marks are members of the First Presbyterian Church in Wilmington, N. C.

Their two sons have been in the United States attending college.

Returning to Congo to take up their missionary duties once more are the Rev. and Mrs. L. A. McMurray, and Mrs. J. Franklin Watt, who have completed a furlough year in this country. The McMurrays sailed in late July, and the Watts are scheduled to depart in mid-September.

TAIWAN MISSION—

The Rev. and Mrs. William F. Junkin, Jr., and family of our Taiwan mission arrived in July for furlough in this country. They are at present making their home in Montreat, N. C., with their three children.

Mr. Junkin was born in China, the son of missionaries of our Church there. He is a graduate of Hampden-Sydney College and Union Seminary in Richmond. His wife is the former Jessie McElroy of Richmond. She studied at Bob Jones University and the University of Richmond. She is a member of the Ginter Park Presbyterian Church in Richmond.

Dr. and Mrs. Joseph Wilkerson and their four children will be at home in Oteen, N. C., this year, having arrived in the States in mid-July for furlough.

Dr. Wilkerson is a graduate of Maryville College and studied at the University of Virginia. He is a member of the First Presbyterian Church in Durham, N. C. His wife is the former Estelle Isenhour of Woodleaf, N. C. She is a member of the Unity Presbyterian Church of Woodleaf. She studied at Montreat College and received her B.S. degree in nursing at the University of Virginia Hospital School of Nursing.

Miss Lillian Wells of Taiwan Mission left the field in late July to return to this country for furlough.

She is from Morristown, Tenn., and will make that city her home while here. She received her education at Southern Presbyterian College, the Conservatory of Music in Red Springs, N. C., and Bible Teachers' Training School in New York City.

Returning to Taiwan after a year's furlough in this country will be Miss Nettie DuBose Junkin, Mrs. O. V. Armstrong and Miss Frances Stribling.

Miss Junkin left in early August, and both Miss Stribling and Mrs. Armstrong sailed on August 16.

BRAZIL MISSION—

Miss Ann Pipkin of our Brazil Mission arrived in the States in late July for furlough. Upon her arrival she went directly to her home town, Antlers, Okla.

She is a graduate of Southeastern College, and Assembly's Training School. She is a member of the First Presbyterian Church in San Angelo, Tex.

JAPAN MISSION—

Miss Susan Currell arrived in California in mid-July to begin her furlough year. She spent some time in California before proceeding to Black Mountain, N. C., where she will make her headquarters during furlough year.

She is a member of the Black Mountain Presbyterian Church. She received her education at Lewisburg Seminary in West Virginia, and at the Assembly's Training School.

Dr. and Mrs. Ovid Bush and family arrived in the States on August 14. They will make their home in Mission Haven in Decatur, Ga., during furlough year.

Dr. Bush is a native of Atlanta, Ga. He received his education at Marion Military Institute, the University of Georgia, and the University of Georgia School of Medicine.

Mrs. Bush is the former Florence Callahan of Atlanta. She studied at the University of Georgia and the University of North Carolina. Both she and her husband are members of the First Presbyterian Church in Augusta, Ga. They have three children.

Miss Nell Swanson, who arrived July 11 for furlough in this country, will be at her home in Columbus, Ga., during this year.

She is from Columbus, but is a member of the North Avenue Presbyterian Church in Atlanta. She received her R.N. degree from the Crawford W. Long School of Nursing in Atlanta, Ga. She also had one year's study at the Assembly's Training School.

Returning to Japan after furlough year in the United States are the Rev. and Mrs. Lardner W. Moore, the Rev. and Mrs. Donnell McCall, Miss Juanita Connell, and the Rev. and Mrs. Lewis H. Lancaster, Jr. The Moores sailed on August 16. The McCalls left on August 1. Miss Connell is scheduled to depart on August 29, and the Lancasters plan to sail on September 20.

KOREA MISSION—

Miss Cora Wayland arrived in the United States in June for her regular furlough, and is now at Fort Mill, S. C.

Miss Wayland is a graduate of Queens College and is a member of the Wilmore Presbyterian Church in Charlotte, N. C.

Mrs. James I. Paisley arrived in early July. She will have headquarters in Lake City, S. C. She is a native of Arkansas, and a graduate of Central College in Conway, Ark.

The Rev. and Mrs. John E. Talmage are making their home at Mission Haven in Decatur, Ga., having arrived here in early July for regular furlough.

Mr. Talmage was born in Korea, the son of the the Rev. and Mrs. J. V. N. Talmage who served for many years as missionaries in Korea. He is a graduate of Maryville College and Columbia Seminary.

His wife is the former Roslin Arnold of Decatur, Ga. She studied at Crichton's Business College and Agnes Scott College. The Talmages have three sons.

After their furlough year in this country, the following missionaries are returning to the field in Korea:

The Rev. and Mrs. George Thompson Brown, and the Rev. and Mrs. Keith Crim. Both couples are scheduled to depart on September 10.

MEXICO—

Mr. and Mrs. Dale Douglas of our Mexico Mission announce the arrival of a son, Dallas Merle, born July 26 in Mexico City.

Mr. Douglas is a native of Emmett, Idaho. He studied at the University of Idaho, Berkeley Baptist Divinity School and Austin Presbyterian Theological Seminary. He and his wife are members of the University Presbyterian Church in Austin, Texas.

Mrs. Douglas is the former Phyllis Reynolds of Emmett, Idaho. She is a graduate of St. Lukes Hospital and School of Nursing.

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LESSON 10: A SERVING CHURCH

THE LESSON IN OUTLINE

Introduction

I. Christ — the Example of Service — Mark 10:35-45; Phil. 2:5-11.

II. Christ — the Motive for Serving — Col. 3:1, 17, 23-4; Eph. 4:5-8.

III. Examples of Service
A. Dorcas — Acts 9:36-42
B. Aquila and Priscilla — Acts 18:1-4, 24-28
C. Timothy Phil. 2:19-22; II Tim. 1:5; 3:14-17.

Introduction

Since Jesus came not to be ministered unto but to minister, it is only fitting that the Church which bears His Name should be a serving Church. In this lesson we shall examine the serving aspect of the Church's life

I. *Christ — the Example of Service* — Mark 10:35-45; Phil. 2:5-11.

Second only to His office as Saviour is Christ's example to the Church. In Mark 10:35-45 we have a case in which He sets His own example before the disciples as that which they should seek to follow in their Christian lives. The passage opens with the request by James and John for the places of honor in the Kingdom. Jesus answers with a most searching question. Are they able to drink of the cup which He must drink and be baptized with His baptism? These disciples, not fully aware of what He meant, affirmed their ability to do this. Jesus, graciously, instead of rebuking them for their presumption, indicates that they would actually follow Him. But as to the matter of reward, it is not His place to promise this at this time.

The other disciples became quite indignant over this request and voiced their discontent. This gave Jesus the opportunity to expound the basic principle of Christian living and rewards. It is opposite to the world's principle. Those of the world are self-seeking, and having gained position, proceed to abuse their rank by lording it over others. The Christian, on the other hand, is not to seek his own, but the good of others. For truly the way to reward by God is in service to Him. "Whosoever would become great among you shall be servant of all" (Mark 10:43-44). He then reenforces this teaching with His own example. "For the Son of Man also came not to be ministered unto, but to minister, and to give His life a ransom for many" (vs. 45).

Stop to consider the depth of this familiar saying. The very purpose of the incarnation of our Lord was that He might serve others. He came for the purpose of ministering, of serving. And this service culminated in that greatest of all acts of self-forgetting, namely, His giving of His own innocent life as a ransom for many sinners. Consider the pure holiness of the Christ and the vile sinfulness of men, and then see His dying as the act of service *par excellence*. It is just this example that Jesus sets before us for our imitation in lives of service.

We should note two particular implications that can be drawn from His example for our service. First, His service was primarily directed to God. This is not to say that He did not come to serve mankind. His incarnation was that He might minister to our needs, and in particular that He might "give His life a ransom for many." But this service to men was itself in obedience to God, and thus God-centered rather than man-centered. Jesus clearly states this in the following words, "For I am come down from heaven, not to do mine own will, but the will of Him that sent me" (John 6:38).

Thus, as we think of the serving Church, we must keep in mind that this service is to be primarily God-centered and not man-centered. This should remind us of the necessity of constantly examining God's Word to see how He would have us to serve Him. See John 12:26 where Jesus points out that true serving of Himself must be serving of God.

A second implication that comes to us from the example of Christ's service is that there are no limits that we can set upon our service. This may best be seen when we remember the nature of the incarnation. Jesus Christ was eternally and always very God of very God, and in the incarnation He condescended to the concealing of His glory by taking upon Himself the essence and nature of a man, thus becoming in fact a servant. And not only did He take the form of a servant, but He also served by obeying the law, even to the paying of the

penalty for law breakers, though He Himself was without sin. In other words, He set for us the example of infinite sacrifice in His service. Can we withhold ourselves at any point in our service to our Lord? See Phil. 2:5-11 where Paul gives us a magnificent treatment of the incarnation and work of Christ in connection with a call to service. We are called upon to imitate the incarnation, which means that there can be no limits on our service to our Lord.

II. *Christ — our Motive for Serving* — Col. 3:1, 17, 23-24; Eph. 4:5-8.

Not only is Christ the example, but He is also our motive for serving. That is, it is because it is the Living Christ with whom we are united in the Church that we should want to serve Him. "If then ye were raised together with Christ, seek the things that are above . . . " (Col. 3:1a). One of the most inclusive exhortations to be found regarding our lives is Col. 3:17 where all is to be done in His name and in thanks to God. "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him."

In this epistle Paul has been setting forth the pre-eminence of Christ in all things (See Col. 1:17-18). He is proclaimed as "all and in all" (Col. 3:11). This being true both of creation and of the Church, then it is only proper that the Apostle should set Him forth as the object of all our words and deeds. All is to be done in His Name and to His glory, because He is Lord of all.

He applies the fact of Christ's lordship in the exhortation to servants to serve their masters as though they served the Lord, "ye serve the Lord Christ" (Col. 3:24). What Paul says of servants should be true of all Christians in their service to their Lord. We should live and serve "heartily as unto the Lord, and not unto men; knowing that from the Lord ye shall receive the recompence of inheritance; ye serve the Lord" (Col. 3:23-24). In a parallel passage in Ephesians 4:5-8 the Apostle gives a similar exhortation to the servants, but then indicates that we all should serve as unto the Lord, whether bond or free. In other words, because it is the Living Lord that we serve, we should seek to serve Him wholeheartedly and without reserve in everything that we say or do.

III. *Examples of Service*

A. Dorcas — Acts 9:36-42.

Other than the example of Christ Himself, the New Testament is full of examples of the service of early Christians. Dorcas or Tabitha of Joppa was characterized as a woman "full of good works and almsdeeds which she did" (Acts

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9:36b). Could that description be given of us today?

B. Aquila and Priscilla - Acts 18:1-4, 24-28.

Aquila and Priscilla are two of the early Christians, who were of great service in the Church, especially to the Apostle Paul. He first met them on his first trip to Corinth. Being of the same trade, tent making, he dwelt and labored with them. We do not know when they were converted. Some feel that they were exiled from Rome by Claudius because they and other Jews had been debating over whether Jesus of Nazareth was the Christ or not. If so, then they may have been converted even before Paul met them. At any rate, they served with Paul in Corinth for a year and a half. When he left Corinth, they went with him to Ephesus, where they remained. Here they had the opportunity of serving in a most effective way of bringing to Apollos, that eloquent preacher from Alexandria, instruction concerning the fact that Jesus was the Christ. It is significant to see how they undertook their assistance of Apollos. It was not done in any way to embarrass him, but by taking him to themselves and instructing him.

C. Timothy - Phil. 2:19-22; II Tim. 1:5; 3:14-17

Timothy is first mentioned in Acts 16:1-3 when he joined Paul on his second missionary journey, as he passed through Timothy's home town, Lystra. Later Paul was to refer to the faithful service of this young man. It may be that his introduction to the Christian faith was the first visit of Paul to Lystra, when he and Barnabas refused the worship of the people, and he was later stoned. Certainly this example of Paul's self-sacrifice was known to Timothy, and no doubt it was influential in his own life of Christian service.

Paul in Phil. 2:19-22, refers to Timothy as one who was ready and willing to serve. "I have no man likeminded, who will truly care for your state" (Phil. 2:20). Others would seek their own desires, but he was one who would seek to serve His Lord. He has already demonstrated this in his faithful service to Paul (vs. 22).

It is significant to observe the place where Timothy learned of God, and of how he ought to live. It was primarily from his home. His grandmother and his mother had instilled the faith in him (II Tim. 1:5). They in turn had relied upon the final source of authority, namely, God's Word, which they carefully taught Timothy (II Tim. 3:14-17). We may see in this the importance of parental training. But it must be remembered that we are not to make ourselves the final reference point in the instruction of our children. Rather, our own lives and teaching should be God-oriented, so that we truly teach the chief end of man to be to glorify God and to enjoy Him forever. This orientation comes only from a study of and application of God's Word to our own lives.

As we conclude this study of the serving Church, let us again remember that our chief example is the Lord Jesus Christ, and that He is the ultimate motive for giving our lives in service to God. When we truly realize the significance of His work for us, then we can "serve the Lord with gladness" (Ps. 100:2).

The Bible in the 49th State

The name Alaska comes from the Aleut word Aley-ek-aha, which is said to mean "The Great Country". This territory, recently admitted to statehood, in which many Eskimo Indian dialects are spoken, has long been aware of the Bible.

Scriptures first came to Alaska when Empress Catherine of Russia sent church missionaries to "her American colony" in 1796. Selections from Matthew, Luke and the Acts were translated, printed on a Moscow press in 1840 and distributed among the natives on Kodiak Island under the supervision of Bishop Ivan Veniaminoff.

Years after the purchase of Alaska, Dr. Sheldon Jackson, Presbyterian missionary to the "far Northwest" established the first Christian mission in Wrangell for the natives. Jackson, realizing Alaska's missionary need, personally appealed to other major church denominations to send their missionaries to help take the Gospel to this needy field.

With the growth of the nation the need for Scriptures increased. Protestant churches and missions turned to the American Bible Society for Bibles, New Testaments and Scripture Portions. While the Bible Society was recognized as an unfailing source for Scriptures, its work was not officially organized in Alaska until 1926. During that year this territory was added to the states coming under the supervision of its secretary with headquarters in California.

Not only has the Society supplied printed Scriptures but it has published a number of the Eskimo dialects that have been translated by the missionaries working among the people there.

In a Presbyterian mission field, 300 miles above the Arctic Circle on the very northern point of Alaska, lives Roy Almaogak, a native preacher, who translated the Gospel of Mark and the Epistle to the Romans for his own people in the Eskimo Point Barrow dialect. There are 1200 people in his community, of whom 700 are church members, and about 800 who can read. When he was sent to this country to spend a year "out" in special study and language work, he brought to the Bible Society his translation of the Gospel of Mark, the first book in this dialect. This was printed by the Society and followed by the Epistle to the Romans.

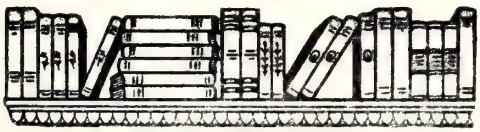
At the conclusion of an Eskimo service in Fairbanks, conducted in the northern Eskimo dialect,

where the Society's secretary was speaking, the interpreter said to him: "Tell the Christians down in the States that we are grateful for the Gospel of St. Mark and the book of Romans in our own dialect, but when are they going to give us the Life of Christ by St. Matthew, St. Luke and St. John?"

Among the Kuskokwim Indians this question is already answered. The entire New Testament for 6,000 of these natives has been translated by a Moravian missionary, the Rev. Ferdinand Drebert. Publication of the book was done by the American Bible Society and the first copy flown to Alaska for the annual convocation of Christians there. "Kuyana" (Thank you) wrote Moravian leaders from Bethel to the Bible Society for the Testament, for which they had been waiting so long.

A missionary from the Friends' Church in Kotzebuc wrote the Society: "Pauline, an outstanding interpreter into Eskimo, is an excellent preacher in that language and has used her Bible until it has fallen apart. Please help with a replacement." Of course a book was sent immediately.

As Alaska, our 49th state, faces new opportunities for development, the American Bible Society is also aware of its increased responsibilities to keep Scripture needs fully supplied in this vast northwest territory.



BOOKS

THE BOOK OF GOD. Beruch Spinoza. Philosophical Library. $3.00.

The Book of God is one of Spinoza's earliest works. It came to light only a hundred years ago. This book is the first known report of his thoughts concerning. God. Although Spinoza was largely pantheistic in his philosophical interpretation of God, he still exerts a large influence and has been called the Philosopher of Modern Times as Aristotle was the Philosopher of Antiquity. The value of this book is limited to those who are especially interested in speculative philosophy.

SERMON OUTLINES ON THE SECOND COMING. Al Bryant. Zondervan. $1.00.

Dr. Bryant points out that the second coming of Christ should be a part of the regular diet of all Christian believers. The outlines in this compilation have been selected for their very real and effective approach to prophetic questions. They are slanted toward believers but with application to the unbelievers as well.

TEARS OF THE BIBLE. Louis Paul Lehman. Zondervan. $1.50.

The pastor of Calvary Church, Grand Rapids, Michigan presents in this volume 8 sermons dealing with the subject of weeping as found in the Bible. The theme is worked out simply and movingly.

THE WONDERFUL CHRIST AND OTHER SERMONS. Billy Sunday. Zondervan. $1.00.

The four sermons selected here by Mrs. Sunday illustrate the kind of message that evangelist Sunday delivered during his lifetime and how this influence carries on. Each sermon exalts Christ and holds Him up as the only Redeemer of lost souls.

SERMON OUTLINES FOR FUNERAL SERVICES. Al Bryant. Zondervan. $1.00.

Dr. Bryant believes that a funeral service presents the Christian minister with a rare and excellent opportunity to tell the Gospel story. At this service, he says, the Gospel of Christ can be woven into the lives of relatives and loved ones, if done tactfully and reverently. He shows that the funeral message provides an unusual opportunity to challenge believers and to remind them of the shortness of life, the imminence of death and the drastic need for a whole-hearted dedication on the part of the believer to the service of Christ.

SERMON OUTLINES FOR PRAYER MEETING TALKS. Al Bryant. Zondervan. $1.00.

These outlines have been chosen with the average in mind. The subjects dealt with are close to the hearts of Christians concerned about their daily walk with God. The secrets imparted are Scriptural and practical. The compiler has brought together these outlines to serve as stepping stones to greater service for all who are called upon to speak in the mid-week services.

THE ROMANCE OF REDEMPTION. M. R. DeHaan. Zondervan. $2.50.

This is the love story of Ruth and Boaz. The author endeavors to show that Ruth, a poverty stricken widow is a wonderfully clear-cut picture of the church. And that Boaz, the great and wealthy landlord is a glorious picture of the Redeemer. Naomi, scarred by tragedy and misfortune, is an unusually graphic picture of Israel.

FAITH AND PERSEVERANCE. Prof. G. C. Berkouwer, Eerdman's. $4.00.

This volume completes Berkouwer's trilogy on faith following his masterful work on FAITH AND JUSTIFICATION and FAITH AND SANCTIFICATION. A century ago, Dr. Charles Hodge set forth the Reformed faith in distinction from the views then current. Today, Berkouwer of Amsterdam is facing every wind of doctrine fairly and fully and doing for our day what Hodge did for our grandfathers. So excellent is the study on Faith and Justification that Karl Barth admits he has learned from Berkouwer on justification. In a single chapter in the current volume, Berkouwer carefully evaluates Otto's idea of the holy, Volz's demonic, and Schlink's dialectics — not to mention the older liberal positions of Schleiermacher.

Fundamentally Berkouwer insists on seeing perseverance in inalienable connection with faith and with the totality and radicalism of grace. Because God perseveres therefore we persevere. There is no basis in human logic, "basic principles," or continuity in ourselves. Indeed, faith is the movement away from self trust to trust in the faithfulness of the God of all grace. It is a looking away from self to Christ, an entrusting oneself to Him wholly, to the sufficiency of His atonement and the graciousness of his intercession. Thus there is a place in this life of faith

for admonition, for prayer and for fleeing the Tempter. The power, the grace, the faithfulness, the promises of God are our consolation and Christ Jesus is our refuge and assurance. God is never an arbitrary, fatalistic deity, and faith can rest only in the faithfulness and stability of Him Who does not let the work of His hands go.

—W.C.R.

MEN OF TOMORROW. Ewald Mand. Westminster Press. $3.00.

Men of Tomorrow consists of stories from the Bible for youth of today. This volume has been written to help young people read the Bible with more interest and understanding and with the hope that God's Holy Spirit will guide them to hear God's word speaking to them. The author selected certain men used of God in a special way and brings them on the stage of our imaginations for a while and dramatizes the events surrounding them. As we read of these people and these events we see God at work in this world, carrying forth His purposes, creating a new faith in new people and finally a new fellowship of those who call Jesus Christ, Lord. The men mentioned in this book are men to whom God spoke. When they responded to God, things happened and God's tomorrow began to take shape in their today.

The stories start with Abraham and continue through the Bible to the story of the writing of the book of Revelation. There are 64 pages in color given as illustrations by John Lear. They add to the effectiveness of this volume.

HONEYMOON. Adrien Stoutenburg. Westminster Press. $2.95.

Adrien Stoutenburg was born and reared in Minnesota and has drawn on her own experiences in northern woods and mountains for her books. This is the 11th book that she has written for young people. This one is especially for young adults. In this volume Miss Stoutenburg pays a tribute to all the young adults who today are so eager for the love and sharing that marriage holds. To them is given this dramatic story diverting even on a honeymoon. To them is commended the inspiring truth revealed first to Claude as he fights with Lee against a lashing blizzard and later fully clarified to mark with promise the real beginning of married life.

BUNYAN'S PILGRIM PROGRESS FOR DEVOTIONAL READING. Simplified by Clara E. Murray. Baker Book House. $1.50.

This volume embodies Bunyan's Pilgrim Progress in an easy reading, abridged form. This little book can be conveniently carried in pocket or purse. Miss Murray has served for a number of years as teacher in the elementary schools of Canada and has the ability to make it possible for anyone to enjoy this great classic. The 18 chapters in this book should lead the reader to secure the unabridged work of Bunyan's and read it in its entirety.

DIARY OF A. J. TOMLINSON. Church of God World Headquarters. $2.00.

This is the story of the founder and the founding of the Pentacostal, Holiness, Church of God movement. This organization started with a single church of 15 in the Smoky Mountains. It now embraces 100,000 churches in the United States. All of this has taken place since 1903. The author lived to see this movement reach 30 million during his lifetime.

PATHS TO POWER. John Huss. Zondervan. $2.50.

This is a guide to dynamic mid-week prayer meetings. The author presents here a program built around Christ and the purpose of it is to strengthen people in the Christian faith. Throughout the author supplies practical hints to help the minister carry on a successful Hour of Prayer.

HOW TO TEACH ADULTS. Henry Jacobsen. Scripture Press. $.60.

The author emphasizes the fact that we should never be satisfied to do less than our best in the matter of teaching. Our teaching should never degenerate into a monotonous rut. We must press on toward a goal of life-changing teaching through better and more effective techniques. In this volume he shows how adults can be taught and adult teaching improved.

HOW TO HAVE A TREASURE YEAR. Scripture Press. $.30.

This booklet recognizes that salvation is a gracious gift from God. It does tell us, however, that rewards are based on service—service that has true love and loyalty as its foundation. He enumerates the treasures that will come to the Christian who through unselfish service accomplishes worthwhile things for Christ in spite of difficulties and hindrances.

NOTES ON SCIENCE AND THE BIBLE. William W. Orr. Scripture Press. $.30.

Today there seems to be a general idea that science and the Bible are in hopeless conflict. The author believes that this conflict is just an apparent one. He maintains that a great God is the author of both science and the Scriptures. The difficulty he shows must lie in the area of man's understanding. This little book should be of special help to young people in high school and college.

REMEMBER JESUS CHRIST. Charles R. Erdman. Eerdmans Publishing Co. $2.00.

Dr. Erdman believes that the observance of Christian anniversaries are helpful and quite in accordance with Scripture and human needs.. By these seasons, he says, the memorable events in the life of Christ are brought to mind. Otherwise they might be neglected. Furthermore the Christian Year may result in bringing more closely together all the members of the "Body of Christ."

This volume deals especially with the events connected with Passion Week and the Resurrection. The author treats each passage reverently and simply. The main objective of the book is to inspire the reader to remember Jesus Christ, the risen, reigning Saviour-King whose abundant life we may share.

WHAT THE SECTS TEACH. Edward J. Tanis. Baker Book House. $1.00.

The four chapters in this book discuss Jehovah's Witnesses, Seventh Day Adventists, Christian Science, and Spiritism. Dr. Tanis writes in an interesting style and presents facts in a gripping manner. At the end of each chapter there are certain questions that can be used for class or

group discussion. We recommend this volume to all who desire to know more about these four sects.

SONGS FOR EARLY CHILDHOOD. Lawrence Curry and Others. Westminster Press. $1.75.

Here is the pre-school child's own religious music book—146 selections to make learning about God's truth and activity as natural as running and jumping. Intended for use in the Christian home and Sunday School and vacation church school, in weekday nursery and kindergarten, the book clarifies the child's relationship to God, Jesus, his family, the church, his immediate community and other peoples of the world.

CAMPUS CHRISTIAN WITNESS. Charles E. Hummel. Inter-Varsity Press. $3.00.

During the past 30 years in Canada and 20 years in the United States the Inter-Varsity Christian Fellowship has learned many valuable lessons. They are presented in this volume. This book will be of interest to every Christian who is concerned with presenting the Christian faith as a live option to a student generation which is facing multiplied other live options.

In the philosophy of Inter-Varsity, a staff worker or traveling secretary, is a spiritual coach and counselor who aids and encourages students, gives them counsel and instruction, but never functions in such a way as to wrest from the students their personal responsibility and initiative for an individual and corporate witness to Christ in their own university. Since undergraduate years are the crucial time during which life decisions are made, character is crystallized and destiny is often determined, the Inter-Varsity Fellowship makes an earnest endeavor to have each student face up to the demand for world evangelism and his personal responsibility to seek God's will for his vocation, that each may be God's man or God's woman in the place of God's appointment.

According to this volume, the campus program should revolve largely around evangelism, Bible study and prayer. Many fine suggestions are offered as to how these subjects can become effective among college students.

This book can be highly recommended for the student who goes to college. It will also make an excellent handbook for men and women who hold positions of leadership in the church and other Christian organizations.

—J.R.R.

HOW THE CHURCH CAN HELP WHERE DELINQUENCY BEGINS. Guy L. Roberts. John Knox Press. $3.00.

Dr. Roberts feels strongly that in dealing with our problem children and their families, the church has a vital role, perhaps the key role to play in both the prevention and the cure of their mental and social ills. The book is addressed to ministers and to lay officials of our churches and also church school teachers and youth counselors that they may move forward more rapidly toward the full realization of the potentialities of the church and the actualities of prevention and cure.

This volume is a broad mixture of technical and statistical information and general information, attitudes and opinions.

The author shows that often social workers are very critical of the part that the church has been taking in the delinquency prevention movement. He says that the church is often the purveyor of ethical values but does not always see to it that these values are realized and made to function in the community. He quotes Austin L. Porterfield, an ardent churchman, who has found the church is doing all too little in making the ideals of Christ functional to the extent of acting as a preventive of delinquency.

This volume will challenge the church, the pastor and the individual layman to reach out more earnestly to help the lonely misfits in our society. In a volume of this kind there are certain subjects that Christians will differ upon, but all Christians should be of one mind in believing that the church has a tremendous responsibility to prevent delinquency among youth. The author has many suggestions to offer to this end.

—J.R.R.

WHAT CHRIST THINKS OF THE CHURCH. John R. W. Stott. Eerdman's. $2.00.

The author believes that there is important instruction for Christians in the second and third chapters of the book of Revelation. In each of these seven letters the risen Christ lays emphasis either in rebuke or condemnation on one particular characteristic of an ideal church. He makes plain much of his will for his people, the local churches of all ages and of all lands. The author's penetrating and personal discussion leaves the reader quite naturally to examine the life of his own congregation today in the light of the pure ideal given by the Church's Head. He shows that there is much need, therefore, for humility, repentance and renewal in the modern church.

THE RIDDLE OF LIFE. J. H. Bavinck. Eerdman's. $2.00.

Dr. Bavinck has occupied the Chair of Missions at the Free University of Amsterdam since 1939. Before that he served as missionary in Indonesia for 20 years. His missionary writings are familiar to us but this is the first volume of sermons that we have seen from his pen.

The author brings us face to face with some of the most profound enigmas of life and shows man's inability to solve them. Then he points persuasively to Christ who is both the power and the wisdom of God and who can solve the riddle of life. He maintains that in Christ the light has dawned to banish all darkness from our hearts, quieting us in the joy of having found and of having been found. Jesus Christ, he declares, answers the burning questions of life with authority. He shows us the deep eternal meaning of human life. He brings these messages to a close by showing that there are only two alternatives lying before each of us—that of being alone or that of being in Christ. In the one we are shackled by the power of darkness. Being in Christ means that a person in the depths of his lostness has seized fast on Jesus Christ the great Saviour of his life. Jesus Christ, therefore, becomes the satisfying answer to the riddle of life.

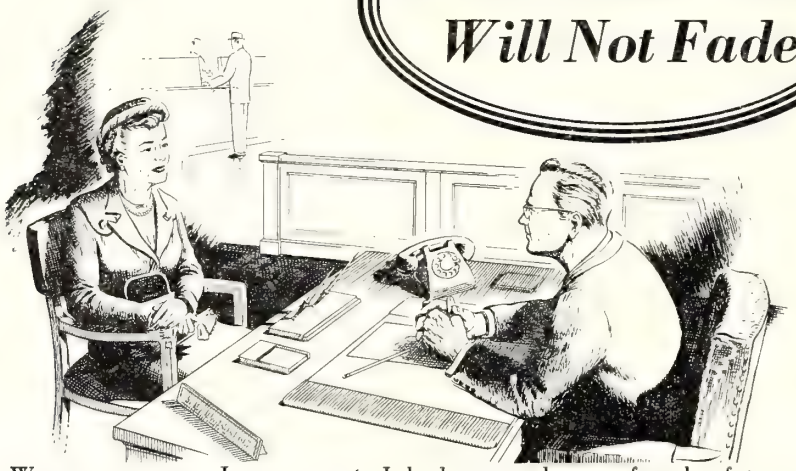
—J.R.R.

THESE MY PEOPLE. Lillian Dickson. Zondervan. $2.00.

This book deals with the mountain people of Formosa to whom the author has poured out her life in love for over 30 busy years. Her colorful and Christ-centered personality shines through these pages.

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The Southern
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If a Real Revival Should Come to America It Would Doubtless Extend Throughout the World

O America, America, stretching between the two great seas, in whose heart flows the rich blood of many nations, into whose mountain safes God has put riches of fabulous amount, in whose plains the Almighty has planted the magic genius that blossoms into harvests with which to feed the hungry mulitudes of earth, nursed by Puritan and Pilgrim, defended by patriot and missionary, guided by the pillar of cloud by day and of fire by night, sanctified by a faith as pure as looks up to heaven from any land; O America, let thy Master make thee a savior of the nations; let thy God flood thee with a resistless passion for conquest; let thy Father lead thee over mountains and seas, through fire and flood, through sickness and pain, out to that great hour when all men shall hear the call of Christ, and the last lonely soul shall see the uplifted cross, and the whole round world be bound back to the heart of God!

—*From* **The Call of the World,** *by Wm. E. Doughty*

THE SOUTHERN PRESBYTERIAN JOURNAL

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EDITORIAL

The Price To Pay

The price one has to pay for spiritual power is high, and very few are willing to meet it. To those who pay the price the reward has no earthly counterpart for it reaches out into the heavenlies where the values are those of eternity itself.

Spiritual power comes solely through complete surrender to the will of God, a surrender which means the successful saying of no to self and yes to the Holy Spirit.

Saying no to self is the most difficult thing a man ever does, for while he may deny himself in one realm he is often blind to his own self indulgence in another. A back turned on the sins of the flesh may but hide from public view a heart filled with intellectual conceit or pride of accomplishment. A genuine humility may be marred by personal habits never brought under the control of the living Christ.

So few are the men who have paid the price of spiritual power that when one appears we are inclined to look elsewhere for the explanation. Almost a century after Dwight L. Moody we still marvel that God could use so mightily a man with such limited abilities. But Moody heard the remark that the world had yet to see what God could do with a man completely surrendered to Him and responded with: "By God's grace I will be that man."

The world's greatest need today is a few who are willing to pay the price. The Church desperately needs such men. The trouble is not in God's failure to provide but in our unwillingness to receive. Within most of us there is a strange reluctance to make a *complete* surrender. There are mental reservations. Or there are personal attitudes, convictions, habits, questions which we feel that we must reserve for our own decision and disposition, and in that reservation there is lost the opportunity to receive from an anxious and loving Father the fullness of His blessing.

This is not a subject on which we can point the finger at someone else. It is a matter between us and our God. There is never a time when He does not long to *fill* His own with the presence and power of the Holy Spirit. It is our sinful, selfish and foolish selves which reject His offer because we think it will cost too much. Some day we will look back and realize what a tremendous price we have paid because of partial obedience.

But even now God's offer remains. One such in our own church could bring about a revival.

Dare any of us pay the price?

L.N.B.

The Religions of Men or The Revelation of God in Christ Jesus?

Near the beginning of the summer I was told of a young peoples' conference of another denomination at which a Jewish rabbi was to be one of the leaders so that the young people might learn their way of worshipping. The question that came to mind was this, Would a Buddhist monk soon be invited so that the young people might also learn Buddhist doctrine? Perhaps the answer came sooner than expected. The AP has carried the picture and story of a young lady from California who learned the Buddhist way in a university there, gave up her family, her fiance and her hair in order to become "Buddha's slave." Also in an August daily from a prominent Carolina city there is a picture of California Buddhist worship at the head of the list of Church worship services for the following day. Then one might also consider the expensive volume on the World's Great Religions. This and such other books as *Re-thinking Missions* and many studies on the history of religions are written on the assumption that all religions are equally

true (and equally false) being merely man's sundry stumbling efforts to climb the one mountain of religion. All rest on a common denominator and all are man's dreams or ideals as they focus on the cosmic screen. Each is to be corrected by the others that one may attain unto the New Testament of every existing religion.

Now all this is poles apart from the biblical conception of God's revelation of Himself in the law and prophets culminating in Jesus Christ. Even Judaism of the first century realized that it had *the* revelation of God and consequently it was to teach and preach this revelation. The worship in which Jesus was reared was fundamentally the reading and exposition of the Word of God with psalms and prayers drawn from the same source. In the light of the Resurrection of Christ the primitive disciples realized that God had fulfilled his promises to visit and redeem his people. The Apostle Paul who had been a violent persecutor of the Church was changed by an encounter with the Risen Lord and wrote that the veil is upon the face of the Jew (as it had been upon him) until he turns to Christ. In the light of Jesus Christ Paul re-read and understood the Old Testament as well as the Gospel.

The God of all grace has revealed Himself in Jesus Christ. This revelation is final and complete. It is not a case of man's feeling after God, but of God's revelation of Himself to man. Our understanding and appropriation of this revelation is by no means complete or final, and our response to it leaves much to be desired. As far as one can isolate our human understandings and reactions from the Divine revelation it is proper to compare our human fumblings with those of adherents of other religions. But as far as Christianity is God's revelation — His mighty saving acts in Jesus Christ — it is unique and incomparable. The young people in the Churches of Jesus Christ belong to Him and it is not loyalty to Him for His Church to bring in programs or speakers that may result in one of the lambs of His flock becoming a slave of Buddha or a member of the synagogue. In the American scene there are many religions, and in our civic contacts each of these is to be respected. But in the Church Jesus Christ alone is to be Lord and only those who own Him are properly used to lead the youth of the flock.

—W.C.R.

Deliverance

"To preach deliverance to the captives"
Luke 4:18

Deliverance is what captives want. How happy is the man who gets out of captivity. Just lately the papers have been full of accounts of United States airmen getting kidnapped or captured by Cubans and Russians, and others. Some of our soldiers still remain captives in Red China.

As bad as all this is, there is something far worse. Whosoever commits sin is the slave of sin, said Jesus, and our country, and every country, is full of slaves. Who is able to set them free? Only One, the One who conquered sin and Satan, our Lord Jesus Christ: If the Son shall make you free, ye shall be free indeed.

The Gospel is "Good News" for all these captives. Christ can set us free! Free from the penalty of sin, which is death; free from pollution of sin, for His blood cleanses from all sin; free from the power of sin, for sin shall not have dominion over you. Salvation means freedom. We are free from sin; free to grow and develop; free to enjoy all the blessings of the Gospel.

To fully understand all that this means we have to look into the lives of men who have been down in the depth of sin and shame. These men all tell, with shouts of praise, the same glad story. They sing the praises of Him who is able to deliver. Read a book like "Twice-born Men" by Harold Begbie, or the lives of many of God's greatest saints and you will see how wonderful is the deliverance of captives. Let Bunyan tell in his "Grace Abounding" or "Pilgrim's Progress" the story of Redeeming Love. These men love to sing of their Redeemer.

In order to set the captives free, He had to die. He had to pay the price. This He did on the cross. Not only are we made rich, but we are set free.

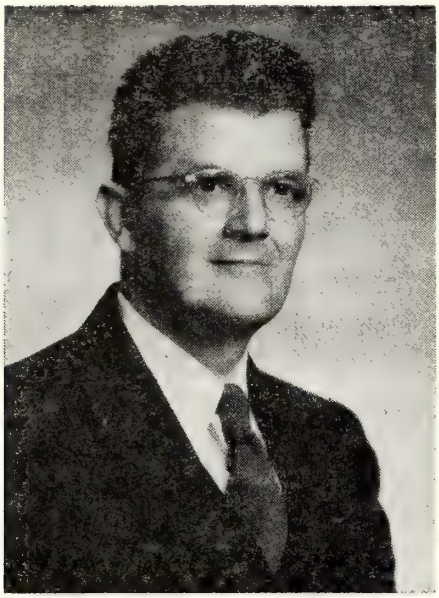
What a privilege to be able to preach deliverance to the captives. To tell men and women who are slaves, that they can be free. The glorious Gospel of Jesus Christ is the best Emancipation Proclamation ever seen or heard or read.

—J.K.P.

The Southern Presbyterian Journal, *a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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REV. HENRY B. DENDY, D.D.

A Rare Vacation

"While the cat's away the mice will play"

Dr. and Mrs. Dendy left Weaverville Tuesday, August 26, for Waterford, Conn., for a ten-day vacation, visiting their son, Prof. James S. Dendy and family. This is the first vacation Dr. Dendy has taken since 1936. For 22 years without a let up!, not that it was denied him, but simply because he was too absorbed and infatuated with his work to want anything else. Dr. Dendy has been pastor of the Weaverville Presbyterian Church 36 years, during which time the present plant, occupying the whole block on Alabama street, consisting of the main Sanctuary, the Sunday school building, Fellowship building and Manse, has been built, all of native stone. This property could not be reproduced at present values for less than $225,000.00. Membership of the church, beginning with a small group, has grown to 420. Four missionaries have gone out from the congregation to the foreign field, and five young men into the ministry. The church gives more to benevolences than it does for current expenses.

Seventeen years ago in the launching of the *Southern Presbyterian Journal* upon its history making course, Dr. L. Nelson Bell persuaded Dr. Dendy to become the Editor-in-Chief, to which he consented provided he did not have to relinquish his pastorate in the Weaverville church. This double task required not only a rugged faith, courage and devotion, but a sound body and rare physical strength. All this God supplied to the pastor-editor, and the *Journal* has grown to be a recognized power in the safeguarding of the Southern Presbyterian Church in its loyalty to the inspired Word of God.

Now, *Journal* Readers, I am likely to get in trouble writing this for publication; but in order for our editor to have the brief vacation, one issue (this one) of the *Journal* must go to press without his supervision. He handles every detail of every issue, except setting the type. The paper is printed in Asheville by the Biltmore Press. So it falls to my lot to edit this number in his absence. That picture of our Editor-in-Chief would never get into the *Journal* if he were here. Only by getting him 800 miles away is its insertion made possible, and I think it is due you devoted subscribers to have it. It may cost me my job, but I'll still be glad the picture is in the record. I have been here five and a half years and can say without hesitation that Dr. Dendy is the most beloved man in this community; not only in his church, but there are countless ministries he has performed to individuals and families of Buncombe county; including the colored people who come to him for counsel and spiritual guidance, which he freely gives, (recently conducting a funeral for them when the colored pastor was absent). How he manages to make almost daily visits to the hospitals in Asheville, visiting in the homes, conducting funerals and marriages, doing errands in the city for shut-ins, etc., etc., in addition to the daily details of the regular task, is beyond my comprehension — and everybody else's.

A few weeks ago in the village barber shop, where Dr. Dendy had gotten a haircut and, after greeting the others who were waiting their turn, had departed, a man in overalls jumped up from his seat and exclaimed, "Gentle*men*, they ain't *nothin'* that man wouldn't do for *nobody!*" It was just a homespun expression of the regard in which this servant of God is held by the people of a community to which and to whom he has devoted the best part of his life.

—W.C.S.

The Destroyer

Many years ago we heard Dr. R. A. Torrey give an address which was later published as a booklet: "Seven Reasons Why God Used D. L. Moody". One of these reasons was Mr. Moody's humility.

In the course of his remarks Dr. Torrey said: "I have known many promising young ministers to whom God had given great talents and great opportunities only later to lay them aside because of pride."

While the minister is peculiarly tempted to pride because of his position and the foolish attitude of many of his parishioners, some of whom would go into weekly ecstasies if he repeated "Three Blind Mice" backwards, nonetheless all Christians face the same temptation—

to think of themselves more highly than they ought to think—and in succumbing lose favor with God and usefulness in the work of His Kingdom.

Conceit is an unlovely thing, and, in God's sight, a great sin. It carries with it the terrible judgment of God, an open resistance on His part which spells defeat for the one affected. Probably nothing detracts more from one's usefulness than the posturing of intellect, personality or personal attractiveness, for in parading these things the *victim* displays a shallowness of heart and a loss of the perspective values of life which is both pathetic and ridiculous.

The Bible constantly warns against the sin of pride. Jeremiah warned of it in these words: *"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment and righteousness, in the earth: for in these things I delight, saith the Lord."* Jer. 9:23-24.

Paul, writing to the Corinthian Christians of the supremacy of God and His ways in all things, says: *"That, according as it is written, He that glorieth, let him glory in the Lord."* I Cor. 1:31. And later in the same letter he writes: *"For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"* I Cor. 4-7.

It is man's chief end to glorify God. God has said His glory will he not share with another. When we seek glory for ourselves the end is not glory but shame and we stand naked in the burning light of God's disfavor and judgment.

We are commanded to humble ourselves under the mighty hand of God and to the humble is promised the gift of God's grace. At the same time we are told that God resisteth the proud. How well we should know that to so stand in God's disfavor is fatal.

Christians, all Christians, should shun pride like the Devil himself, for pride destroys.

L.N.B.

Loyalty

This thing called Loyalty, is it understood or misunderstood? Is it used or abused? We are exhorted to be loyal to all kinds of things and to many organizations. Our schools claim our loyalty and the concerns for which we work demand it. Our families, our civic clubs, our Churches and Sunday Schools, our friends — all these and many more, speak of loyalty and inculcate it in their codes of human relationships.

Politicians use Party Loyalty to herd us into great voting groups and thereby cover up the flaws in platforms and candidates. Kings and rulers of nations have from time immemorial used Patriotism, which is just another name for Loyalty to Country, with which to inflame their subjects and cause them to go to war against other peoples and to die with smiles on their faces for causes sometimes worthy, sometimes unworthy.

In all this complex maze of loyalties then, some petty, some grand, some pure, some foul, it is imperative that Christians remember this paramount, unequivocal fact — There is one great, overarching Loyalty beside which all the others are dwarfed. That is our Loyalty to God, our Creator, to whom we owe first allegiance above all. Jesus Christ bought that Loyalty and paid for it with His blood and if we are true to Him then all the other loyalties of this life will take care of themselves.

—R.LeC.

The Broken-Hearted

"He hath sent me to heal the broken-hearted." Luke 4:18

This was part of Jesus' program which He proclaimed in His sermon at Nazareth. The world is full of broken-hearted people. Just since I have been sick we have had so many in our congregation: a broken-hearted wife who mourns for her devoted husband; a broken-hearted mother who grieves over her son killed on a motorcycle; two broken-hearted families who have lost father and mother.

We go to our hospitals and see many with broken bodies, either by disease or accident. You do not have to go to the hospital to find the broken-hearted: they are everywhere; in our homes, in places of business, in places of amusement, walking or riding by our side. Doctors can patch up our broken bodies, perhaps, or relieve our suffering or cure our disease. But where is the doctor who can heal the broken heart? There is only One Who can do this:

The Great Physician now is near;
The sympathizing Jesus;
He stoops the drooping heart to cheer;
O hear the voice of Jesus.
Sweetest note in seraph song,
Sweetest name on mortal tongue,
Sweetest carol ever sung;
Jesus, Blessed Jesus.

Have you brought your broken heart to Jesus? He will heal it, and give you Peace and Hope and Joy.

—J.K.P.

A Century of Evolution

By Gordon H. Clark, Ph.D.

This is one of the messages delivered at Weaverville, N. C., on August 20, 1958, on the program of the Conference on Reformed Theological Thought, sponsored by The Southern Presbyterian Journal. Other addresses delivered on the same date will be printed in future issues of the Journal.—Editors.

I. *The Historical Background*

The theory of Evolution, as initiated by the publication of Charles Darwin's *Origin of Species,* has had a profound impact on the fortunes of Christianity; and since next year, 1959, is the centenary of that publication, it is appropriate for us at this time to audit our books and evaluate the contemporary situation.

Darwin on the voyage of the Beagle had noticed the similarities and the differences between the foxes on the mainland and the foxes on a distant island. They were so similar that a genetic relationship could not be denied, but they were also so different that they constituted a new species. From this and similar observations Darwin concluded that these species could not be explained by special creation but must have evolved from common ancestors.

The idea of evolution was then applied to man. Homo sapiens could not be regarded as a special creation, but must have evolved from some lower form of life. Such attraction did the idea of evolution exert on the minds of scholars that they soon extended it to the astronomical cosmos on the one hand and on the other to sociological and historical phenomena. Thus there arose evolutionary accounts of religion and the history of the Hebrews.

At many points the conflict with Christianity was obvious. The evolution of religion from animism or fetishism and the history of the Hebrews that makes monotheism a very late development entirely contradict the Bible and makes special revelation impossible. Within biology the assertion that man has evolved from lower species conflicts with the Biblical account of the creation of Adam and especially of Eve.

Cosmic evolution was made to rule out the existence of God altogether. For example, Corliss Lamont (*Humanism as a Philosophy,* p. 102) says, "Biology has conclusively shown that man and all other forms of life were the result, not of a supernatural act of creation by God, but of an infinitely long process of evolution . . . which started with the lowly amoeba and those even simpler things marking the transition from inanimate matter to life. . . . Mind, in short, appeared at the present apex of the evolutionary process and not at the beginning." Since, further, these ideas became immensely popular, orthodox Christianity was faced with a conflict of major proportions.

II. *The First Reactions.*

Faced with this attack on the inspiration of the Scriptures, with this denial of creation, and in some instances faced with a blatant atheism, the Christians reacted vigorously. That their reaction was not always wise is hardly surprising. In many disputes first reactions often miss the point. For ages, from Aristotle in antiquity to Linnaeus in the eighteenth century, the scientists had taught the fixity of existing species. The Christians trusted the scientists and carelessly assumed that the existing species were the several kinds which God originally created. They did not consider the possibility that the *kinds* of Genesis might be what modern biologists call families or even orders. Thus they failed to recognize that the existing species are many more in number than the special acts of creation listed in the first chapter of Genesis. Indeed the special acts of creation are fewer than the contemporary status of biology seems to require; but more of this later.

Because then the Christians were trapped into defending Linnaeus rather than the Bible, they often made regrettable blunders. And as is usual in free-for-all altercations the opponents publicize one's blunders in order to distract attention from whatever is of worth. Considerable time has passed by now—a full century—and there may be some interest in observing what remains on the field of battle.

III. *The Present Situation*

For a great many people, however, there is no point in viewing the scene of battle, if such a viewing is supposed to show some remaining balance between the two forces. The popular opinion is that evolution won a sweeping victory and the Bible was decisively defeated.

"Since Darwin's day," says Richard Swan Lull, Professor of Paleontology at Yale University (Organic Evolution, p. 15; 1947) — "Since Darwin's day evolution has been more and more generally accepted, until now in the minds of

informed thinking men there is no doubt that it is the only logical way whereby the creation (i.e. biology) can be interpreted and understood."

William Howells of the University of Wisconsin (*Mankind So Far,* p. 5, 1944) says, "The 'theory of evolution' is an overworked term, in its popular usage, and unfortunate besides, because it implies that, after all, there may be something dubious about it. Evolution is a fact, like digestion. . . . The phrase [theory of evolution] is doubtless the expression of a die-hard prejudice."

However, this is not the whole story. Even those who insist that evolution is a fact beyond doubt betray certain hesitancies. Howells himself admits that "there is also the mystery of how and why evolution takes place at all. . . . Nor is it known just why evolution occurs or exactly what guides its steps." Professor Lull also admits, "We are not so sure, however, as to the modus operandi." And J. Arthur Thomson makes an astounding statement:

"Many of the genealogical trees which Haeckel was so fond of drawing have fallen to pieces. Who can say anything, except in a general way, regarding the ancestry of birds or even Vertebrates? *The Origin of Species* was published in 1859, but who today has attained clearness in regard to the origin of any single species?"

Even Dobzhansky, who, in opposition to Thomson, would claim that he has attained clarity in regard to the origin of many species, admits, with respect to the human species, that "we have only the most fragmentary information concerning the stages through which the process has passed" (*Evolution, Genetics, and Man,* p. 319, 1955).

If thus Dobzhansky admits less than Thomson, Howells is even more dogmatic than Dobzhansky, for Howells asserts that the human line can in fact be traced back to the fishes (*op. cit.* p. 5).

Here then are various claims and admissions. What is their significance? Perhaps after all there is some reason for reviewing the debris of battle.

IV. *Significance of Concessions.*

An attempt to evaluate such concessions as these may begin with some more material from J. Arthur Thompson. Professor Thompson is a convinced evolutionist. In his volume *Concerning Evolution* (pp. 44-48) he treats very seriously the idea that life originated from non-living matter. He even suggests that this process is still going on. We may believe it is still going on because we are not sure that it is not going on. But if perchance life is not now originating from inanimate matter, perhaps the sun's rays and the earth's atmosphere were quite different long ago and produced results then which they cannot produce now.

Dobzhansky also, as well as Thomson, seems to accept the notion that life originated from non-living matter. He admits at first that this is only a conjecture, and that it is highly improbable; but then he concludes that "a highly improbable event may, however, take place somewhere in the universe. Such a 'lucky hit' happened to occur on a small planet, earth" (*op. cit.* p. 19). Thus he states the spontaneous generation of life as a fact.

In anticipation of the discussion of the philosophy of science that is to follow, something needs to be said here with respect to the origin of life from non-living matter. Is there any evidence of this? Is there sufficient evidence to assert point blank that it happened? It is a mere tautology to say that *if* certain conditions obtained in the past, certain effects *could* have *occurred.* But the important question is not: Could such and such have happened, if the conditions were right? The important question is: Were the conditions right and did such and such things actually happen?

Now, if the evolutionist must be so dogmatic on the origin of life, how can he afford to repudiate Haeckel's genealogical trees or admit doubt as to the origin of species?

The explanation, as Thomson gives it, is as follows: "Uncertainty in regard to the factors cannot be said to affect the validity of the modal concept of evolution, and it is entirely unfair to use confessions of ignorance in regard to the *factors* as if they implied doubt in regard to the *fact.* . . . There is not the slightest reason for jettisoning the modal formula because we are still very ignorant in regard to the detailed steps and factors in the process" (*Op. cit.* p.100).

Similarly Professor Lull, after admitting that "We are not so sure, however, as to the modus operandi," adds immediately "but we may rest assured that the process has been in accordance with great natural laws, some of which are as yet unknown, perhaps unknowable" (*Organic Evolution,* p. 15).

V. *A Lesson from Physics*

The point I now wish to examine is whether or not a sound philosophy of science will permit us to rest assured with a theory whose factors are unknown and perhaps unknowable. If we examine scientific method as practiced by the physicists, their superiority in ideals of caution, accuracy, and rigor will become obvious. The theory, or better, the theories of light can serve as a well known example.

Sir Isaac Newton (1642-1727) believed that light consists of small particles or corpuscles. This he believed chiefly on the basis that the corpuscular theory best explains the rectilinear propagation of light. In addition to this hypothesis, there also existed in Newton's day a theory that considered light to be a wave motion of a fluid medium; but it took some juggling to make this theory suitable for rectilinear propagation. Newton did not approve of the juggling.

Now, the corpuscular theory implies that the speed of light in water is greater than the speed of light in air. On the other hand, the wave theory of light implies that the speed of light in air is greater than the speed of light in water. Unfortunately there was no method, throughout the eighteenth century, by which the speed of light could be experimentally measured. That is to say, the *factors,* to use Professor Thomson's language, were unknown and unverifiable. But instead of blindly declaring one of these theories a *fact* despite the ignorance of the *factors,* the best scientific reaction during the first half of the nineteenth century was a search for some method of discovering the factors. Eventually a method was invented and in 1850 Leon Foucault performed the experiment. By this experiment Foucault determined that the speed of light is greater in air than in water.

At this point Foucault showed a scientific caution that might still be emulated. He might have concluded that his experiment had demonstrated the wave theory. But he actually concluded that his experiment had refuted the corpuscular theory. The experiment makes the wave theory possible, and since no other theory had been suggested, scientists would naturally use the wave theory. Yet other theories then undreamed of might later be invented. These later theories might be better. Hence Foucault concluded only that the corpuscular theory is false and the wave theory is possible. And this conclusion came by attention to the mechanics, the modus operandi, the factors in the case.

However, even Foucault's caution was too bold. In 1902 another important experiment was conducted. If light is a wave motion, the intensity of light gradually diminishes as the source becomes more and more distant. This diminishing continuously approaches zero. But if light is corpuscular, another implication follows. Suppose a metal plate is slowly made to recede from a source of light. If light is corpuscular, fewer and fewer particles hit the plate. At a given distance only one particle will hit the plate. Beyond that distance the intensity will be zero. That is to say, instead of the intensity decreasing continuously to zero, it will decrease to one and then suddenly drop to zero. The experiment showed that the intensity actually drops suddenly from one to zero. Therefore light cannot be a wave motion; it must be corpuscular in spite of Foucault's experiment which showed it could not be corpuscular. What is worse, this result is in contradiction to the fundamental laws of the electromagnetic field.

Now, it is not my purpose to lecture on the physics of light, but rather to point up the philosophy of science. Proper scientific ideals require the scientist to consider the possibility of alternate hypotheses. He can never accept any hypothesis as final and beyond doubt. The results of science are never "assured"; they are tentative and subject to constant revision. It is even possible, as in this case of light, that the theories discarded a century ago, may return to favor in a somewhat altered form. And most pertinently for the present discussion on evolution it must be insisted that the acceptance of a theory whose factors are unknown, not to say unknowable, is extremely bad science.

At this point the evolutionists will undoubtedly reply that the propagation of light is a fact whether or not we know its factors. To this I wish to make a shorter and a longer reply.

First, the propagation of light is ordinarily regarded as a fact because and only because of very careful attention to the factors. For centuries light was considered to be a non-propagated force, like gravitation, because no one was able to detect and measure its speed. It was indeed in Newton's own lifetime that Roemer (1676) observed the differences in time between the near and far eclipses of Jupiter's satellites and concluded that light has a finite velocity. Once again the acceptance of the theory came with a careful attention to the detailed factors.

VI. *Confusion of Terms.*

The second and longer reply to the assertion that evolution is a fact draws attention to the ambiguity of the term evolution. Evolution has two or more distinctly different meanings. The statement that evolution is a fact depends on this ambiguity. Dobzhansky (*Genetics and the Origin of Species,* p.--, 1951) *defines evolution* in four clauses, the first two of which are pertinent to this argument. "The theory of evolution asserts that (1) the beings now living have descended from different beings which lived in the past." This says nothing more than that we all had parents. If this is all that evolution means, and Howells also defines it merely as "descent with modification," that is, if the word simply means that nature exhibits changes, or that different breeds of dogs and foxes have come into being, then for all colloquial purposes we can very well admit that evolution

is a fact. But such a view of evolution was not what Christians were protesting against when they attacked evolution; nor was it the view that the evolutionists were propagating when they provoked the protest.

But if, on the other hand, the term evolution designates an atheistic, non-supernatural, spontaneous development of simple life from inanimate matter and the rise of all present forms of life through a slow and gradual development from that simplest form, the declaration that evolution is a fact would lose its plausibility. Yet this is the view that is propagated. Dobzhansky does not put it into his definition, but in other places he asserts, as we have seen, that life actually sprang from inorganic matter. He rejects vitalism, rules out all teleology, and accepts the mechanistic hypothesis. He says explicitly that "the diversity [among organisms] has not arisen from a whim or caprice [or as we should say, from the sovereign choice and purpose] of some deity" (*Evolution, Genetics, and Man*, p. 20-21; *Genetics and the Origin of* Species, *p.cq. This is evolution; but who* could with intellectual honesty claim that this atheistic view is a fact better substantiated than the tentative theories of light?*

If a fair survey of the field of battle is to be made, the evolutionist must not be allowed to use one theory, a detailed mechanistic and atheistic theory, for his attack, and a different theory, a vague and general theory, for his defense. To ridicule Christians for denying observed change when in fact they are denying atheistic naturalism is a technique of propaganda, not science. Nor is it calm judgment to accuse Christians of denying actually observed changes when in fact they are questioning unobserved alleged changes and pointing out the limits of the evidence.

Although Dobzhansky denies divine providence without acknowledging his denial in the definition of evolution, his other clauses are more definite than the vague statement of clause one. He adds, "(2) the evolutionary changes were more or less gradual, so that if we could assemble all the individuals which have ever inhabited the earth, a fairly continuous array of forms would emerge."

Since this notion of a gradual change and a continuous array is a part of the definition, this too must be a fact, if evolution is a fact. If "at present, an informed and reasonable person can hardly doubt the validity of the evolution theory," and if "the very rare exceptions prove only that some people have emotional biases" (*ibid.* p.11), then doubt as to the continuity of the array is also subject to these strictures.

What then are we to make of the doubts indicated in the following quotation from Richard Goldschmidt, *The Material Basis of Evolution* (pp. 6, 7). Attention is directed to the list of detailed factors with which the quotation ends. After stating that he "cannot agree with the viewpoint of the textbooks that the problem of evolution has been solved" Goldschmidt continues, "This viewpoint . . .must take it for granted . . . that all possible differences including the most complicated adaptations, have been slowly built up by the accumulation of such mutations. We shall try to show that this viewpoint does not suffice to explain the facts . . . I may challenge the adherents of the strictly Darwinian view . . . to try to explain the evolution of the following features by accumulation and selection of small mutants: hair in mammals, feathers in birds, segmentation of arthropods and vertebrates, the transformation of the gill arches in phylogeny including the aortic arches, muscles, nerves, etc." Then for good measure Goldschmidt continues with thirteen other factors.

Later (p. 210) he says, "Thus we have been forced to assume large evolutionary steps . . . involving the whole system of the organism." He mentions another scientist "who says that the change from one species to another must be in one or, at most, a few large steps, changing many or all characters of the plant at once."

Now, if there is no continuous array of forms, and if the appearance of a new species occurs in one large step, involving the whole system of the organism, then, however Goldschmidt himself might prefer it, and I am not implying that he would put it this way, it would seem that biology is much closer to the view of special creation than the original evolutionists like Hackel and Huxley would find comfortable. It was for such reasons as these that I said above that the special acts of creation listed in Genesis are much fewer than the actual status of biology seems to require.

In conversation a botanist friend of mine expressed the conclusion that quite aside from animals it was impossible to believe that all plants had evolved from a single original form. Before geology had made as much progress as it now has, it was possible to hope, my friend said, that the gaps would be filled up by later discoveries; but now the examination of strata has been so extensive that a discovery of the many necessary intermediate forms seems quite unlikely.

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*An evolutionist who explicitly accepts mechanism cannot with good grace complain of being held to the standards of mechanistic science.

In conclusion, what is the outcome of this century-old battle? It is true that the defenders of divine creation made a number of unfortunate blunders; but it is also true that the evolutionary theory has not emerged unscathed. The evolution that Christianity attacked, the theory that brings life out of matter without divine intervention, is still a theory without evidence and not a fact with which science may rest assured.

Perhaps the evolutionists have not retreated under the pressure of theological attack; but the weight of scientific evidence itself, the detailed factors, the insoluble problems, and above all the rigor of a sound philosophy of science have forced admissions that may be said at least to border on special creation. This is no doubt as much as can be expected from purely scientific methodology.

The Flood's Warning To The World

By George S. Lauderdale

There was not only an increase in population but also an increase in sin before the flood. Jesus Christ declared that the days before His return to earth would be as the times before the flood. "They did eat, they drank, they married wives, they were given in marriage until the day that Noe entered into the ark and the flood came, and destroyed them all." Luke 17:27.

Because they were fair, the women were very popular and even the sons of God took all the wives they chose. Marriage vows were disregarded, adultery became common and because men in this way destroyed their homes, God sent the flood to destroy the corrupt society. Our nation cannot stand if the same sins are not checked.

The Christian's wife must love the Lord. Beauty soon fades, and a man who has married a wicked woman solely because of her beauty soon realizes that he has played the fool. "Lust not after her (an evil woman's) beauty in thine heart; neither let her take thee with her eyelids." Proverbs 6:25.

World-Wide Sin

As today, men were strong before the flood. "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men of old, men of renown." Genesis 6:4. But notice that even these giants did not have the strength to withstand God's decree that man's days would be one hundred and twenty years. Nor will men of our age who have shown extraordinary wisdom and power in many inventions be able to stand in the approaching day of judgment.

"The ungodly shall not stand in the judgment." Psalm 1:5. They never have! They did not stand in Noah's day. They did not stand in Sodom and Gomorrah. God remained holy although men became wicked; we are grateful that He is still holy and that to all eternity He will not change.

No Sin Excusable

Particularly grievous to God was this: man was walking on God's earth, breathing God's air, eating food which He had provided, but yet had put God out of His thoughts, had yielded to Satan and filled his mind with sin. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Genesis 6:5. The only way that a man could have the right to sin would be by his creating for himself a new planet and space to put it in, and then transport himself to that planet.

Man cannot do that and even if he could, he would still be sinning because God intended for men to live holy lives. Christ said that a certain vineyard owner rented his vineyard and departed on a long trip, sending servants at the proper time to get part of the fruit. The tenants beat the servants and sent them away empty. Imagine such wickedness; on the lord's property they not only humiliated his servants, but they later killed his son!

Sin Can Be Pardoned

There is nothing noble about rebellion against God. Sinners are as traitors and spies who seek the destruction of a government even while they enjoy the benefits of living under it. The men who sinned on earth before the flood and those who sin now are without excuse. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

It would be better for a sinner if he had never been born than for him to rebel against God and give himself to the devil. That is

precisely what Christ said to Judas Iscariot. God shrinks at the thought of a man's being cast into hell. God says that it would be better never to have existed than to sin and endure its fearful consequences. O sinner, get on your knees right now and repent of sin. Call on God to save you through Jesus Christ. If you will not be what God wants you to be, you will regret your ever having been!

Facts From the Fields

Back to the Bible broadcasts into France now get a response of over 600 letters a month. Richard Wolff reports also, "Our work in the realm of literature has been greatly used of the Lord."

A news letter from the Carver Bible Institute in Atlanta, Georgia, says, "The Bible Correspondence Courses sent out by this Institute are being honored in special ways by God. Some of these special blessings are, increased effectiveness among Moslems in Africa, increasing numbers of students in districts not being cared for by missionaries, and in the constant growth in Bible knowledge and faith in schools in heathen lands. Church leaders and teachers are also helped here in our own deep South."



LESSON FOR SEPTEMBER 28 **By THE REV. J. KENTON PARKER**

Judgment And Justice

Background Scripture: Amos 7:7-9 Isaiah 1:10-20; Micah 2:1-3; 6-8; Matthew 7:15-27; 25:31-46
Devotional Reading: Psalm 37:1-11

We naturally think of judgment and justice as belonging together. We know that the Judge of all the earth will execute judgment and his judgment will be just, according to truth and righteousness.

Sometimes we are tempted to fret and worry because of the evil in the world. We wonder why God does not step in and put a stop to the work of these evildoers. We ask, Where is the God of Justice? Let us remember that "God does not settle all His accounts at the end of each month." He waits for men to repent and change their ways. Noah preached for 120 years while building the ark. God is merciful, not willing that any should perish, but that they come to repentance. Jonah told the people of Nineveh that judgment was coming, their city would be destroyed in forty days. The people of Nineveh very wisely took warning and their city was spared.

In Psalm 37 David is urging us to "fret not." We are to trust in the Lord and do good. We are to commit our way unto the Lord, trust in Him, knowing that He will bring it to pass. The wicked will be cut down and He shall bring forth thy righteousness as the light and thy judgment as the noonday. We are to rest in the Lord and wait patiently for Him. David lived in a day when the wicked seemed to prosper. The enemies of Israel beset them on every hand and David himself suffered much at the hands of jealous King Saul. God seemed to be delaying the execution of justice and David grew discouraged and asked the question, How long? How long will the wicked prosper and the righteous be trodden down? The book of Psalms is especially precious to perplexed and persecuted souls and David relates his experiences and reactions so that we can profit by his experiences. We look down into the very heart of a good man who could not understand. How much it means to us! In times of sickness and trial and bereavement the Book of Psalms is a tower of strength. We find ourselves quoting from it, even as Jesus did on the cross. It is full of "cries from the depths" and questions which we wish to ask God. Let us cry in faith and trust when we cannot see or understand what it all means. Who has not cried out of the depth of a perplexed and bleeding heart? Who has not felt the assurance that comes from the 23rd or 27th, or 40th, or 121st Psalm?

Not only do we feel this need in our personal life with its problems and trials and sorrows, but when we consider World Problems and conditions we need a Psalm like 37. When we see wicked nations flourish and apparently prosper in their plans we are tempted to ask, Is God still on the throne? Will justice and judgment be executed? Some of us worry and fret about the spread of Communism and wonder what the end is going to be. Let us turn to a

Psalm like the one from which our Devotional Reading is taken and *believe the promise* that "the meek shall inherit the earth; and shall delight themselves in the abundance of peace." It takes a strong faith and courage. We must wait on the Lord. The God of judgment and justice has not forgotten His world. He is still on the throne. The wicked will be completely overthrown and the righteous will be in power. Psalm 37 is a tonic for a tired and discouraged soul, both in personal matters and in the perplexing problems that face our world today. Justice and judgment surround the throne of God. Wicked men will be destroyed and the righteous will be exalted. Let us trust in the Lord and wait patiently for Him. He will bring it to pass.

I. *The Plumbline*: Amos 7:7-9.

The square, the plumbline, and the level are important for all those who build. The carpenter and stonemason dare not trust to their eyes. Every now and then he has to test the wall he is building. Amos has this vision of the Lord standing upon a wall with a plumbline in His hand. He is testing His people Israel. Are they building straight and true? If not, then judgment is coming.

We have a lesson here for builders of nations and for builders of character. How are we building in our nation? Are there crooked walls being constructed? The law of God is a good plumbline by which we may test and see. Are we building straight, noble characters. Let us examine our lives and see. One of the words used for sin is iniquity or crookedness. Sin twists everything out of shape. May we test our lives by the Law of God and the Life of our Lord. If we build according to these two "plumblines" we will have straight and noble lives. In the case of Israel the Lord found much crooked building and judgment had to come upon them.

II. *Worship must be from the Heart*: Isaiah 1:1-20.

Our worship of God must be more than form and ceremony: it must be real and from our very souls. In Jesus' day the Pharisees were the hypocrites. They wore a mask. They pretended to be very holy while their hearts were full of corruption. They went through all the forms of worship but their lives did not correspond to their prayers and fasting.

Isaiah brings the same message to his people that Jesus brought to the religious leaders of His day. The righteousness of Israel was all on the outside. The people came to the temple, they brought their offerings, they prayed, but all was pretense. God hated their kind of worship. He was weary with it. He said, Yea, when ye make many prayers, I will not hear: your hands are full of blood. This is severe condemnation, but deserved. All things are naked and open unto the eyes of the One we are worshipping. He looks at the heart. Their hearts were not right and so their many forms of worship counted for nought in His sight.

The prophet tells them to correct this. Wash you, make you clean: put away the evil of your doings from before mine eyes; cease to do evil; learn to do well. Then He gives a glorious promise to them: Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. This is one of the most gracious promises in the Bible, but we must meet the condition—we must clean up all we can. We must be willing and obedient. We must not pretend, but be in earnest. The sincere seeker will find. The sinner who comes to God with heart and soul will find a wonderful reception awaiting him, like the reception given the Prodigal Son, but we must "come to ourselves" and turn to God with our whole hearts.

This is a lesson we should all learn. It is so easy to go through the forms of worship without our hearts being in it: to pray, or give, or attend the services of the house of God, and be far away in our hearts and lives. Watch out for formalism! It is so easy to be a Pharisee.

III. *Planned Evil*s Micah 2:1-3; 6-8.

There is a difference between *planned evil* and sin which comes upon us unawares. In our courts the sentence is much heavier where there has been premeditated crime. If a murderer has planned for days and nights and then commits his deed, the punishment is greater than it would be if he killed in a sudden burst of anger. So Micah says, Woe to them that devise iniquity, and work evil upon their beds! when the morning is light they practice it . . . they covet fields and take them by violence, like Ahab and Jezebel and the vineyard of Naboth.

In our day we have those who plan to rob a bank. They study carefully every detail, they take months, perhaps, to perfect their plans. God deals heavily with all such planned evil.

IV. *Tests are Coming*: Matthew 7:15-27.

How can we tell the false from the true? Jesus gives several tests. There are true prophets and there are false prophets. How can we tell the difference? Ye shall know them by their fruits. How can I tell the difference between a good apple tree and a bad one? They may be equally healthy and beautiful in blossom. I will know when the apples come! So with false prophets.

The test of *saying or doing.* Here is a friend who says, let me know if I can do anything. You let him know. Will he do it, or not? We come to God and promise Him certain things, but do not keep our promise. There are many who say Lord, Lord, but do not do. We must be doers of the word as well as hearers.

There is the *foundation test.* Are we building on a rock or on the sand? The storm will make the difference. A house without a foundation will stand as long as there is no wind or rain, but when the rain descends and the floods come, then the house built on the sand will fall while the house built on the rock will stand. Are we sure of the foundation? Have we built on the Rock? On Christ the Solid Rock I stand; all other ground is sinking sand. Let these solemn warnings of Jesus sink deeply into our hearts. May God give us grace to stand the tests!

V. *Sins of Omission*: Matthew 25:31-46.

We often hear it said of a man, "He never did anyone any harm." This is only a part of life. Jesus went about doing good. Are we like Him? It is not enough to live a negative life: we must do good.

This judgment scene is a very familiar one. It is not a complete picture I am sure, but stresses one particular phase of judgment as we see in the contrasted phrases: Inasmuch as ye did it, and inasmuch as ye did it not. Are we actively doing the good things which are mentioned in these verses? Or are we doing nothing? Christ was busy ministering to the needs of men. He has sent us into the world to represent Him, and says that when we minister to others we do it to Him. He expects us to carry on His work in the world.

I feel sure that the needs mentioned here are not only physical, but spiritual. Jesus never stopped with the body. There are hungry souls, and captive souls and sick souls and we must, as He always did, reach for the sin-sick and needy souls in the world. Remember we are doing it to Him!

YOUNG PEOPLES Department

YOUTH PROGRAM FOR SEPTEMBER 28:

By THE REV. B. HOYT EVANS

God Shed His Grace

Scripture: Luke 12:15-21 and 42-48

Suggested Hymns:

"God of Our Father, Whose Almighty Hand"

"America the Beautiful"

"Seal Us, O Holy Spirit"

Program Leader's Introduction:

The land in which we live is indeed a land on which God has shed His grace in abundance. Never before have so many been so richly blessed in so many ways. In thinking of our blessings we must be mindful of our material prosperity. It is true that there are poor people in our land, but they are not as poor as they are in other places, nor are they so numerous. By every standard of comparison, our country is materially rich. We have the blessings of freedom and dignity which cannot be measured in dollars and cents. We have freedom to work, to speak, to write, to worship, to disagree with the government . . . even the freedom to choose our governing officials. There is much talk of discrimination in America . . . and there is too much of it . . . but human life and dignity are held in higher regard here than anywhere else in the world. This is a blessing of God for which we should be even more thankful than for our material riches. We also have the blessings of education in America. Every young person has an opportunity to receive at least a high school education. It has been said that any young person who really wants it, can receive a college education. He may have to work hard and make some sacrifices, but he can go to college if he wants to. These are just a few of the evidences that God has shed His grace on us as a nation.

A principle which we must ever recognize is that privileges bring responsibilities. The Bible says this very thing in these words, "Unto whomsoever much is given, of him shall much be required." There is no question that much has been given to us in America, and we must accept the fact that much is also required of us. What are some of the responsibilities which accompany the blessings which we have received?

First Speaker:

We are responsible, first of all, for recognizing God as the author and giver of all the blessings which we enjoy. So many of us are tempted to attribute our blessings to some vague thing called the "American Genius" or the "American Way of Life." The American way of life is what it is because God has made it that way. The men who founded our country depended on God for wisdom and guidance, and God honored their faith by blessing our nation richly. We are blessed as we are because they had the wisdom to rely on God to bless us.

Recognizing God as the one from Whom all blessings flow, we should not fail to praise Him and give Him thanks. We can be glad that our nation officially designates a day of Thanksgiving, but Americans have so much to be grateful for that every day should be a thanksgiving day.

Second Speaker:

We are not only responsible for recognizing God as the source of the grace which we receive and for the giving of thanks, but we are responsible for sharing our blessings. It is doubtful if our words of thanks can be sincere unless we are willing and anxious to share our blessings with others. It is certain that we cannot take our material blessings into the grave with us when we die. A wealthy old man testified to the fact that he received far more satisfaction from what he had given away than from what he kept for himself. The Bible says, "A man's life consisteth not in the abundance of the things which he possesseth." We are actually dishonoring God the giver, if we hoard up and gloat over the things he has given us.

We owe it to God and to ourselves to share our riches, and it is not difficult to find those with whom we can share. More than half of the people in the world will go to sleep hungry tonight. Most of them are ill clothed, and many are sick. Many do not have decent shelter. They have no jobs, no education, and little hope. Our church has an efficient relief organization prepared to meet their needs. The organization only awaits the generosity of church members who are willing to serve God through the ministry of sharing.

Third Speaker:

We honor God when we recognize Him as the "giver of every good and perfect gift," we honor Him when we give thanks with our lips, and we honor Him when we share our riches. These things are good and necessary, but they are not all of our responsibility. We are responsible to God for the use we make of all of His blessings. We are responsible for making the very best use of our educational opportunities. We owe it to God to be good students. We owe it to God to be faithful in our jobs. We owe it to Him to be careful . . . and never wasteful . . . in spending money. We owe it to God to make good use of the freedom He has given us. We are responsible for being loyal, intelligent citizens of our nation and community. Of course, we owe it to God to be faithful in our worship of Him and our support of the church.

Someone may object that all these responsibilities take the joy out of the blessings which we have as Americans. The fact is, however, that we cannot fully enjoy the blessings until we are ready to accept the responsibilities. We do not really appreciate the riches of God's grace until we become gracious toward God and man.

For the closing prayer you may sing the last stanza of "America."

Say, Teenagers!

By Wade C. Smith

Teenagers, somewhere I have seen some verses, each one ending with the line: "I wish I was the boy my mother thinks I am". They are supposed to reflect a fellow's sad discovery that he has fallen short of the high standard his mother fixed for him. And his sadness is mixed with the fear that his mother might make the same discovery. Mother is the last one to believe the evidence against him—if indeed she will believe it at all. Some years ago a poor fellow in this state was condemned to the electric chair. He had committed an atrocious crime, according to the evidence, but he denied it. His lawyers made a brave fight to save him, and some friends put up the money to finance his defense in court; but the evidence was conclusive, and the jury took only a brief hour to adjudge him guilty. One by one his friends gave him up. A few were willing to help him finance an appeal to a higher court; but the young fellow broke down and confessed his guilt. Then all deserted him but one. That one was his mother. She still believed in her boy; she could not believe him capable of such a crime. It was so far below what she expected of him. But the court had decreed, and the only thing she could hope for was to secure a commutation to a life sentence. She never ceased her efforts until she got that much for him. He may make a model prisoner, and possibly one day be pardoned; but he can never live his life as a whole as his mother had planned and expected of him.

There was a time back in the early days of that boy's life when a very small decision would have most likely turned the course of events, so that he could have fulfilled his

mother's expectations. Instead of being known as "No. 37,451" in the state pen, he might have been known by his name—the name his mother gave him—as a respected citizen of his community. The turn of his career could have happened in one small moment, or in the action of a half-hour. It might have been on an afternoon when he made a choice between two kinds of companions for just that brief time. Smaller things than that have proved to be the hinge on which a life turned. I sometimes think that if at such a moment of decision a boy could think of his mother and, remembering her teachings, determine he will be true to them, it would be the means of changing his course for good. Not that such is the highest incentive. The highest is the desire to be what Jesus Christ wants and makes possible for a fellow to be. But the Lord often very largely operates for a boy's or a girl's guidance through a consecrated mother's devotion, which of course means a Christian mother.

In the amber glow of a dying blaze
I was dreaming dreams of other days,
When there came to my lonely door
A boy I'd seen somewhere before.

Standing there in the twilight dim,
He stared at me, and I at him,
And I finally said, as he looked me through,
"What, my son, can I do for you?"

"I'm seeking a man", the boy replied,
"Who used to live where you reside;
The name of this man is the name you bear,
And neighbors of yours on this thoroughfare,
When they learned of my quest, said they thought
I'd find in you the man I sought;
But those who gave me your address
Knew you only by name, I guess,
For I see that you—though you bear his name—
And the man I seek are not the same.
For this intrusion, Sir", said he,
"Please accept my apology".

And I saw the sadness in his face
As he said good-bye and left the place.
And wondering who this boy might be,
A voice in my dreaming said to me,
"That boy, old man, who came to your door—
That boy was *you* in the days of yore,
Living still in the afterglow
Of the dreams he dreamed in the long ago.
Your vanished youth came back to you
To find the man of his dreams come true—
His hopes betrayed, his dreams forgot;
You were not the man that dreamer sought,
For he was seeking, when he looked within,
For that other man you might have been!"

(Andrew R. Marker).

WANTED—Director of Christian Education for church of 975 members. 915 enrolled in Church School. New, adequate, fully equipped plant. Bible centered program. Located in growing section of deep South town. If interested write Box 68, c/o Southern Presbyterian Journal, Weaverville, N. C.

Child to Parent

1. Don't spoil me. I know quite well that I ought not to have all I ask for. I am only testing you.
2. Don't be afraid to be firm with me. I prefer it. It makes me feel more secure.
3. Don't let me form bad habits. I have to rely on you to detect them in the early stages.
4. Don't make me feel smaller than I am. It only makes me behave stupidly "big."
5. Don't correct me in front of people if you can avoid it. I'll take much more notice if you talk quietly with me in private.
6. Don't protect me from consequences. I need to learn the painful way sometimes.
7. Don't take too much notice of my small ailments. I am quite capable of trading on them.
8. Don't nag. If you do, I shall have to protect myself by appearing deaf.
9. Don't make rash promises. Remember that I feel badly let down when promises are broken.
10. Don't forget that I cannot explain myself as well as I should like. That is why I am not always very accurate.
11. Don't tax my honesty too much. I am easily frightened into telling lies.
12. Don't be inconsistent. That completely confuses me and makes me lose faith in you.
13. Don't put me off when I ask questions. If you do you will find I will stop asking and seek my information elsewhere.
14. Don't tell me my fears are silly. They are terribly real, and you can do much to reassure me if you try to understand.
15. Don't neglect me; I do not *want* to be a delinquent.

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NEWS of CHURCHES around the World

Where Is Sunday?

No matter what may be said to the contrary, our American life, for the best part of our history, centered on the Lord's Day. Begin with 1620 and the Pilgrims if you wish, and you will find that they set the tradition of Sunday as a day of rest and worship — at all costs. Who has not seen the pictures of these early settlers marching through wintry snows to church led by an armed guard against the perils of "savage enemies"? It was men and women of such holy purpose who fashioned our civil respect for God. We are their descendants but how differently we live. With the dawn of this century the enemies of our Lord's Day came in like a flood, to change the whole character of our nation's life. The high level of Christian education, built up again strong and by evil forces, has by degrees been lowered until increasingly there is no Sunday of the American type left. The day is commercialized, debased to an opportunity to exploit deluded and irreverent people, a time of selfish pleasure in which God is allowed no place. So many people are killed on highways, beaches and in places where drinking leads to murder that the day is a symbol of carnage in which the dead are counted over the radio or television. Israel suffered great judgment for violating the Sabbath and it is certain that we cannot enjoy the favor of God, our Creator and Redeemer, by refusing to recognize the divine order of His Sovereign rule for our salvation, welfare and personal well-being.—JOHN W. BRADBURY in *The Watchman-Examiner.*

ERRATA for 1958 General Assembly Minutes

Those who have copies of the Minutes of the 98th session of the General Assembly are authorized and requested to make the following corrections:

A. See list printed on page 291, Part II.
B. To this list add the following:

Part I

page 46, paragraph 4. Add "Methodist" end of first line.

page 58, 6th line from bottom. Change middle initial Mrs. Ragland from "L" to "S".

page 91, 6th line from bottom. Change "VERY" to "EVERY."

page 184, 13th line from bottom. Delete "ly" from "breakly."

page 227, 8th line from bottom. Delete "until and."

Part II

page 53, line 65. Amount in column 28 should be $18,936.

page 138, line 14. Annadale should be Annandale.

page 264, Scarlett, Frank M., Jr.
P. O. should be Fort Valley, **Georgia.**

page 276, Lindenerger should be Lindenberger.

page 279, McCutehen, Mrs. L. M., should be McCutchen.

E. C. Scott,
Stated Clerk

NORTH CAROLINA

Montreat — The eighteenth annual Ministers' Wives' Forum met at Montreat, N. C., August 19-21. Mrs. Herman Dillard, Abbeville, S. C., presided at the Forum; and Mrs. William Stewart, Tallahassee, Fla., introduced the theme for the series of meetings: "Turn On the Light."

Guest speakers were Dr. Paul Garber, Agnes Scott College, Dr. Julian Price Love, Louisville Seminary, and Mrs. E. L. Secrest, former Synodical president, Atlanta, Ga. Their messages were both informative and challenging.

Worship leaders were Mrs. Van Arnold, Greenwood, Miss., Mrs. Tom Davis, Greenville, N. C., and Mrs. Joe Gettys, Clinton, S. C.

The ministers' wives were graciously entertained with a tea at the home of the president, Mrs. Dillard, on Wednesday, August 20.

Officers elected for a one-year term were Mrs. Herman Dillard, Abbeville, S. C., president; Mrs. Tenney Deane, Safety Harbor, Fla., vice-president; Mrs. Frank Scarlett, Jr., Fort Valley, Ga., secretary; Mrs. Wylie Hogue, Clemson, S. C., treasurer and social chairman; and Mrs. Z. T. Piephoff, Graham, N. C., historian.

Maxton — President Louis C. LaMotte returns this week to his post at Presbyterian Junior College after having conducted a study tour of the Middle East in conjunction with Lafayette College, for the past six weeks. Dr. LaMotte left Maxton on July 4th and emplaned from New York City two days later. Since leaving the States, Dr. LaMotte has toured places of historic and Biblical interest in Greece, Turkey, Egypt, Lebanon and Jordan. The group of eleven persons which began the tour were led in a study con-

sisting of two courses, "Social, Political, and Economic Problems of the Middle East" and "Background to Middle East Civilization." Highlights of the tour were visits in Cairo, Egypt and a significant side trip following the path of the ancient Hebrews as they fled from the bondage of Pharaoh and made their way to the Promised Land. Another highlight was an extended visit in and around the Holy Land. The tour officially ended in Cairo on August 17 after an experience of outstanding significance to each member of the party.

MEN OF MECKLENBURG PRESBYTERY TO MEET

The fall Rally for the Men of Mecklenburg Presbytery will be held in the First Presbyterian Church of Albemarle, N. C., on Tuesday evening September 16. Registration will be at 7:00 o'clock and supper will be served at 7:30 P. M. There will be an election of officers and their installation at that meeting. Mr. Phil Howerton, an Elder of the First Presbyterian Church, Charlotte, and Moderator of the General Assembly, will be the speaker for the occasion.

GEORGIA

COLUMBIA THEOLOGICAL SEMINARY

Mr. Philip F. Howerton, Moderator of the General Assembly of the Presbyterian Church, U. S., will be the speaker at the opening exercises of the school year at Columbia Theological Seminary. The service at which Mr. Howerton will speak will be held at the Decatur Presbyterian Church on Thursday evening, September 18, at 8:00 o'clock. It is expected that more than seventy members of the incoming class at the seminary will assume the obligations of seminary students and thus enter upon their seminary life in connection with these exercises. An Orientation Program for new students will be held September 15-18, and classes will meet for the first time on the morning of September 19.

SOUTH CAROLINA

Clinton — Presbyterian College points to the opening of its 78th session on September 8 with a final flourish of summer improvements and its longest waiting list of applicants in history.

Completion of the new $250,000 student center represents the biggest change on the campus landscape. But college maintenance crews under Plant Superintendent O. F. Beatty have been busy throughout the summer months renovating existing facilities and making improvements geared to the general comfort of the student body.

Business Manager S. Edward Campbell said that all dormitories have had their floors reworked and new furniture added. Smythe Dormitory, largest on campus with a 144 capacity, has been remodeled throughout much of its interior. Classroom floors in Neville Hall also received refinishing work, while LeRoy Springs Gymnasium and the Jacobs Science Hall were given a sprucing up of exteriors. The addition of new pressure reducing systems, meanwhile, is designed to improve heating to all buildings including faculty homes.

Two large parking areas, now under construction, will provide space for more than 150 automobiles and will eliminate parking on the one-way avenues leading to and from the center of the campus. One is located behind Spencer Dormitory and the other behind Bailey Hall dormitory. Grading work is being done through the office of County Supervisor Bennie Blakely.

The City of Clinton is cooperating toward improving the drainage from PC's indoor swimming pool. Campbell pointed out the college had purchased drainage pipe, and city workers laid it.

Irwin Montgomery, formerly of Greenville, is joining the Presbyterian College staff as director of student activities, President Marshall W. Brown announced today.

When he assumes this position at the start of the fall semester on September 8, his duties will include the supervision of PC's new $250,000 student center and the direction of the intra-mural sports program. He also will cooperate in various activities sponsored by the Student Christian Association.

Montgomery comes to Presbyterian College with a background of experience in Young Men's Christian Association work. He served for two years as program secretary of the Culver Palms YMCA in Culver City, Calif., before returning to South Carolina.

A native of Greenville, Montgomery attended Greenville High School and Clemson College prior to entering YMCA work. He is married to the former Miss Carolyn Outz of Columbia, and they have a young daughter. The new PC staff member is a Presbyterian, and his mother serves as a matron at Thornwell Orphanage.

MISSISSIPPI

Jackson — New appointments to the Belhaven College faculty for the upcoming seventy-fifth anniversary term have been announced by Dr. McFerran Crowe, Belhaven's president.

Rev. Norman Harper joins the faculty as chairman of the Bible department. Harper is a graduate of Columbia Theological Seminary and got both his bachelor and master of arts in education from Mississippi College. He serves the Wyndale Presbyterian Church in Terry, Miss., as pastor. Before he was called to the ministry, Harper taught at French Camp Academy in Mississippi and was high school principal at Brandon, Miss.

Coming to Belhaven as an assistant professor in the Bible department is Rev. John Newton, a native of Georgia. Newton has been pastor of the Smyrna Presbyterian Church of Conyers, Ga., since his graduation from Columbia Theological Seminary in 1956. He has completed his class work for a master of theology degree from Columbia in the field of church history and also did advanced work at Candler School of Theology at Emory University. His undergraduate work was taken at Georgia Institute of Technology.

In the history department, Lamar B. Neal has been appointed an assistant professor of history and political science. He received both bachelor and master's degrees from Mississippi State, and has completed work for his doctorate from Tulane University. He was an instructor both at State and Tulane.

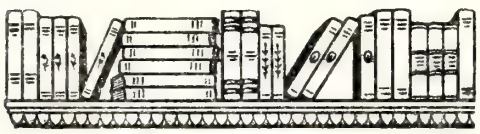
Dr. Calvin George Seerveld will be Belhaven's new English department chairman when he returns

this fall from the Free University of Amsterdam where he has been getting his doctorate. He received his bachelor of arts from Calvin College and his master's degree from the University of Michigan.

Added to the part-time faculty, Dr. James Wellington Ward will be professor of biology. Dr. Ward teaches at the University of Mississippi Medical Center also. He has studied at the University of Alabama, Mississippi State and the University of Minnesota.

Mrs. Ann Gookin this fall will head the department of physical education for women and will be Belhaven's social director. New hostesses for the dormitories include Mrs. Owen Williams and Mrs. Mary Walker.

William C. McLain, formerly plant superintendent at Belhaven, has been promoted to business manager.



BOOKS

CAN YOU TELL ME? Compiled by C. L. Barker. Greenwich. $2.50.

Here is an entertaining book that will afford pleasure and profit to you. It has been prepared by a man of wide experience who has interspersed his queries with delightful witticisms. For years it has been the author's avocation to collect fascinating oddities of information. He knows from experience just what solid fun they can offer for hours of reading. This volume contains more than 300 queries covering all manner of subjects but emphasizing animal and plant life. Some of these questions are tricky, others are in the form of riddles, but most of them merely require basic knowledge of the world around us. They have an educational value for youngsters.

PEDIGREED SOULS. Marie L. Reid. Greenwich. $2.50.

Pedigreed Souls is an attempt to portray the spiritual application of God's dealings and leadings of his chosen people, the children of Israel from Egypt to the Promised Land in connection with the spiritual life of Christians today. It emphasizes his instructions through Moses with the commandment to see that he did all things according to the pattern shown him in the Mount. The author shows in positive language the vital difference between living in the flesh with this guilt and shame and living as a pedigreed soul consecrated to Christ — living in the joy and certain knowledge of the Lamb of God.

SCRIPTURE STUDIES. Alta King. Greenwich. $2.50.

This book is characterized by weak and inadequate Christology. It conceives of Christ as a created being rather than the Creator. The book therefore is unreliable and we would not recommend it to our readers.

—J.R.R.

TIME'S NOBLEST NAME. Charles J. Rolls. Zondervan. $2.95.

Dr. Rolls in his third volume on the titles of Christ has again raised the curtain on the magnificent panorama of the personality of Christ. He includes among the titles here the Leader, the Lamb of God, the Ladder, the Man of Sorrows, the Mediator, etc.

This volume shows the unlimited resources of the incomparable Christ. To read this book is to receive spiritual insight and blessing from this reverent description of the Saviour.

COMMENTARY ON THE EPISTLE TO THE THESSALONIANS. Charles J. Ellicott. Zondervan. $3.50.

Ellicott's Thessalonians is a very able critical commentary. His treatment of the second chapter of II Thessalonians is superb. This work is scholarly and stimulating and provides good exegetical helps. This notable volume has remained a standard work for a number of years and will doubtless prove valuable for years to come as an expositor's tool.

THE ORIGIN AND TRANSMISSION OF THE NEW TESTAMENT. L. D. Twilley. Eerdman's. $1.50.

The purpose of this book is two-fold. First, to give a brief outline of the early days of the church as portrayed in the New Testament and indicate within that history the points at which the various New Testament books were written. Second, to show how these books have been transmitted through the centuries down to our own day. The volume helps toward a clearer understanding of the circumstances behind the writing and transmission of the New Testament books and leads the reader to larger and far more adequate works. The author has exceptional ability in making complicated subjects clear and plain.

JEREMIAH. J. Philip Hyatt. Abingdon Press. $2.00.

Beginning with the role of the prophets, Dr. Hyatt discusses the life and times of Jeremiah—the period of the fall of Judah, an era of transition and crisis for the Hebrews. Jeremiah is pictured as a warm personality standing up against heavy opposition to serve as a representative of God before his fellowmen. The author asserts that tenderness of feeling, courage and hope characterized his life far more than despair or pessimism. This book has been written to help the reader make the acquaintance of one of the most important characters in the Bible. This volume contains a number of interesting insights but it should be pointed out that the author accepts a number of the higher critical views of the Bible and is therefore not written from the conservative viewpoint. The author is professor of Old Testament in Vanderbilt University.



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Maxton North Carolina

Recommend The Journal To Friends

BABYLON AND THE OLD TESTAMENT. Andre Parrot. Philosophical Library. $2.75.

Despite the fact that nothing remains of Babylon except ruins, archaeologists have been able to trace from these ruins the sites of many of the important buildings in this great city. Professor Parrot opens with the story of Babylonian archaeology, describing the palaces, the temples, the citadels and walls which were found there. The second section gives an account of the history and civilization of this mighty empire as revealed by archaeological sources and relates it to what the Old Testament tells us about the relations between Babylon and the Jewish people.

A GALAXY OF SAINTS. Herbert T. Stevenson. Fleming H. Revell. $2.50.

The presupposition of this book is that the Bible is a book about people—men and women and their relationship to God. This is not by any means all of the Bible but it does constitute a large segment. Because of this fact the author believes that Christians should know more about the characters of the Bible than their names. He points out that some of the lesser-known men and women of the Bible have been an inspiration to our high calling in Christ and we should know them better.

The volume is divided into three parts. The first discusses nine Old Testament "lesser lights." The second part portrays some of the lesser-known apostles and companions of Christ. Part three delineates some New Testament saints. The last chapter in part 3 is entitled "Paul's Portrait Gallery."

Closing the chapter on "Paul's Portrait Gallery" the author remarks "These glimpses of the folk who made up representative assemblies of the early church bring to us anew the apostolic standard of values. Social distinctions disappear—or should do so—in the fellowship of saints; the spiritual relationship and service are seen to be the things of abiding worth. Few can aspire to a place among those whom the world calls great or the church esteems as its prophets and seers; but the 'lesser lights' have inestimable privilege and unbounded possibilities—and an assured place among the most exalted of the sons of men, when the Lord shall gather his saints, to be with him forever."

This volume is free from dullness and gives many fresh insights into the characters discussed.

UNDERSTANDING GRIEF. Edgar N. Jackson. Abingdon Press. $3.50.

Sir Edward Bulwer-Lytton has written, "If we dig but deep enough, under all earth runs water, under all life runs grief." This is most true. For man that is born of a woman is of few days and full of trouble. This book is written to aid the minister and counsellor in discovering new ways to help those in trouble, especially from grief, to make the necessary adjustments in life.

In seeking for a definition of grief, the author makes it clear that he is not dealing with mild sorrow or mere personal disappointment, though the word "grief" is sometimes attached to such states. He is thinking of grief as a more specific and intense form of sorrow that is related to the loss by death of one who is dearly loved. According to this volume grief is essentially the emotional and related reactions that occur at the time of and following the loss by death of an important person in the emotional life of an individual who has reached the state of development where he has the capacity for object-love. Grief is the emotion that is involved in the work of mourning whereby a person seeks to disengage himself from the demanding relationship that has existed and to reinvest his emotional capital in new and productive directions for the health and welfare of his future life in society.

With the skillful use of case material, the author discusses the role of pastor as counsellor. He shows how the grief-stricken may be restored to useful living and responsive communication with others — sustained by a faith in the goodness of God.

Mr. Jackson has some helpful suggestions for the minister in the conduct of funerals. He points out that the minister must never forget that his function at the funeral is to face the fullest reality of life in terms of the most daring faith the human mind can generate.

The author has made many helpful suggestions for the minister in dealing with the ever recurring problem of grief. We wish that he could have been more explicit in differentiating between the funeral of a believer and of an unbeliever and how to tactfully give God's plan of salvation to the unsaved who are present at the funeral service.

—J.R.R.

LIFE FROM ABOVE. John F. Holliday. Zondervan. $2.50.

This volume has been written to present an exposition of the Biblical doctrine of Regeneration. The author discusses the nature of the new birth, the background of Biblical new birth, the New Testament synonyms for rebirth, the credentials of the reborn, and other such subjects dealing with this basic doctrine.

The author confesses that from early childhood until he was over 16 years of age he never heard a single sermon or a Sunday School teacher refer to regeneration. Later having experienced the miracle of the birth from above and called into the ministry he determined that this fundamental truth would not have a secondary place in his ministry that it had obviously occupied in the preaching and teaching under which he had grown up. He believes that the most potent argument for emphasizing the new birth is the imperative that was affixed to the doctrine by Christ himself. Christ taught that it is a "must" for every individual.

Consideration of the issues involved in the conflict between the exponents of Scriptural rebirth and proponents of baptismal regeneration has demonstrated the damage that can be done by misunderstanding this doctrine. The author is convincing when he says that this doctrine deserves much more attention than our generation is giving to it.

—J.R.R.

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The Southern
PRESBYTERIAN
Journal

VOL. XVII NO. 20 SEPTEMBER 17, 1958 $3.00 A YEAR

Do We Need Revival?

Do we need a revival in America today?

Do we need a revival in our Church?

There are indications that a revival is desperately needed and some of these are as follows:

Lack of love between Christians.
Worldliness in the Church.
Powerless Christians and a powerless Church.
A lack of concern for the lost.
Ignorance of God's Word.
Prayerlessness.
Overemphasis on organization.
Low standards of morality.

By these and many, many other things it is evident that we in America need a revival. To that end we should pray and to that end we should bend every effort.

"O Lord, send a revival . . . and let it begin in me."

THE SOUTHERN PRESBYTERIAN JOURNAL

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EDITORIAL

God Is Not Deformed

Can man hope to have an adequate concept of God? Certainly we can never hope to understand comprehensively all of his perfections and attributes for we are finite. Nevertheless God has not left himself without a witness. It is both our privilege and duty to learn that which he has been pleased to reveal about himself.

We know only that which God has been pleased to reveal and for sinful man this is overwhelmingly adequate.

To contemplate the attributes of God staggers the imagination, yet he has revealed himself for the very purpose that we might, although limited by the flesh, know him and glorify his name and distinguish between that which is true and false.

God has made it possible for us to know him through his general revelation in nature. Romans 1:20 says, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." He reveals himself also in history and conscience.

He has revealed himself in his Son of whom we read in Colossians 2:8,9; "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily."

God reveals himself in his written Word. The apostle Paul writing to Timothy says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto good works."

In these various ways God's marvelous attributes are revealed, being exercised by him in his works of creation, providence and redemption.

Why then the necessity of affirming, in a spirit of deepest reverence, that God is not deformed? Because in each generation, and particularly in our own, God is often presented in only one aspect of his personality or by only one attribute to the exclusion or depreciation of others. This narrow presentation causes God to be seen as though he were deformed; his glorious person is disclosed out of focus.

There are those who are so overwhelmed by the love of God and all of its implications that they overlook other attributes which are equally true and impelling. The depth and height and breadth of the love of God can never be exhausted, for he is the epitome of love and all that it implies.

He is also the God of holiness and justice. The Bible which tells us that God is love also affirms that he is a consuming fire. Therefore, to stress the love of God to the exclusion of his perfections in holiness and justice is to give a distorted picture.

The Cross of Jesus Christ reveals the love of God. But it reveals far more. The depths of sin, the magnitude of its offense against a holy God and the price necessary to free man from its guilt and penalty, all are revealed by the Cross. We see combined in one sublime act the love, truth, holiness, righteousness, mercy, faithfulness, justice, and knowledge of God, and having said this, all of its implications have not been exhausted. Let us never forget that in this glorious act of redemption and propitiation we see combined many aspects of the God with whom we have to do.

God is the God of infinite and absolute perfection. Being infinite he is free from all possible limitation. Being absolute he is an eternal self-existent person who is the voluntary cause of all that is, has been or ever will exist. He is "the same yesterday, today and forever" and he is "without variableness or shadow of turning."

One may hear the seemingly wise statement: "God is too good to damn anyone," and from this premise the deduction that therefore all men will some day be saved regardless of what they do about Christ, God's provision for their need. Paul, in Romans, writes: "Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness; otherwise you too will be cut off." The crux of the matter is that sin must be judged and God in his infinite love and justice has done something about it, sending his Son through whom man may be freed from the guilt and penalty of sin and restored to fellowship with Him now and forever.

If we would know God and the attributes whereby he is known we have but to turn to Holy Scripture. In both Old and New Testaments we find the same God. Some would distinguish between the "God of the Old Testament" and the "God of the New," but they are the same. To discard the one for the other is to be guilty of a selective prejudice and that leads to grave error.

For instance, in Isaiah we read: "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." But the same God, speaking in the same book also says: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

We find the Lord Jesus Christ uttering this scathing denunciation: "Woe unto you, scribes and Pharisees, hypocrites! . . . Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" This same Christ also says: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

The apostle Paul denounces sin and the unrepentant sinner but offers pardon and peace to all who will turn to Christ in full repentance. The writer of the Epistle to the Hebrews affirms God's revelation through the prophets and the Son and presents a picture of escape and eternal salvation to those who believe.

Peter tells of the patience and long-suffering of a holy God unwilling that any souls be lost, but also of the day of impending judgment from which none who have rejected Christ shall escape.

No, God is not deformed. He is revealed to us in the perfections of his glorious attributes. It is his will that we should see him and believe in him for who he is and what he is.

We who are capable of love, feeling, knowing, righteous indignation, kindness, mercy and a sense of right and justice, should realize that in him all of these things are found in absolute perfection. He who knows no limitations of time, space or circumstance deals with mankind in perfect love and also perfect justice. He who is of purer eyes than to behold evil, and who cannot look on iniquity, has nonetheless made perfect provision for sin and the sinner. In all of this the perfection and absoluteness of his attributes are revealed to man.

No, God is not deformed. He is perfection, a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, truth and love.

—L.N.B.

(From *Christianity Today*)

Are Sex Distinctions To Be Made Meaningful or Meaningless?

In a series on OUR CRISIS IN MORALS in the Atlanta Constitution sundry leaders in American life recognize that as a nation we are almost obsessed with sex and urge that our people be led out of this sex hysteria. The sickness is diagnosed as a false preoccupation with sex, and the remedy suggested is that the focus be changed and that sex become *meaningful* in relation to the true love life that finds its happiness in the home, in a monogamous marriage, and in children.

On the other hand THE BRIDGE published about the same time by an agency of our Church cites with approval the following from the first General Assembly of the United Presbyterian Church, U. S. A.: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female: for you are all one in Christ Jesus." In Christ racial, cultural, social, economic, and sex distinction become meaningless and are erased.

The Southern Presbyterian Journal, *a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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These two statements, one from prominent American sociologists and ethical leaders, the other from a great denomination leave the dilemma: Is or ought sex to become *meaningful* or *meaningless?* We believe that the dilemma is forced by a misreading of the statement from the Apostle Paul by the Presbyterian General Assembly and by the Bridge. Here as elsewhere (e.g. the law) Paul is using language in a dialectic sense, while the comment uses it as his full and only statement on the matter.

As a matter of salvation, no man is saved by his sex, his race, his culture, his wealth or his economic position — nor for that matter by his merits, his law-keeping, his satisfactions, nor all the prayers offered to get him out of Purgatory. He is saved only and exclusively by the mercy of God and this mercy acted and acts in Jesus Christ. He did for us what we could not do for ourselves and what we cannot do without. And as God the Holy Spirit puts us into Christ by faith, God receives us in Him and of His great mercy forgives our sins — wholly and completely without any conditions on our part. Moreover, this forgiveness is genuine and final. It is not a provisional act whose fulfillment depends on our proving ourselves worthy of it. Of His mercy, God forgives unworthy sinners as He receives them in Christ. This is the glorious truth in the statement of the General Assembly and of the Bridge.

But the Apostle Paul also says in I Cor. 11.3f that the head of the woman is the man even as Christ is the head of the man. In Ephesians five and Colossians three he distinguishes in the Christian home the place and duties of the husband from that of the wife, and in the Church organization he says in First Timothy that the elder is to be the husband of one wife. Our Westminster Catechisms have a full statement of the saving grace of God to sinners and of His exact justice set forth in Christ by which every believer is saved. And yet the same documents recognize the distinctions which God has made in their expositions of the fifth commandment. Of course, Modernism recognizes no distinctions and reaches for Marx's society with all distinctions erased. When we interpret Scripture by Scripture, Christ does not make the natural relations which the Creator has established for the home meaningless. Rather He rescues them from the sinful focus into which they are fallen, and makes them meaningful in their proper orientation in the Christian family and Church.

—W.C.R.

Recommend The Journal To Friends

Will to Greatness

America is rapidly changing one of her basic attitudes to life—the will to greatness is being stifled by a demand for security, a security bought at the price of national solvency and personal freedom.

Adlai Stevenson, after his recent four-weeks tour of Russia, wrote that "Men Working" is the symbol of Russia today. He said: "I bring back with me an image of a vast, rich, underdeveloped country hard at work with the single-minded purpose to build itself up to challenge America's world leadership."

We have rightly been proud of our great industrial, social and cultural achievements, all of which came under the blessings of God as the result of free enterprise and hard work. Now there is grave danger of thinking that progress can be maintained by other means, shifting the emphasis from work to leisure, from personal and corporate initiative to security guaranteed by government.

To express fear of competition from a socialistic state may seem incompatible with the views outlined above but the crucial difference between the Communistic government of Russia and the republican form of government under which we live is that in Russia the government is urging its people on to harder work and greater endeavor, while our government is holding out to the people the mirage of ease, pleasure and security.

How great is that difference? It is the difference between progress and regression; between continued greatness or an enveloping mediocrity.

L.N.B.

The Perseverance of the Saints

The fine current study on FAITH AND PERSEVERANCE by Professor G. C. Berkouwer makes us realize that the saints do not persevere by any merit, logic or worthiness of their own. Faith ever points away from self to the faithfulness and the keeping power of God. The saints persevere, only because God preserves them from themselves, from Satan and from all others who would destroy them. Our faith rests on the faithfulness of the God of all grace. It trusts Him to keep, to carry through to completion the work He has Himself begun in us. Faith even entrusts faith itself to the keeping of the God and Father of our Lord Jesus Christ. We did not give ourselves faith—if we lose it, we cannot restore it—it is the gift of God. Flesh and blood has not revealed it unto thee, but my Father which is in heaven. We cannot keep ourselves in faith. Doubt and the Devil are too strong for us. Christ sits at the right hand of God and continually pours

forth of the Holy Spirit, else Satan would not allow one of us to abide an hour by the Easter faith or the Christian Gospel. And the Holy Spirit is not a skeptic! By His grace we believe the word of His promise that our sins are forgiven us for Christ's Name sake. With the father at the front of the Mount of Transfiguration our humble prayer is:

I believe, Lord help thou mine unbelief. Our hymn of praise begins,

Great is Thy faithfulness, Lord unto me.

As our eyes are turned upon the mercy of God, upon Christ Jesus the Lamb of God the conqueror of death, God in His grace preserves us and only so do we presevere. We wait upon the LORD and in His Word do we hope . . . in His keeping power, in the faithfulness of His grace to those in whom His Spirit has begun and revived anew the work of faith.

W.C.R.

The Blind

"Recovering of sight to the blind." Luke 4:18

We are apt to pity those who are physically blind: the people we ought to pity are those who are spiritually blind; blind in unbelief. The god of this world hath blinded the minds of those who believe not, lest the glorious gospel should shine upon them. I think it was Weymouth who translates this "the god of this world has shut out the sunshine." How true this is! The whole world lies in the darkness of sin: the light of the world is Jesus.

The blind man who was healed by Jesus not only had his eyesight restored, but the eyes of his heart also, while the Pharisees, who thought they saw, were blinded in unbelief. We all know men who are physically blind but who are spiritually far superior to many a person with two good natural eyes.

The world is full of people whose eyes have never been opened. The prayer of the Psalmist, Open thou mine eyes, that I may behold wondrous things out of thy law, ought to be their prayer. Paul prays that the eyes of our understanding may be opened, or the eyes of our hearts. Only then can we really see the beauty of our Saviour and know that He is the One who is altogether lovely before that we think there is no beauty that we should desire Him. Only then can we see the value and beauty of the Christian life.

There is only one Oculist who can open the eyes of our understanding, the Lord Jesus Christ, who healed so many blind people while on earth. If we will come to Him with the prayer of the blind man, Lord, that our eyes may be opened, He will enlighten our minds in the knowledge of Him.

We, as His messengers, are sent to "preach the recovering of sight to the blind". He is the light of the world; "ye are the light of the world". We must let our light shine that others may see Him as He shines in and through us, so that they can sing, Once I was blind, but now I can see; the light of the world is Jesus. What a privilege it is to lead men to Him who can open their eyes! Oh, come to that Light; It is shining for thee; the Light of the world is Jesus.

J.K.P.

Notes From Philippians on Paul's Unselfish Service

By George S. Lauderdale

Christ "made Himself of no reputation." Philippians 2:7. Now we understand how Paul was not terrified by his adversaries and was joyful even as a prisoner: Jesus Christ had put His lowly frame of spirit in him! "I can do all things through Christ which strengtheneth me."

Men of the world ever seek to prove that they are righteous, but not so Christians. "Let this mind be in you, which was also in Christ Jesus." It is wise to be humble for Jesus' sake; Jesus Christ had much more wisdom than Solomon! God would call no person who is proud brilliant or regard any person who is contentious as bright.

The Mind of Christ a Must

It is tragic when a missionary has no man likeminded with him because "all seek their own, not the things which are Jesus Christ's" Philippians 2:21. Who can describe the loneliness of preaching the Word of God to the nations? Paul sought to do what all pastors are supposed to be doing now, leading professed Christians to take an interest in mission churches.

Less than few were interested: none were! Had Paul promoted picnics, thousands would have instantly rallied to help him. Widely acclaimed evangelists and pastors are tempted to have little interest in following up their converts; they would seldom consent to be pastors of small missions. Paul would have; how he cared for the little churches! May God deliver us from hypocrisy! The time that a missionary gives to a struggling congregation is not lost, for those whom the missionary genuinely loves will pray for him, and God's aid is our greatest need.

Paul Rewarded

The saints for whom none cared but Paul helped him in the gospel (Philippians 1:5); they helped him lay up treasures in heaven, to have joy, and they helped him financially. Paul was wise and the others, who sought their own

interests, foolish; by seeking first the Kingdom of God and His righteousness, all other things were added unto him!

Cleave to Christ: He is our righteousness and our wisdom. Count all things but loss for the excellency of the knowledge of Christ. He is our hope of glory and will "change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Christ supplies all our needs from the Father's riches in heaven. Grace from the Lord Jesus Christ is the apostle's opening and closing prayer for the saints at Philippi.

The Armor of a Christian

Ephesians 6:12-18

As compared by Paul with the Armor of a Roman Soldier

1. The "leather girdle" or apron around the waist represents the Christian "Truth" because truth is the center of our religion (and of any other sound proposition).
2. The "breastplate" represents "Righteousness" which is a clean conscience. The seat of the conscience is the heart which the breastplate covers. (We are not given a backplate because we should face our enemy at all times.)
3. The sandals represent "The Gospel of Peace" because we are instructed to take the "Gospel" to the world, not merely keep it at home, so we use our feet to "Go".
4. The "Shield" represents "Faith" because our faith must be poised and ready in order to ward off the attacks of the Devil which come from all directions.
5. The "Helmet" represents "Salvation" because salvation must be accepted by us through our heads after conviction, dictated of course by our hearts. (God will knock at our door but we must open it and let Him in—an act of intelligence.) "Whosoever will come unto me I will in no wise cast out."

All of the above are defensive, but we have one, and only one offensive item, which is —

6. "The Sword" which represents "The Word of God." If a Christian does not know his Bible, he is a clumsy swordsman and how can he win battles for Christ?

The need of the world today is "Offensive" Christians — not merely "Defensive."

Marvelous and inspired are the similes of the Bible.

—R.LeC.

Uncle Sam Abroad

By Dr. L. C. La Motte

(This article sent in by Dr. La Motte, President of Junior College, Maxton, N. C., is a refreshing breather amid the wave of gloomy forebodings of declining American prestige abroad.—W.C.S.)

The bootblack in Nicosia was shining my shoes. They needed it after eight days hiking the trails of Galilee and Judea. He looked up and said in halting English, "You journalist?"

"I'm an American tourist," I replied.

A bright smile flashed across his face, with an expression of friendliness and admiration. Right then I was proud to be a citizen of the U. S. A. And he said, "America good."

Of course I think he and the other Greeks are wrong about Great Britain. I've learned from many of them that they think England is holding on to Cyprus only from selfish motives. I think England has a thankless job, and if she moved out there would be a war between the Greek Cypriotes and the Turkish Cypriotes which would lead to war between Greece and Turkey. I think the Greeks ought to help Great Britain work out some compromise way which will permit peace and cooperation between the two peoples who live on Cyprus. However, that is not the point of this meditation. The point is that we, the citizens of the United States of America, bear the confidence and faith of the peoples of the world. May we be worthy of that hope.

Rightly or wrongly, many people believe the European powers are colonial-minded, and want to get control of other countries. They do not think that of the United States. Even putting the Marines into Lebanon has not shaken the faith of the world's peoples in our intentions. Nobody seems to think we want to take over Lebanon. The fact that the United States has never taken territory from other nations, with the possible exception of Mexico, and there a payment was given when the peace was made, is known to the world. They know we let Cuba have freedom and granted the Philippines independence. They trust our intentions.

In a world in which there is so much distrust and suspicion, our nation stands out as a city set upon a hill. Men, with longing eyes, look to us with hope, for a better day and peace. They believe in America.

God grant that we may so live, so measure up to our ideals, so wisely conduct our international relations, that the bootblacks all over the world may continue to say, "America good."

"Blessed is the nation whose God is the Lord."

I like to ramble, when I am traveling, in the places where one sees the plain people. I like to go on the streets, buses, and into the popular parks. On Sunday afternoon rambling in a park in Atlanta, Georgia, I came upon a stone upon which were cut words from a poem by Sidney Lanier:

"Long as thy God is God above
Thy brother every man below,
So long, O Land of all my love,
Thy name shall shine,
Thine honor grow."

Department of Bible, Presbyterian Junior College
Maxton, N. C.

The Children's Page

This feature is being discontinued, at least for the present, while Associate Editor Wade C. Smith will be writing a series of articles addressed to "Teenagers". Meantime, plans are in the making for a book containing the Children's Page stories which have appeared in the *Journal,* the price to be not over $1.25 postpaid. The electro-plates of eighty of these stories have been reserved for this purpose. If you are interested in the proposed book, "drop us a card".

LETTERS



ST. CHARLES AVENUE PRESBYTERIAN CHURCH

New Orleans, August 22, 1958.

To the Editor
The Southern Presbyterian Journal
Weaverville, North Carolina

Sir:

I have read with interest the letter written to your journal by Mr. John R. Wallace of Memphis, Tennessee, and which was published in your August 6th edition. I, too, have a deep concern for our Church. However, I regret to say that this letter shows a complete misunderstanding of the role of Church officers.

Are the minister and the elders to "lead" the congregation or are they to "follow" the congregation? My understanding has always been that the minister and the elders are to be the spiritual leaders of the congregation.

As elders and as ministers — if this is our understanding of the Gospel, then it is our responsibility to lead our congregations. We cannot follow their will; we must be obedient to God's will. Therefore, let us pray that God will send His Holy Spirit upon us that we may see our task clearer and be led to do it.

Sincerely,

William I. Boand

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Calvin's Tolerance and Intolerance

By Rev. Wm. C. Robinson, D.D.

This is one of the messages delivered at Weaverville, N. C., on August 20, 1958, *on the program of the Conference on Reformed Theological Thought, sponsored by The Southern Presbyterian Journal. Other addresses delivered on the same date will be printed in future issues of the Journal.*—Editors.

For years, some have seen Calvin only in the affair of Servetus and have stigmatized him as the epitome of intolerance. More recently, his words about crossing ten seas to secure a united Protestant front have singled him out as the sixteenth century ecumenist. Accordingly, some are picturing him as the acme of tolerance, ready for any organizational merger regardless of doctrinal differences. Which of these is the true picture of John Calvin? Or is either? Or neither?

Fundamental Position

Fundamentally, Calvin sought tolerance where it was a matter of detail and of human differences. He was intolerant where it seemed to him that the truth of God was at stake. He urged tolerance of different evangelical modes of worship, he sought accommodation with the several Protestant views of the Lord's Supper, he magnified other Reformers and their writings even though these differed in detail from his own positions. On the other hand, he was intolerant of what he regarded as error in the presentation of the truth of God whether that came from papal additions to the Word, Libertine misuse of the doctrine of the Spirit, or rationalistic denials of the Trinity. He stood for the revealed truth of God and the life in accord therewith, and in the difficult tensions of history went further in advocating punishment for heresy than his own principles or earlier statements warranted.

Calvin's Tolerance

One of the best examples of Calvin's tolerance is found in his attitude toward the people of Geneva who had expelled Farel and himself as their pastors. Some Farel partisans insisted that the Church which remained had deteriorated and was no longer to be attended. When this word came to Calvin he was anything but pleased. In reply, he denounced the separatist tendencies. As long as the fundamental teachings of the Gospel were to be heard in the sanctuaries, the Church was there and "a departure from the church is a renunciation of God and Christ," *Institutes,* IV.1.10. "For so highly does the Lord esteem the communion of His church, that He considers every one as a traitor and apostate from religion, who perversely withdraws from the Christian society which preserves the true ministry of the word and sacraments," *Ibid.* God has ordained that the inestimable treasure of the Gospel be communicated to us from earthen vessels, each of whom is enveloped in some cloud of ignorance and many of whom are in error in non-essential points. A Christian communion is not to be rejected even though it be charged with many faults, but one must forgive mistakes in those things of which persons may be ignorant. "I would not be understood to plead for any errors . . . but we ought not, on account of every trivial difference of sentiment, to abandon the church which contains the saving and pure doctrine that insures the preservation of piety, and supports the use of the sacraments instituted by our Lord," IV.1.12. "The pious conscience is not wounded by the unworthiness of other individuals, whether he be pastor or private person," *Ibid.,* par 18, 19.

Moreover, when the Reformed Church of Geneva in its weakened state was attacked by Cardinal Sadoleto and the city invited back into its former allegiance to the Pope, John Calvin, the exile, was big enough to take up his pen and answer for the Church which had expelled him. Though he was at the moment relieved of the charge of the Church in Geneva, Calvin still embraced it with paternal affection since "God, when He gave it me in charge, bound me to be faithful forever." In a dignified and gentlemanly fashion Calvin answered the Cardinal, concluding his masterful presentation:

> "May the Lord grant, Sadoleto, that you and your party may at length, perceive that the only true bond of Church unity is Christ the Lord, who has reconciled us to God the Father, and will gather us out of our present dispersion into the fellowship of His body, and so, through His own Word and Spirit, we may grow together into one heart and soul."

This magnanimous action of Calvin so endeared him to Geneva that he was recalled. On his return, he pursued a wise and conciliatory course, making no complaint against his expulsion and demanding no punishment of those who had done it.

> "I value the public peace and concord so highly, that I lay restraint upon myself . . . On my arrival it was in my power to have disconcerted our enemies most triumphantly, entering with full sail among

the whole of that tribe who had done the mischief. I have abstained. If I had liked, I could daily, not merely with impunity, but with the approval of very many, have used sharp reproof. I forbear; even with the most scrupulous care do I avoid anything of the kind, lest even by some slight word I should appear to persecute any individual, much less all of them at once. May the Lord confirm me in this disposition of mind." [1]

One of the most beautiful examples of Calvin's personal tolerance is seen in his treatment of Melanchthon's *Loci Communes.* This is the one work of the Reformation period that can dispute with Calvin's *Institutes* the preeminence, as the Protestant textbook of systematic theology. Here was a great opportunity for professional jealousy. Calvin rose above it. Further there had developed a divergence between the later editions of Melanchthon's work and Calvin on the place of the human will in salvation. The difference was recognized and discussed by the two men in friendly letters. Yet Calvin published the new edition of the *Loci Communes* in French in 1546 with a highly commendatory introduction by himself. He describes the book as a summary of all things necessary for a Christian to know on the way of salvation, expressed in the simplest manner by its learned author. He recognizes their differences on the subject of free will and says that Melanchthon seems to concede to man some share in his salvation, yet in such a manner that God's grace is not in any way diminished and no ground is left to us for boasting. Henry remarks:

"So free were these rare men of ambition, love of glory, and littleness of spirit; that they thought of nothing but the salvation of the world. Calvin wanted France to love Melanchthon as much as he did, and to be converted to Christ through him." [2]

Another example of Calvin's tolerance comes out in his dealing with the Marian exiles in Frankfort, 1554-1555. There the British Protestants worshipped in the same Church used by French exiles so that the simpler services of the Huguenots attracted the attention of their English-speaking co-religionists. The latter were using the Second Prayer Book adopted under Edward VI. John Knox led a group in demanding that this be simplified, but Edmund Grindal and Richard Cox insisted on continuing the substance of the Prayer Book. Controversy waxed warm between the Knoxians and the Coxians. Calvin confessed "many tolerable ineptitudes" in the prayer book but advised that ceremonies were only in the fourth place after the Word, the sacraments and discipline. Accordingly, he urged that there be no division over this matter.

In treating Calvin's view of ceremonies one must keep in mind that the Second Book of Edward VI was essentially a Protestant worship. Earlier Calvin had expressed to Melanchthon his disapproval of chanting in Latin, of pictures and candles in churches, of exorcism in baptism and other Roman rites that had not been purged from the Lutheran worship. And when Melanchthon was moved to compromise with the Leipsiz *Interim* which accepted Roman ritual Calvin protested both in private letter and in his tract to Charles V. In the former, he stated:

"You extend the distinction of non-essential too far. You are aware that the Papists have corrupted the worship of God in a thousand ways. Several of these things which you consider indifferent are obviously repugnant to the Word of God. . . .We consider our ink too precious if we hesitate to bear testimony in writing to those things which so many of the flock are daily sealing with their blood. . . . I had rather die with you a hundred times than see you survive the doctrines surrendered by you."

In the appeal to Charles V against the Interims, he describes these as the German Adultery and declares that even a dog will give his life to maintain the honor of his master. Ought not the believer to give his that the truth of God may stand?

Dr. John T. McNeil, *Calvinism*, 1954, labors the point that in his relations with these British Reformers Calvin did not object to their episcopacy. The meat in this statement is that Calvin put first things first. By the influence and support of such Continental Reformers as Calvin, Bucer, Bullinger and John a Lasco, the Marian Exiles were able to bring the Church of England into the Reformed family. It was no easy task, and all that they sought was not accomplished. But despite the high church proclivities of the masterful Queen, Grindal, Cox, Jewell, Sandys and their associates were used of God to reform the Church of England. Grindal incurred the wrath of the Queen as he stood manfully for the use of prophecyings in order to train a ministry of the Word for the churches of England. Elizabeth put him under house arrest, but prophecyings and Protestant reformation went on in the churches of old England.

In answer to an invitation from Archbishop Cranmer March 20, 1552, asking for a meeting with Melanchthon, Bullinger and others in Lambeth Place to draw up a consensus creed for the Reformed Churches, Calvin replied:

"I wish, indeed, it could be brought about that men of learning and authority from the different churches should meet somewhere,

and after thoroughly discussing the different articles of faith, should by a unanimous decision, deliver down to posterity some certain rule of doctrine. . . .

As to myself, if I should be thought of any use, I would not, if need be, object to cross ten seas for such a purpose. If the assisting of England were alone concerned, that would be motive enough for me. Much more, therefore, am I of opinion, that I ought to grudge no labor or trouble, seeing that the object in view is an agreement among the learned, to be drawn up by the weight of their authority according to Scripture, in order to unite churches seated far apart."

Here is Calvin's ecumenicity. He reckons the marked divisions between the different churches as among the chief evils of the age. He seeks to heal these divisions and thinks no effort too laborious to that end. But the ground on which he seeks to secure it is not at all indifference as to doctrine. Rather it is "some certain rule of doctrine" drawn "according to Scripture." What would be included in these doctrines? In view of the current doctoral study by an Episcopal rector, it is evident that the substitutionary atonement is the key to Calvin's theology, P. van Buren, CHRIST IN OUR PLACE. In the light of Professor T. F. Torrance's KINGDOM AND CHURCH it is preeminently true of Calvin that the reign of Christ is the great end for which the Church exists. Whatever other elements Calvin might or might not insist upon, we are convinced that he would not advocate a Church merger which sits lightly upon the atonement or one that substitutes majority rule for the reign of Jesus Christ, the sole King and the only Lawgiver in Zion. According to the *Institutes* IV,1.12 the necessary doctrines are such as these: that there is one God, that Christ is God and the Son of God, that our salvation depends on the mercy of God.

Finally, Calvin was tolerant of the variations of Protestant views on the Lord's Supper. This was the divisions issue within the Reformation family and here Calvin labored hardest to understand and to reconcile. He stood between Luther and Zwingli, being closer to the former in insisting on the objective presence of Christ in the whole service of the Lord's Supper and closer to the latter in his exegesis of the clause, *Hoc est corpus Meum.* Indeed, in seeking peace and harmony here Calvin did some of his best theological work. For one thing he related the sacrament to the great acts of God according to the analogy of the faith. God, the eternal Son, took our human nature and thereafter gave us of His Holy Spirit to bring us into union with Himself. In this sacrament, He truly feeds us by His Spirit and His Word sealed with the sign of a supper. He conveys to us the bountiful grace of God received from the fount of Deity and supplied to us from the reservoir of His glorified humanity. Our first duty in the matter is not scientific definition but the obedience of faith. That is, we are to come to Christ and feed upon him, to draw from this fountain and from no other source until all our proper needs be truly satisfied. Our first responsibility is to accept His word that He is the bread of life by feeding upon Him. In so doing, there is greater blessing for the heart than the head can understand, and more that the mind can understand than the pen or mouth can express. Thus did Calvin come to the true notion of faith in distinction from scientific exposition or demonstration. Here Calvin is being followed by significant scholars today and will be followed by many in the days that are to come.

If you will allow a personal word, I first cast anchor in Calvin when I went to the *Institutes* for a more adequate treatment of the Lord's Supper. Now, a third of a century later, I am convinced that this approach was Providential and that the full sweep of Calvin's doctrine of the Supper as a matter of faith and of the analogy of faith is yet to bear fruit in the Protestant world. The first thing we are to do, at the Table of the Lord, is to feed upon Christ Who here presents Himself to us as the bread of life.

The Intolerance of Calvin

On the other hand, Calvin was intolerant when the truth of God was at stake. For him, the things of God come before those of man even as they have priority in the ten commandments, in the Lord's Prayer, in the angel chorus at Bethlehem and in the Apostles' Creed. In the *Institutes,* III.xix.13, Calvin writes:

"So charity ought to be subservient to the purity of faith. It becomes us, indeed, to have regard to charity; but we must not offend God for the love of our neighbor."

This intolerance showed itself in Calvin's break with the Roman Catholic Church. Always a high churchman, it was a difficult wrench to separate from the Church of his devout mother. But when he could find no peace from the fear of eternal hell in the ceremonies and teachings of the Roman Church, God suddenly subdued Calvin's heart to the obedience of His own Word. In the reply to Sadoleto, Calvin admits, "I had from a boy professed the Christian faith, and I had been taught that I was redeemed by the death of Thy Son from the liability to eternal death, but the redemption I thought of was one whose virtue would never reach me." For, according to the papal teaching, God's clemency towards men is confined to those who show themselves deserving of it by their good works, by making satisfactions for their sins, and by seeking the intercession of the saints.

The Cardinal insisted that everything introduced into the worship and life of the Church had the approval of the Holy Spirit, Calvin held that only those things which are grounded in the Word of God are of the Spirit. He placed fidelity to Christ and the purity of the Gospel over against the commandments of men. In reply to the Theses of the Faculty of Paris, he said that the Church is the wife of Christ only so long as she follows His Word. When she recedes from this truth she ceases to be a spouse and becomes an adulteress, *Tracts,* I.26-27, 103. To Sadoleto, he writes:

> "Now Cardinal, if you bear to receive a truer definition of the Church than your own, say, in future, that it is the society of all saints, spread over the whole world, and existing in all ages, yet bound together by the one doctrine and the one Spirit of Christ, which cultivates and observes unity of faith and brotherly concord," *Tracts,* i.37.

Calvin holds as an indisputable axiom that nothing ought to be admitted in the Church as the Word of God but what is contained in the law, the prophets or the apostolic writings, *Institutes* IV.viii.8. "God denies to any man the right to promulgate any new articles of faith, in order that He alone may be the master in spiritual doctrine," *ibid.,* par. 9. Thus it is mere pretense to assume that the Church has the right in its councils to make new articles of faith, *ibid.,* par. 10. Christ has exempted believers from necessary obligation to all human authorities in matters of conscience, III.xix.14.

Again Calvin was intolerant of wickedness even when that appeared in the person of a patriot, a supporter, or a community leader. Patriots who had thrown off the yoke of Rome and Savoy insisted on their right to enjoy their hard won liberties. The Libertines went further, teaching a community of goods and of women, Pierre Ameaux of an old patriot family represented the first group. In the second group, his wife was condemned for the theory and practice of "free-lovism" of the worst kind. Such Libertines rejected the Scripture as a dead letter or used allegorical interpretations to get from it their own fancies. Some carried their system to pantheism, others to atheism and blasphemous anti-Christianity.

Calvin was exiled from Geneva because he stood for the sanctity and independence of the Church in Geneva. In the very midst of the trial of Servetus the issue came up again in the action of the City Council freeing Philibert Berthelier from the excommunication decreed against him by the Church. In direct opposition to the Council, Calvin exclaimed in the words of Chrysostom:

> "I will lay down my life ere these hands shall reach forth the sacred things of God to those who have been branded as His despisers."

Even Ami Perrin was moved and secretly directed Berthelier not to approach the communion table. The sacrament was celebrated "in profound silence, and under solemn awe, as if the Deity Himself had been visibly present among them."

What Calvin did for the sixteenth century was to make the unseen government and authority of God, to which all must bow, as visible to the intellectual eye of faith as the mechanism of the mediaeval Church had been to the eye of sense. Men as they gazed saw that they were in the immediate presence of the authority of God Himself, directly responsible to Him. In lieu of the Pope's House they were given a vision of the "house of God not made with hands, eternal in the heavens," and summoned to bring their lives into conformity with the divine archetype.

Geneva came out of the crucible of Calvin's victory over the Libertines with a degree of moral and spiritual prosperity which distinguished her from any other city for several generations. "What a startling contrast she presents, for instance, to Rome, the city of the vicar of Christ and his cardinals, as described by Roman Catholic writers of the sixteenth century! If ever in this wicked world the ideal of Christian civil society can be realized in a civil community with a mixed population, it was in Geneva from the middle of the sixteenth to the middle of the eighteenth century."[3] In 1556 John Knox found it the most perfect school of Christ that was ever in the earth since the days of the Apostles. Fifty years after Calvin's death, Valentine Andreae, a noted Lutheran Churchman, found in it still a purity of morals, of domestic life and of public discipline wanting in other communities and equal to that in his own father's home. Indeed, even Philip Jacob Spener found oil for his Pietist lamp in Geneva.

The Execution of Michael Servetus

Finally, Calvin was intolerant of heresy as the flames which took the life of Michael Servetus of Villeneuve on October 27th, 1553, eloquently attest. In considering this tragic episode it is very difficult to remain objective. Yet, Professor Emile Doumergue who offers the account most favorable to Calvin is also the disciple who initiated the erection of the Monument of Expiation at Champel on the three hundred and fiftieth anniversary of the event. Here the error of Calvin and of his times is condemned, and liberty of conscience affirmed as the true heritage of the Reformation.

Ere the first century of the Christian Roman Empire was complete, Theodosius the Great had enunciated imperial decrees against heresy and Maximus the usurper had executed Priscillianists at Treves. Following this, even Augus-

tine was driven by the extremes of the Donatists to favor the use of the sword to stay their disorders. Thus, persecution for heresy became a part of the thinking of Christendom.

As a youth of twenty the brilliant Servetus wrote an attack on the Church's doctrine entitled, THE ERRORS OF THE TRINITY. In this and in his later books, "there were few doctrines of the Reformers with which Servetus did not totally disagree." [4] And "if his views were known, he would have been banished or burned in any land of Europe." [5] As early as 1530, Oecolampadius of Basel condemned Servetus' belligerent temper and his Arian positions. Zwingli counselled any means that were possible to prevent "his horrible blasphemies" from breaking out to the prejudice of the Christian religion. Bullinger described him as Servetus or *perdetus.* Bucer of Strasbourg roundly condemned him. In 1532, Aleander' Luther's opponent at Worms, wrote "These heretics of Germany, Lutheran or Zwinglian, ought to punish him, if they are so very Christian and evangelical and defenders of the faith as they boast, because he is as much opposed to their profession as to the Catholic." [6]

While hiding under an assumed name and another profession, Servetus turned to Calvin because he had no other place to turn. The Roman Catholic Inquisition was seeking him in Spain and in Toulouse and using even his brother in an effort to find him. Every other Protestant city had condemned or expelled him. He fancied that he could win Geneva to his *Restitution of Christianity.* Calvin rejected his advances, pointed out his errors, sent him a copy of his own *Institutes of the Christian Religion,* and did not betray him to the Inquisition at the time of their correspondence (1546-47).

Indeed, Calvin began his public life as an advocate of tolerance. His initial book was a commentary on Seneca's *De Clementia,* and the first edition of the *Institutes* declares that,

> "It is criminal to put heretics to death. To make an end of them by fire and sword is opposed to every principle of humanity."

The Letter to Francis I and Cop's Address urge tolerance for the oppressed Protestants and a reasonable consideration of their claims in the light of the Word.

Though in the abstract young Calvin favored tolerance in matters of conscience, in the hurdy-gurdy of hard history the Reformer found his evangelical brethren thrown in prison and put to the stake on the charge that they denied all the articles of the Christian religion. Earlier Peter Caroli had charged Farel and Calvin with Arianism. Tolerance of the heretical author of *De Trinitatis Erroribus* would lend weight to the charge. Moreover, the law read, "He that blasphemeth the Name of the LORD, he shall surely be put to death . . . as well the sojourner as the home born," Lev. 24.16. The Christian world of the sixteenth century regarded Servetus as a blasphemer of the Holy Trinity and of the living God. In his pantheism he held that when one stamped on the pavement, he stamped on God. He was asked if the Devil were not, then, also God and replied, "Who doubts it?"

Dr. Georgia Harkness holds that Calvin was not naturally cruel since he never put a Roman Catholic to death for his positions. The utmost penalty for the majority of those whose views differed was exile. Calvin did not favor burning for heresy, but he did favor capital punishment for blasphemy.

Five Protestant scholars from Berne were betrayed, tortured, tried and executed in Lyons in 1552-1553. Antione Arneys, a Catholic in Lyons, wrote to his cousin Guillaumo Trio in Geneva taunting him with living in a city devoid of ecclesiastical order and discipline. In other words the imprisonment and expected execution of the five scholars was justified on the ground of the alleged departure from the faith and order of Christendom on the part of the Protestants. De Trie wrote back from Geneva telling of the hidden heretic in Lyons serving as a medical doctor and yet putting out statements describing the blessed Trinity as a three-headed Cerberus and a monster of hell. With the letter went the first four leaves of the *Restitutio.* Of course, Servetus denied the charge and to save his Geneva friend from embarassment and if possible ease the fate of the Protestant scholars Calvin furnished to de Trio the evidence that the anonymous physician was Michael Servetus. As a result he was arrested and condemned to be burned by the Roman Catholic Inquisition. Before the matter could be consummated, Servetus escaped and came to Geneva.

There he was detected and arrested. Even before coming he had some information and contacts with leading Libertines such as Ami Perrin and apparently thought that they would support him so that he could supplant Calvin and take over the leadership of Geneva. Calvin was not a judge in Geneva, not even a citizen. He had no civil position. But he did act as a kind of religious prosecuting attorney, trying to get Servetus to admit and recant his errors and also setting forth these errors on the Trinity, on his pantheism, and on other Christian doctrines. The Libertines were willing to use Servetus to unseat Calvin, but when they appealed to the other Protestant cities for advice the replies came back calling for his execution. In the end Calvin pleaded for a milder form of capital punishment, and the aged Farel came to Geneva to try to win the condemned man

to a penitent frame of mind. Who shall say he entirely failed in this last effort? Servetus died crying, "Jesus, thou Son of the eternal God, have mercy upon me."

On the occasion of the establishment of the assembly of the congregation at Sinai, three thousand were slain, Exodus 32.28. At the founding of the Church in Jerusalem, Ananias and Sapphira perished. This hunted heretic was burned to manifest to sixteenth century Europe that Protestantism was not anti-trinitarian pantheism but applied the law of Leviticus as Christendom had understood it for a thousand years.

Since this was one too many to burn for his erroneous convictions, therefore the disciple of Calvin stops at the monument of expiation at Champel and bows his head in shame for Calvin's mistake. But which one of us does not also need to bow his head in penitence at a moment of expiation for his own errors in both the matters of tolerance and of intolerance? Thank God, He has given us a monument not only of expiation but also of propitiation at Calvary. As one bows there in confession for past failures and transgressions, may each acknowledge anew the lordship of Jesus, beseeching His more complete guidance that one may tread in a more acceptable manner the thorny path of tolerance and of intolerance—that the truth of the Gospel may remain intact among us, Gal. 2.6.

1 Letter to Myconius of Basel, March 14, 1542.
2 P. Henry, *The Life of John Calvin,* 1.376.
3 Schaff, P., *History of the Christian Church,* VII.515.
4 Hunter, A. M., *The Teaching of Calvin,* 1950, London, p. 242.
5 Bainton, R., *Hunted Heretic,* 1953, Boston, p. 104.
6 *Ibid.,* p. 70.

Presbyterian Predestination

By G. AIKEN TAYLOR, Ph.D.

A heart-breaking article has just appeared in the PRESBYTERIAN OUTLOOK from the pen of Dr. Kenneth Foreman. It is an article leaving an ache in the heart because it so perfectly discloses, between its lines, the reasons for the unfortunate tension today tearing at the vitals of the strongest (even if not the largest) Presbyterian body in the world.

The author wrote an "open letter" to the Presbytery of Brazos, which this year sent up to the Assembly the ill-fated request that the paragraphs dealing with the "negative" aspects of the historic doctrine of Predestination be removed from the Confession of Faith. One fervently may wish that the issue had not been joined on the level represented by the department of theology of a seminary. Yet, on the other hand, a letter as "open" as this one cannot be rudely ignored. It casts the cards on the table in an open challenge, for all to see. Let us look at them.

The subject, of course, is the doctrine of Predestination. Following the universal, historic treatment of the theme as it is found in Scripture in Patristic and in Reformed writings, our Confession affirms that God's Sovereignty extends to all things. It becomes specific, declaring that if His dominion emcompasses the fortunes and destinies of men, it must include the fate of all men, both bad and good. God cannot Call, with Sovereign authority, a portion of mankind, while leaving the rest to pursue their free and independent way in defiance of His Will. Either He is inflexibly Sovereign over *all* things, or He is inflexibly Sovereign over *none.*

No one would claim to understand the full implications of the thought of absolute Sovereignty. If some of the implications are pursued to their logical conclusions, the effect is disconcerting to the finite mind. We simply cannot explain how the finite and the Infinite can mix without clashing. And the greatest problem our minds face is not that an Infinite God determines all things, but rather that an Infinite God who determines all things has yet granted us some measure of independence without surrendering His Sovereignty.

Christians such as Luther, wrestling with the problem of foreordination and free will, have seen no solution but that one which affirms man's total lack of freedom. Calvin, however, stubbornly followed the Apostle Paul in his bold affirmation of both freedom and determination. With the Apostle he declared that God will have all men to be saved. With the Apostle he further declared that all things work for good to them that are called according to God's eternal purpose. And with the Apostle he regretfully but firmly concluded that there is both goodness and severity in our God who has mercy on whom He will have mercy and whom He will He hardeneth.

It is true, as critics of our Confession have said, that apparent contradictions exist in the Creed. But they also seem to appear in the Holy Scriptures. You cannot quote Timothy to prove that the doctrine of Reprobation cannot be, unless you also quote Romans that it can be. But there are no contradictions in the mind of God, however His ways look to us. We mortals surrender to unbelief when we argue that the ways of the Almighty

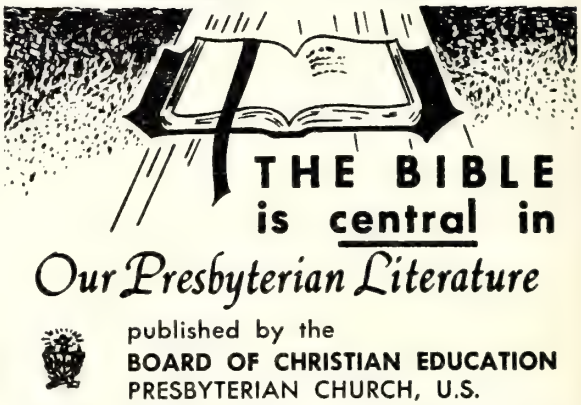
must pass inspection before our finite logic or else we will not believe.

In the article which has given us such concern, the distinguished author praises the high act of courage which he sees in the action of the Presbytery originating the overture on behalf of a cause which may have been lost but was nevertheless supported by high reasons. He writes that this act of courage thrilled his heart. He refers to the deplorable state of a Church which gives such a proposal less than a Chinaman's chance. He declares that we Presbyterians continue to pay lip-service to articles of faith which we do not actually believe and he deplores the state of affairs which allows the official voice of the Church to be other than that of the overwhelming majority of its members or presbyteries (he has reference to the fact that exactly 20 years ago an identical proposal was enthusiastically endorsed by the Assembly and passed by 2/3—but not 3/4—of the presbyteries). He concludes by asserting that if our people went to the Bible, they would find its teachings contrary to the official creed of the Church.

However regrettable, it is perhaps salutary that the divisions existing among us are being set in such vivid and public relief these days. For some time, now, the church has been given the impression that widespread discontent with the Confession of Faith exists. Dr. Foreman, in 1953, wrote a series of articles on the particular subject of Predestination. I waited in vain, throughout the series, for some favorable reference to the theological heritage of the Reformed Faith. There was none. Every reference to the Confession was deprecatory or critical. In that series, the 1938-1939 close failure to amend the Constitution was repeatedly held to demonstrate that Presbyterians do not believe the documents to which they have set their hands. Today the subject continues to be definitive as an issue before the Church. In it we may well detect and throw into relief other matters needing attention. With particular reference to the article at hand, the following should be said:

1) The recent disinclination of the Assembly to peck at the doctrines of Predestination is not directly related to any procedural difficulties involving the 3/4 rule for changing the Confession of Faith. The Assembly of 1938 did indeed approve the proposal which this Assembly rejected. And some 61 Presbyteries followed that approval with their endorsement. But if that bit of history proves anything, it is that our Church of today is either more informed or more concerned. For this time the proposal received virtually no support either in committee or on the floor of the Assembly. You could have counted on one hand the number of committeemen who voted for it. And the vote on the floor of the Assembly was in proportion. No one knows, of course, how the Presbyteries would have voted. But far from providing another illustration of the alleged evil of the 3/4 rule, a Presbytery vote on the issue may well have proved that no unofficial hierarchy is today speaking for the Church.





2) It was repeatedly implied that the 3/4 rule keeps Presbyterians bound to a Constitution containing so many affirmations the contemporary Church no longer believes, that it (the Constitution) cannot be said to reflect the faith of the overwhelming majority of the Church. This of course, is a matter of opinion, as we have had no recent expression of the voice of the Church on the subject. However, it is possible that the opposite may be true and that those who presume to speak thus for the Church are speaking only for themselves. The temper of the 1958 Assembly was not the temper of the 1938 Assembly. Whether we are witnessing a swing back to a wholesome stand upon the historic Reformed Faith remains to be seen. But it is not without significance that those of our denomination who most earnestly find reason to deplore the "widening chasm between clergy and laity" are often the same persons advocating a break with the "outmoded gospel of the 17th Century."

3) It is hardly necessary to comment on the validity of the arguments advanced against the doctrine of Reprobation itself. The points, a) that Reprobation discourages Evangelism, b) that double Predestination vitiates any helpful doctrine of Assurance and c) that the historic Reformed position contains logical contradictions when it affirms both the salvation and the condemnation inherent in Grace—these points may be studied in detail in any good Methodist textbook in theology. Many sincere Christians are not of the Reformed persuasion. Presbyterians, however, are.



LESSON FOR OCTOBER 5

By THE REV. J. KENTON PARKER

Introducing The Gospel

Background Scripture: Luke 1:1-4; 3:1-14; Acts 1:15
Devotional Reading: Galatians 4:4-7

Why do we have four gospels? Why not just one Life of Jesus Christ. This question has been often asked. The all sufficient answer is that this was God's plan for presenting the story of Jesus. We can see some of the advantages of such a plan.

In our homes we often have many pictures of our loved ones. We have these taken from different view-points — a side view, a full-faced position, one sitting, another standing. In this way we get a better idea of just what the person looked like. So, in the gospels we see Jesus from different angles. He is the same Jesus, the Son of God and Son of man, but one of the writers seems to stress some special feature of our Lord and Saviour Jesus Christ. Then Jesus Christ is to be a World-Saviour and there are different nationalities to be reached. Let me illustrate simply.

Matthew is writing especially for the Jews. His gospel is full of quotations from the Old Testament showing the fulfillment of Old Testament prophecy. He starts with a genealogical table tracing the ancestry of our Lord back, showing that He is the son of David and the son of Abraham. To the devout Jew this was very important for he knew that the Promised Messiah was to come through this line. Then he gives verses from the Old Testament, usually beginning, For thus it is written. If I were trying to show a Jew that His Messiah has come and that He is the one promised, I believe I would use the Gospel of Matthew. Jesus is presented as the King of the Jews.

Mark, who seems to have the influence of Peter in his gospel, appears to be writing especially for the Romans. His might be called the Gospel of the Powerful Servant of the Lord. There is tremendous activity and the word "straightway" is often used to denote this. The Romans would care little for Jewish lines of ancestry, but the Romans almost worshipped power.

John tells us why he writes his gospel — that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. John does not stop with Abraham, or even with Adam, in his tracing of the ancestry of Jesus but says, "In the beginning was the Word, and the Word was with God, and the Word was God." He wants us to see the Deity of our Lord. We see it in *all* the gospels, but John stresses this particular point to get us to believe and have life.

We take up the Gospel of Luke today to begin our studies in the Life of Christ. Luke, the companion of Paul, was a Gentile. His gospel seems to be presenting Jesus as the Ideal Man, the second head of the human race. Paul tells us that as in Adam all die, so in Christ shall all be made alive. Luke traces the ancestry of Jesus back to Adam. He is especially appealing, some think, to the Greek, who was looking for the perfect man. In Christ we do find the Perfect Man. He is more than man; He is God, but He is a real man.

So, as we study the Life of Jesus Christ as revealed to us in the Gospels may we see Jesus as the Most Marvelous Personality ever to be on this earth: The Son of God, the Son of Man, the God-Man who is the Only Redeemer of a lost and ruined world. He meets all our needs and appeals to all races, all nations, all classes of people. It takes four pictures to present such a unique personality. We see Him from all sides as He is thus presented to us. We seem to confine our studies to the first three gospels, but I feel that we should also be sure and get the viewpoint of John as well as Matthew, Mark and Luke.

I. *Luke Introduces His Gospel*: Luke 1:1-4.

In these four verses we have Luke's introduction to his Gospel. At the risk of repeating some of what I have already said, I wish to quote rather extensively from some of the notes in the New Analytical Bible which I use as a study Bible. "According to Eusebius and Jerome, Luke was a native of Antioch in Syria, and was therefore the only Gentile writer of the Scriptures. He was a man of education, a Greek of Grecian culture. He was a physician, a profes-

sion that in his day was almost entirely in the hands of the Greeks."

"He was Paul's companion from Troas to Philippi on the second missionary journey (Acts 16:10-17) where he probably remained for some time, but again became his companion and continued with him to the close of the narrative which was about 58 to 63 A.D. In II Timothy 2:11 Paul mentions that Luke was with him which was during his second imprisonment in Rome. We know nothing of Luke's later life. We can understand how he the physician would give such prominence to the healing nature of Christ's redeeming work.

"This Gospel is less chronological than those of Mark and John. He groups his details 'in order' but the order is that of grouping the details and carrying forward each series to the end before taking up the next. His style is that of an educated man. There are many particulars which he alone records, which will later be noted more specifically. That the human, tender, all-embracing compassion of our Lord is made prominent appears from the narrative itself, especially in the passages found only in this Gospel. Nearly one-third of the matter is peculiar to this Gospel.

"What is of great importance is the fact that Luke was closely associated with the Apostle Paul, the great apostle to the Gentiles. To him he was 'the beloved physician,' was the companion and fellow-laborer of the greatest of the apostles, came under his influence, and, no doubt, was greatly aided by him in his work.

"Origen, who flourished in the first half of the third century, declares that this Gospel was written for the sake of the Greeks who had espoused the Christian faith. Gregory, bishop of Constantinople, in the fourth century, states that 'Luke, the companion of Paul, wrote in Greece,' and also for the Greeks."

There were three classes of people in that day — the Jew, the Roman, and the Greek. The Jew and Roman were exclusive; the Greek was the "universal man." The full-grown Jew was a Pharisee; the full-grown Roman was a Caesar; but the full-grown Greek was a world man. In this Gospel Jesus is presented, not as the Jewish Messiah, the fulfillment of prophecy; He is not Almighty Power, the World-Conqueror, but the Perfect, the universal man.

There are characteristic additions and omissions. I wish to mention several of these as listed in the Analytical Bible, not exact quotations. 1. The thirty years of His life before He began His ministry. While Matthew deals with six things pertaining to this, Luke deals with twelve. 2. Luke does not record the early Judean ministry. 3. Only three of the seven parables of the kingdom are given. 4. The Perean Ministry which touched the Gentile world is given by Luke.



PRESBYTERIAN JUNIOR COLLEGE

Division of Consolidated Presbyterian College of Synod of N. C.
EDUCATIONAL EXCELLENCE FOR OUR MOST VALUABLE ASSET—OUR YOUTH.
Fall Session Begins September 6, 1958

LOUIS C. LAMOTTE, PRESIDENT
Maxton North Carolina

In these four verses Luke reveals the careful historian. He searched the records of those who were eye-witnesses and traced carefully from the very first. He wanted Theophilus to know the certainty of those things wherein he had been instructed. We see how inspiration works. We believe that Luke was inspired by the Holy Spirit. He was not a machine, but a man, with his own brains and his own characteristics and he was carried along by the Spirit so that what he wrote was true. He used all his powers of mind and heart, and the Spirit guided his brain and his pen. It was verbal inspiration but not a mechanical sort of thing. Do we not pray for a degree at least of such inspiration every time we try to "get up a sermon"? We use our brains and yet we rely upon the Spirit for giving us the right thoughts and right words.

II. *The Ministry of John the Baptist*: Luke 3:1-14.

Notice how careful Luke is to give details as to just when John started his ministry. He had entered into minute details in regard to the birth of John and the birth of Jesus. He shows the difference between the two. He makes sure that we know that Jesus was a supernatural Being, conceived by the Holy Spirit. The Virgin Birth of Jesus is so clearly revealed that if there were no other passages, this would be entirely sufficient. He looks at this from the physician's viewpoint. John the Baptist was a *great man,* but Jesus is the God-man. The contrast between the birth of Jesus and John is shown.

John came as the fore-runner, to prepare the way for Christ. He preached the baptism of repentance for the remission of sins. The way must be prepared; the valleys filled and every mountain and hill made low, the crooked places made straight and the rough places smooth. I believe that wholesale repentance is our crying need today. We pray for revival but forget that God requires us to get ready. There are obstacles in the way and we must get them out. These low places that need filling up; there is pride and stubbornness that needs to be brought low; there is much that is crooked which must be made straight and rough places smooth. We are hoping for a Great Revival in Charlotte this Fall. Let us heed John the Baptist and "Prepare the Way."

Luke gives some interesting answers to questions which let us see what we must do. What are fruits worthy of repentance? The people asked him, What shall we do? and he told them to be kind and generous, sharing what they had with those who lacked. The publicans asked, What shall we do? and he told them to be honest. The soldiers demanded, What shall we do, and he said, Do violence to no man, neither accuse any falsely and be content with your wages. Are we American people bringing forth fruit worthy of repentance? Repentance is a necessary preparation if we are to have a real revival. May the Holy Spirit work genuine repentance in our hearts!

III. *The Baptism of the Holy Spirit*: Acts 1:1-15.

Luke wrote Acts as well as the Gospel. In the Gospel he relates what Jesus began both to do and teach and in the book of Acts, what He continued to do after the coming of the Holy Spirit. The "Acts of the Apostles" might well be called, "The Acts of the Holy Spirit." John had said that Jesus would baptize with the Holy Ghost and with fire. We have the record in the book of Acts, as Jesus continues His work after He had been with them for forty days, showing himself alive after his passion by many infallible proofs, being seen of them forty days. They were to wait for the promise of the Father. So Luke gives not only the ministry of Jesus but the ministry of the Spirit.

I usually use the Devotional Reading as my introduction. It makes a good conclusion for our lesson today: "But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Read all four verses: Gal. 4:4-7. Christ came that we might be sons of God.

YOUNG PEOPLES Department

YOUTH PROGRAM FOR OCTOBER 5

By THE REV. B. HOYT EVANS

My Church And Church Extension

Scripture: Luke 24:44-53.

Hymns:
"Ye Servants of God, Your Master Proclaim"
"I Love Thy Kingdom, Lord"
"Soldiers of Christ, Arise"

Suggestions to Program Leader:

(This is the first in a unit of three programs describing the work of church extension in our denomination. The purpose of this program is to show the scope of the work by enumerating the divisions and departments of the Board of Church Extension and giving a brief description of their duties. A very interesting way to present this subject would be to invite a speaker to discuss the work of Church Extension as it relates to your church . . . to show what your church has received from and contributed to Church Extension. Nearly every presbytery has a Church Extension Committee. It is likely that some member of that committee lives near your church, and would be willing to speak to your young people. Ask your minister for suggestions.)

Program Leader's Introduction:

When we speak of extending the church we have reference to its growth in size and strength. The church is the body of Christ . . . those people who have been saved from their sins and united to God through faith in His Son. The church, then, is made up of true believers all over the world. When we speak of Church Extension in our denomination, we are thinking of extending and strengthening the church here in the homeland in the particular area where we have chosen to work. Actually, we are extending the church through the work of World Missions, but Church Extension is the term which we apply to our work at home.

Until 1949 our Presbyterian Church, U.S., had a large number of separate committees and agencies which were charged with the responsibility of extending the church. In that year the General Assembly reorganized its committees and agencies, assigning most of the work to five boards: the Board of World Missions, Board of Church Extension, Board of Christian Education, Board of Annuities and Relief, and Board of Women's Work. Many appropriate agencies, institutions, and committees were consolidated under the Board of Church Extension. Since 1949 several changes in the Board have been made. Some of the departments have been transferred to other boards, and new departments have been established as the need has arisen. We want to give you a picture of the Board of Church Extension as it is organized

today and to indicate the many different ways it is serving our church.

(A very attractive and effective way to present this information would be to make a chart or poster showing the divisions and departments of the board. In addition to listing the different names, it would be interesting to paste an appropriate picture by the name of the department, such as drafting tools by Church Architecture or the picture of a man in uniform by Chaplains and Military Personnel. Display your poster and give a brief description of each division of the Board together with its services. It would surely be a good idea to have your minister or some other authority on hand to serve as a resource person. The young people may have questions to ask that you cannot answer. We are indicating below a brief picture of the organization of the Board of Church Extension.)

THE BOARD OF CHURCH EXTENSION

Division of Home Missions and Negro Work

The Missionary Support Department provides advice and financial support for churches in all areas which are not self-supporting. It is also responsible for our work among the mountain people of the Ozark and Appalachian ranges, among the Indians in Oklahoma and Texas, among the Latin Americans in Texas, and among four foreign language groups throughout the South.

The Urban Church Department conducts surveys in our growing cities and gives advice concerning the most strategic location of new churches and the relocation of existing churches.

The Town and Country Church Department provides advice and practical helps for the more than sixty per cent of our churches which are located in town and country communities. It provides instruction and inspiration for ministers of these churches through special institutes.

The Sunday School Extension Department provides the services of a full time lay worker in each synod which will use one to help in the establishment and strengthening of Sunday Schools.

The Church Architecture Department counsels with local churches regarding all their building needs, giving advice and actual plans.

The Chaplains and Military Personnel Department seeks to maintain the tie between the home church and its service personnel with special reference to providing help for chaplains.

The Department of Negro Work is making a serious effort to reach the Negroes of the South with the Gospel in the name of our church. It provides support for Stillman College, for many of the small Negro churches, and seeks to establish new churches in likely communities.

The Division of Evangelism

The purpose of this division is to lead the church to its primary responsibility, that of winning the lost to Christ. The division provides literature and conducts conferences and campaigns on evangelism. It seeks to impart inspiration and instruction on all phases of evangelism.

The Division of Homes and Christian Welfare

This division was recommended by the 1957 General Assembly. Its function will be to work with synods and presbyteries in all matters relating to children's homes, nursing homes, and homes for the aging.

Conclude the meeting with prayer, asking God's blessings on the Board of Church Extension and all its personnel.

Say, Teenagers!

Wade C. Smith

Teenagers, Ananias was a counterfeit. (Read all about it in Acts 4:32-37 and 5:1-11). A counterfeit is a contemptible thing. It cheats at its source and robs at its destination, and is a lie all between. A counterfeit pretends to be what it is not, and works damage to everybody who is unwary enough to trust it. Its mother is deceit and its children are chagrin and disappointment. Ananias and his wife, Sapphira, were a pair of counterfeit Christians. They joined the Christian church at Jerusalem and wanted everybody to think they were "regular fellers," but they were unwilling to pay the price, so, being counterfeits themselves, they counterfeited. But they didn't get by with it. They did not realize they were dealing with the Holy Ghost, who could see through them like a piece of glass, and who gave Peter the power to see the perfidy that was in their counterfeit hearts.

We are tearing Ananias all to pieces, aren't

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we? We are pulling him limb from limb and tossing his bones and his flesh, with his schemes and his cheats, to everlasting doom. But, hold! Let's be careful. Let's turn the searchlight of this lesson on ourselves. Are we real, honest-to-goodness Christians? Are we dealing with God straight and fair? Are we living up to our vows? Are we living in private the life we profess in public? Are we getting credit for anything as Christians that we do not deserve?

Ananias was a liar. There is not a word on record that he ever said, but nevertheless he was a liar. His name is a synonym of a lie. He *acted* his lie. *He was himself a lie.*

That is the most awful thing about telling a lie — the liar is the lie himself. His life is a lie. Like the counterfeit, everything he touches is false. He stands on a false basis. And his lying program begins with very small and harmless looking deceptions. The leaning Tower of Pisa is only a tiny fraction of an inch crooked at its base, but it is sixteen and a half feet astray at the top, and it does not take a plumb-line to see it. The whole world knows it is crooked.

Ananias told Peter — and God — a *financial lie.* It is one of the common lies in the Church today. I know a boy who is a member of the Church and who likes for people to think of him as a Christian. When the membership was canvassed for pledges to the Church's budget for the year, he said he was a tither and pledged a rather good amount, so much per week. The deacons praised him for his worthy pledge. But soon the church treasurer missed his weekly envelope in the collection plate, and his pledge went unpaid the balance of the year — and until now! He spent it on himself — the money he had pledged. Would you say he is another Ananias? Would you think of him as a counterfeit?

Just as telling a lie is living a lie and being a lie, so is Truth a deeper thing than a mere statement of fact. Truth is the bedrock of an immortal foundation. One of the finest things you can say about a fellow is that he is trustworthy. That means volumes. He is an asset to his community — to the world — because his life is true, an open book; he does not deceive. Nobody has any doubt as to where he stands on any moral question, or question of duty. Nobody has to ask. Everybody knows.

Is it possible to shift from the lie-life to the Truth-life, would you ask me, Teenagers? Yes, a complete and unconditional surrender of the life to Him Who said, "I am the Way, the Truth and the Life" secures the transfer. And the time is NOW. Delay is dangerous; it could be fatal.

"Dare to be true: nothing can need a lie;
A fault which needs it most, grows two thereby"
(Herbert)

NEWS of CHURCHES around the World

Presbyterian Preacher Writes New Book

Rev. Floyd E. Hamilton, pastor of the First Presbyterian Church of Centreville, Alabama, is author of a book just published by Baker Book House of Grand Rapids, Michigan, entitled, THE EPISTLE TO THE ROMANS.

Rev. Mr. Hamilton is well qualified to write a commentary of this nature. He is a graduate of the College of Wooster, Ohio (A.B.) and Princeton Theological Seminary (B.D., Th.M.). He also studied at Cornell university at Ithaca, New York. He taught Greek and Missions at Princeton Theological Seminary; Missions at Westminster Seminary; Bible at Union Christian College, Pyengyang, Korea; Theology and Apologetics at the Presbyterian Seminary, Pyengyang, Korea; and Apologetics at the Korea Theological Seminary. He also served as a missionary to the Orient.

THE EPISTLE TO THE ROMANS is an exegetical and devotional commentary. It is perhaps the outstanding commentary to come from the pen of an evangelical scholar of this day. After an enlightening introduction the author proceeds passage by passage until the entire rich Epistle has been unfolded.

The price of this book is $4.75 per copy. It may be ordered from *The Southern Presbyterian Journal.*

Changes of Address:

Rev. G. M. Armendariz, to 5402 Borden, Galveston, Texas.

Rev. John Morrison, D.D., to 225 Kennedy Court, Louisville 6, Ky.

Atlanta, Ga.—Col. and Mrs. Roy LeCraw are going to the Far East representing the World Mission Board of the Southern Presbyterian Church.

They plan to go to Japan, Korea and Taiwan. They expect to spend some time with each of our Presbyterian Mission Stations in those countries, working with the missionaries and taking messages

of encouragement and support to them from the home church and doing all the good they can while they are there.

Upon their return to this country in January, they expect to attend a number of World Mission Conferences and meetings throughout the Southern Church.

Colonel LeCraw headed the Presbyterian Program of Progress several years before being called into active military duty in the Korean War and since his return from that war, he has traveled our Church constantly, speaking at Men's Conferences, Churches, and other inspirational meetings in the interest of the Lord's work. His emphasis has always been on World Missions as he had gotten a strong conviction in his several wars and travels overseas that the only answer to our present world chaos is the Christian Message. His slogan throughout the Program of Progress and since, has been — "CHRIST THE ONLY ANSWER."

The General Fund and Interchurch Agencies

Jan. 16 - August 29, 1958

The General Fund Agencies

Budget for 1958	$1,120,151.00
Receipts to date	314,790.51
Percentage of annual budget received to date	28.10%
Balance needed for the year	805,360.49

The Interchurch Agencies

Budget for 1958	$28,314.00
Receipts to date	10,076.66
Percentage of annual budget received to date	35.58%
Balance needed for the year	$18,237.34

World Mission Receipts

Budget for 1958	$4,530,000.00
Received to date	2,055,350.62
Percentage of Annual Budget received for 1958	45.37%
Balance needed for 1958	2,474,649.38

WILLIAM G. WEEKS

New Iberia — Following is an extract from resolutions passed by the Session of the First Presbyterian Church:

Almighty God, in His infinite Wisdom, called WILLIAM G. WEEKS to his eternal reward on July 7th, 1958. Mr. Weeks has served the First Presbyterian Church of New Iberia for more years than most of us can remember. He was one of the persons instrumental in the founding of this church; he prepared and had executed the Charter of this church under which we presently operate and have legal existence. Mr. Weeks has given liberally of his time and his talents to the founding and to the building of this church over a period of many years. He can truly be referred to as a "pillar" of the church for the welfare of his church was always foremost in his mind.

Mr. Weeks occupied the office of Ruling Elder for the greater part of his adult life. This office he discharged with ability; and his knowledge, ability and high Christian character was a great source of strength to the church throughout the many years of his long life. He held many other offices in the church throughout his life. He lived the type of life every church officer should live and his life can be a source of inspiration to those who are left to carry on the great work that he was so instrumental in beginning so many years ago.

While we greatly lament his passing, we express to Almighty God our thanks for the long, full and rich life that was his, dedicated to the service of God.

MISSISSIPPI

Jackson (PN) — The governor of Mississippi, Hon. J. P. Coleman, will be the speaker for the convocation on September 11 which officially opens the seventy-fifth anniversary term at Belhaven College.

Governor Coleman currently is serving his first term as governor of the state. He first attained national political prominence when he led the successful fight for seating the Mississippi delegation in the Democratic Convention of 1952, Chicago. He has since appeared on several national network television programs and has been widely quoted in the nation's press.

Before his election as governor, Coleman served the state as attorney general. He also has been a justice on the state supreme court bench and a circuit judge.

A prominent Baptist layman, Coleman has been a deacon in the church since he was 22 years old.

MISSOURI

Columbia — The 48th Annual Meeting of the Women of the Church, Synod of Missouri, Presbyterian Church, U.S., will be held in St. Joseph First Presbyterian Church, September 23, 24 and 25.

Mrs. Robert E. Wallin, 311 Edgewood Avenue, Columbia, Mo., is Synodical President.

Mrs. R. L. Douglas, 1125 King Park Place, St. Joseph, Mo., is Chairman of Reservations.

It was in April 24 and 25, 1912, that the Synodical of Missouri first met in the First Presbyterian Church of St. Joseph. This was just prior to the meeting in Bristol, Va.-Tenn., when on May 20, 1912, the General Assembly "without one word of argument" adopted the Overture asking that a Secretary of Woman's Work be appointed.

Item No. 4 under "Some of the Results" listed by Miss Jennie Hanna and Mrs. W. C. Winsborough, the Committee on Organization, will serve to show how great has been the advancement of the organized women's work since those pioneer days.

"4. A profound conviction of the necessity for just such a clearing house for woman's work in missions as the office of a woman secretary would give. For example, one day's mail brought requests as follows:

"a. For exchange of Presbyterial and Synodical programs.

"b. For Synodical constitutions.

"c. For instruction as to the work of Secretary of Literature.

"d. How can the organized Presbyteries of a state go about forming unions in the unorganized Presbyteries?

"e. What are the first steps toward forming a Synodical organization.

"f. Do we have to communicate with our Synod's Committee on Woman's Work?

"g. Where can we get a list of Synodical and Presbyterial officers?

"h. From Mrs. Henry Peabody of Boston, originator of the Jubilee movement: 'Where can I learn what pledges the Southern Presbyterian women made to the Jubilee Fund? We are not willing to omit so large and influential a body of women from our reports.' "

Mrs. J. F. Forsythe,
Historian, Women of the Church
Synod of Missouri.

NORTH CAROLINA

Maxton—The fall session at Presbyterian Junior College opens with an Orientation Program on Saturday, September 6, for all new students, beginning at 9 a. m. Breakfast on that day will be the first meal served in the college cafeteria. Rooms in the men's dormitory, and in the temporary women's dormitory, will be ready for occupancy on Friday, September 5. The faculty will meet on Friday at 10 a. m. for a Pre-session Faculty Conference followed by a fellowship luncheon. The orientation program for new students continues through Sunday, with matriculation for classes on Monday. Classes begin on Tuesday, September 9 at 8 a. m. The dormitories have all been filled but there still are rooms available in Maxton for occupancy by men students and rooms for occupancy by women students. The enrollment will be higher than last year and it has been necessary to decline the applications of a number of foreign students because their quotas have been filled. All faculty positions have been accepted by well-qualified professors.

Students who will reside in rooms in Maxton and commuting students, both men and women, are still being registered. Night class students also may enroll.

The Medium-Sized Church

By REV. EDWARD B. COOPER

The members of Sharon Presbyterian Church in Charlotte, North Carolina are eagerly anticipating their Fourth Annual Missionary Conference which will be held this year November 12-23. Most of the churches which hold Missionary Conferences have a large membership and the people are able to give many thousands of dollars to the work of World Missions. Our church numbers about 430 members, and yet she has received rich blessings comparable to that which larger churches have received, only on a smaller scale. Since many people and ministers have questioned us about our conference and what it has accomplished, a story of the Missionary Conference at Sharon Church may encourage other smaller churches to begin this program which has been so wonderfully used of God in developing a passion for lost souls.

It has been the custom at Sharon Church to hold Revival Services in the spring of the year. When the Forward with Christ Program was adopted by our church, the Committee recommended to the Session a Missionary Conference to be held each year in the fall. This was unanimously adopted with great enthusiasm.

In preparation for our first conference, we invited Dr. J. Park McCallie, Chairman of the Planning Committee of the Missionary Conference of the First Presbyterian Church of Chattanooga, to meet with our Committee and to speak to our church. In September 1955 our program featured Dr. L. Nelson Bell, member of the Board of World Missions, Mrs. C. Darby Fulton, five missionaries, and two candidates. Dr. Bell preached and told of his trips to the Mission fields. Mrs. Fulton showed colored slides and spoke of the plans of the Board. The missionaries also spoke and showed slides of their work. A missionary banquet was held, a panel discussion featured, and speakers on the final Sunday appeared in all Sunday School classes and Young People's Groups.

The following two years we trimmed the Conference from eight days to five days—beginning on Wednesday evening with a banquet and concluding on Sunday evening. Dr. C. Darby Fulton was the principle speaker in 1956 and Dr. Hugh Bradley in 1957.

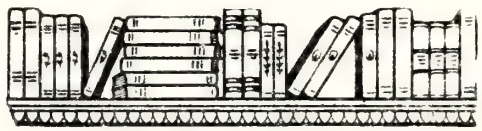
Before the Missionary Conference was instituted we were partially supporting two missionaries. Now we are partially supporting nine missionaries — the Rev. & Mrs. Don Williams in North Brazil, Miss Louise Fleming and Mr. & Mrs. William Worth in the Belgian Congo, the Rev. & Mrs. Hugh Linton, Jr., in Korea, Miss Iona Smith in Mexico, and Miss Margaret Sells in Taiwan. Interest in missions has grown tremendously, contributions have increased not only to World Missions but to every phase of the Lord's work (last year $10,000 over the previous year). We believe that one reason the Lord has blessed us is because our people have become vitally concerned about those in other lands who do not know the salvation of Jesus Christ.

Our Missionary Conference is of a denominational nature, and we support only missionaries under our Board of World Missions.

We are especially grateful to Dr. D. J. Cumming and Miss Kay Proctor of the office in Nashville for their untiring efforts in helping us to set up our programs. Our Conference this fall will bring to us missionaries whom we are supporting but whom we have yet to meet — the Hugh Lintons and Miss Iona Smith. Our principal speaker will be Mr. T. E. McCully, father of Edward McCully, one of the five missionaries who were martyred by the Auca Indians in the jungles of Ecuador in January, 1956. Mr. McCully, who is Executive Secretary of CBMCI, has been greatly used of God in Missionary Confer-

ence work in many churches and denominations, and is a magnetic speaker with a burden for souls on his heart.

We are praying that God may enable us to broaden our vision this year as we hold our Fourth Missionary Conference November 19-23. The small or medium-sized church can receive rich blessing, and help in carrying out the great commission with greater effectiveness in this way, and the Board of World Missions will be more than glad to aid any church in setting up a conference.



BOOKS

ON THE WAY. Olive Wyon. Westminster Press. $2.50.

Dr. Wyon has written this book to serve as an introduction in simple, non-technical terms to some aspects of Pastoral Theology. The volume contains ten chapters giving reflections on the Christian life. The author raises such questions as "Why are we here?", and "Is there any meaning in life?" and offers stimulating answers to these questions. Attention to God in prayer and obedience to God in life are the main emphases of this volume. The spiritual life called for in this volume involves growth toward "integration" of the whole being. It leads to the goal by three main roads — purgation, illumination and union. The Christian is constantly exhorted to direct attention continually away from self and toward God. In dealing with the subject of prayer the author stresses particularly the unique importance of silence. She shows how to use the Bible in vocal prayer, meditation and contemplation.

From the lives of the Christian saints the author has gathered much wisdom and it will be a priceless help to anyone interested in the way of holiness.

One of the main values of this book is its emphasis upon the Bible for the spiritual life. Miss Wyon comments, "If we are ignorant of it and neglect to read and study it, the effect will be disastrous. Either our spiritual life will become very thin and our faith wavering and uncertain or we may be easily led astray into enticing paths of thought which will lead us off the true Way into by-paths which lead no-where." For this reason she insists that Christians need to read the Bible to find the answers for questions about the meaning of life, the meaning of man, the meaning of history, the riddle of the universe and the reality of God.

—J.R.R.

THE NEW TESTAMENT IN MODERN ENGLISH. J. B. Phillips. MacMillan Company. $6.00.

Well over a million copies of the books of J. B. Phillips have been sold in the United States in the last 10 years. The world sales of one of the books alone have passed the million mark. He is well-known to our readers as the translator of "Letters to Young Churches," "The Gospels," "The Young Church in Action," and "The Book of Revelation." All four of these translations have been gathered together to form this new volume "The New Testament in Modern English."

The three ideals which Dr. Phillips held up before him in his work as a translator are: 1. that the work must not sound like a translation at all; 2. that a translater must do his work with the least possible obtrusion of his own personality; 3. that a good translator must do his work with the least possible and minds of the readers an effect equivalent to that produced by the author upon his original readers. Dr. Phillips does not profess to have achieved these three ideals perfectly but he affirms that he has kept them in mind constantly as principles for his guidance.

Dr. Phillips points out that a translator is not a commentator. There are times a translator is driven into what appears to be a paraphrase. Those who are familiar with his works know that a number of times he has resorted to paraphrase.

Although the translator maintains that there is a difference between translation and interpretation, yet interpretation can also mean transmitting meaning from one language to another and skilled interpreters in world affairs do not intentionally inject any meaning of their own. In this sense he writes, "I gladly accept the word interpretation to describe my work for as I see it, the translator's function is to understand as fully and deeply as possible what the New Testament writers had to say and then after a process of what might be called reflective digestion, to write it down in the language of the people today. And here I must say that it is essential for the interpreter to know the language of both parties. He may be a first-class scholar in New Testament Greek and know the significance of every traditional crux and yet be abysmally ignorant of how his contemporaries outside the scholastic world are thinking and feeling."

Dr. Phillips states that the technique he has employed in his translational works have been to think himself into the heart and mind of the writers as far as possible. He has tried to imagine himself as each of the New Testament authors writing his particular message for the people of today.

One does not have to subscribe to every statement or position taken by Dr. Phillips to gain a real blessing from his translational labors. It is easy to understand why of all modern translations people are finding remarkable freshness in this new work.

—J.R.R.

STUDIES IN GENESIS. Daniel T. Niles. Westminster Press. $2.50.

Dr. Niles reminds us that the early Christians lived in a mood of exhilaration and high adventure with expectant hope. This is the banner under which the Christian must march. But this cannot be done, he says, except by rediscovery of the faith of the Bible, a rediscovery that is the result not only of an understanding of the thought of the Bible but also of a meeting there with God Himself which is the fundamental reality of the revelation of the Word.

The Book of Genesis, says Dr. Niles, is a very important book for our understanding of the Bible as a whole. Equally important for our understanding of Genesis is that it should be considered not by itself but as a constituent part of Biblical revelation. In a confessional mood, Dr. Niles writes, "As I have tried to wrestle with the Biblical text in Genesis I have glimpsed this truth again—the truth that the God of the New Testament is

the God also of the Old and that in Jesus is the event that explains the hidden mystery of the Old Covenant and the open mystery of the New. The Old Testament records more than the preparation that took place before Jesus came. It records the deeds of God."

After enumerating various methods of Bible study the author lays emphasis upon the existential method. On this point he says, "But ultimately it is the existential approach that the Bible demands. It bids us stand alongside Abraham and Samson, Pharaoh and Moses, Saul and David, Jeremiah and Jonah, the daughter of Jairus, the thief on the cross, Peter and Paul and the Seer at Patmos — alongside them listening to God. And as we listen to what God says to them we hear also what God says to us. We become not spectators of but participants in the Biblical events. This existential approach involves also this consequence — that when God speaks our existence is at stake. To assent to Him is to live. To reject Him is to die. To refuse to listen to Him is to die also."

Despite the fact that some of the author's presuppositions in regard to the Bible are not always in harmony with those of the conservatives, this reviewer finds that the author takes the Bible seriously and in this slender volume of approximately 100 pages presents a number of striking insights from the first book of the Bible. This challenging book is suitable for ministers and lay people who have had some training in theological studies.

—J.R.R.

LUTHER'S COMMENTARY ON GENESIS. Martin Luther, Translated by J. Theodore Mueller. Zondervan. $5.95 per volume or $9.90 for the set of two volumes.

Luther insisted that the book of Genesis contains many precious and profound facts. He indicated that the main message that God wants us to get from Genesis is that the world had a beginning and that He created it out of nothing. Concerning the great divine matters expressed in this book, Luther said, "The human reason is bound to err and blunder. This is the reason why we need revelation."

This is a running commentary on each verse somewhat after the manner of Calvin's Commentaries.

Dr. J. Theodore Mueller of Concordia Theological Seminary has done an excellent job in translating this work. His purpose has been to make a translation that would modernize Luther's expressions and also simplify the massive original.

Although this commentary was written 400 years ago, it speaks to today's conditions which characterizes all great literature. The reader will especially rejoice in how Luther extolls God's grace as is revealed to us in the many Old Testament promises concerning the divine Redeemer of the world.

—J.R.R.

AN EXPOSITION OF JOHN 17. Thomas Manton. Sovereign Grace Book Club. $5.95.

Dr. J. Marcellus Kik says in the foreword to this volume that "the minister who would prevent his sermons from being vapid and superficial would do well to become acquainted with the Puritans who have enriched the church with their writings." This is a pertinent observation since the Puritans have left behind them a vast treasure of expository works and wise is the minister who makes use of this treasury.

Manton, like the other Puritans, sometimes seems tedious but as Spurgeon has pointed out there are golden nuggets to be found that are worth all the effort and labor that goes into extracting them.

This volume consists of a series of sermons on the high priestly prayer of Christ recorded in John 17. We learn here that Christ has left a pattern for his perpetual intercession for the ministry and the church. He who would know the mind and heart of the Lord must study this chapter.

MAKING THE MOST OF YOUR BEST. David A. MacLennan. Westminster Press. $3.00.

The secret of success lies in the heart says Dr. MacLennon. The meditations here point to the Help that awaits everlastingly beyond human helps and without which our efforts are forever futile. Keenly aware of the hard, insistent reality of earthly concerns, the author offers no superficial series of psychological advice or bright religious uplift. This volume declares the power of positive believing and shows how to develop faith and discipline, prime marks of the mature character, through which alone we find true peace and happiness. For ministers and students this volume contains fresh illustrations and insights.

WORSHIP SERVICES FOR JUNIOR HIGHS. Alice A. Bays. Abingdon Press. $3.00.

Mrs. Bays has produced these worship services to meet the interest and needs of young people from 12 to 15. They are written to "lead the Junior Highs to a Biblical conception of God and will help them to find greater meaning in worship."

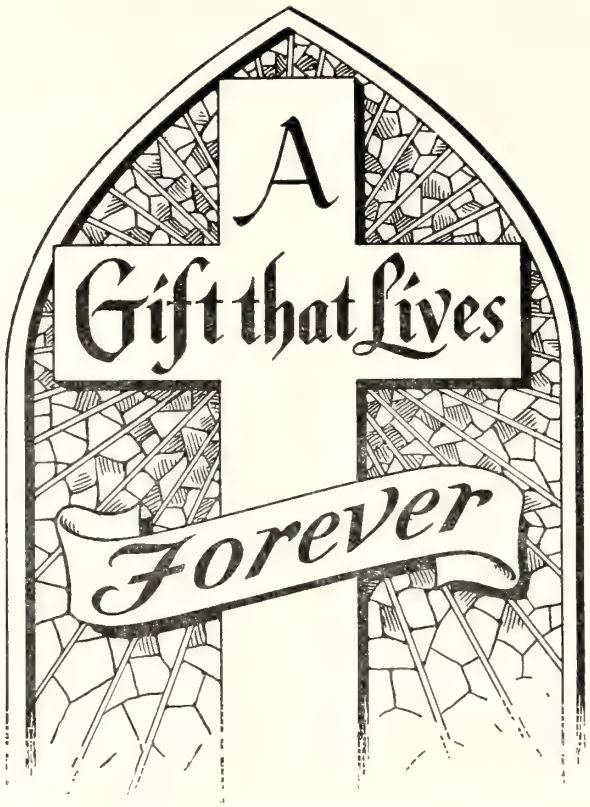
Some of these programs are quite suggestive and helpful. Some should be discarded as they teach erroneous theological ideas. Service 27 is such an example. It is entitled "All Are Brothers" (United Nations Day). Adult leaders should read this volume carefully, using the good ones and substituting desirable material for the ones not adaptable to conservative churches.

I BELIEVE IN GOD. Costen J. Harrell. Abingdon Press. $1.25.

The fundamental idea of Christianity is the fact of God, says Bishop Harrell. Although this is not a modern idea it is rooted in the long test. It has come to flower in the Christian faith. Again says the author, "Unless we are sure of God we can be sure of nothing and all our religious beliefs and sentiments crumble like a house built on drifting sand."

This small volume has been written to show that our belief in God is justifiable. The author points out that the Christian can be sure of God and the fact of his existence and to live and die by it. Dr. Harrell submits the evidence to show that we cannot escape the fundamentals.

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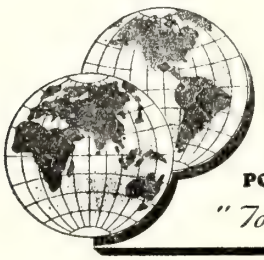


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EDITORIAL

With Troops and Tanks

Editor's Note: The following is a composite report made especially for the Southern Presbyterian Journal. It speaks eloquently of an ignorance, ruthlessness and lack of sympathy which, if unchecked, can cause untold harm to the cause of Christ and to the ultimate solution of the grave tensions for which we may in part be to blame, but over which we are deeply concerned and for which we are prayerfully seeking a solution.

* * * * *

Special:

Southern churchmen were shocked into disbelief on September 10th by a statement issued by Dr. Eugene Carson Blake, "chief administrative officer" of the newly united Presbyterian Church and Dr. Theophilus M. Taylor, moderator, in which they said they favored enforcement of integration at Central High School in Little Rock, "with troops and tanks" if necessary.

Press reports added that these gentlemen said they "drew up this statement in the hope of influencing anyone who has anything to do with the Little Rock situation — including the Supreme Court," which was to hear the case two days later.

Southern Presbyterians were heartened the following day when their moderator, Mr. Philip Howerton, a layman of Charlotte, N.C., took sharp issue with these men and said such a procedure "can accomplish nothing but chaos."

At the same time other sources reported many Southern Presbyterians as being devoutly thankful their own church had not been engulfed in the recent merger, where men with so little understanding of the problems involved hold such dominant posts.

But the issue is not one of Presbyterians alone. Many men in all the major denominations in the South expressed amazement and concern over this advocacy of crass force. Frankly facing the gravity of the problem some openly said that a grave social crisis, one requiring time and great wisdom, is only complicated by such a procedure and they were at a loss to understand the attitude of Messrs. Blake and Taylor.

One minister observed that he "felt a grave mistake was made in opposing the token integration at Central High," but he added with great emphasis: "I could not disagree more heartily with the suggested use of force. Such a procedure is folly."

Another churchman, a layman, said: "Segregationists should use every possible means to stop those extremists who have resorted to violence to prevent integration. They, too, are adding fuel to a fire which can only be quenched by reason on both sides."

One Southern churchman, who has been active in conciliatory moves in the race tensions, remarked: "It is high time we counsel our Negro brethren on the basis of realism. While they are winning in the courts they are losing something of their perspective in the realm of human relations. In recent years real progress was being made on a broad base of mutual respect and understanding. Now there is being erected a hard line of antagonism which no court in the land can dispel. Unless and until race relations are solved on the basis of mutual respect, something which must be *earned,* continued emphasis on legal rights can never culminate in acceptance at the social level. In fact, even greater tensions will result."

Many Southern moderates felt that in advocating the use of "troops and tanks" to enforce integration these Northern churchmen were lacking in Christian understanding

and judgment and exhibiting a type of churchmanship calculated to do great harm.

One layman observed that he would be happier if these gentlemen who would enforce integration at the point of a bayonet showed the same zeal for the doctrinal integrity of the church, and went on to say: "If their position is held by the majority of the membership of the Northern church, church union will *never* take place."

Reactions within the bounds of the new United Presbyterian Church will be watched with considerable interest. At the meeting of the first General Assembly in Pittsburgh last Spring an action was taken advocating a policy of "co-existence" with Communism. This caused, it is reported, concern outside the denomination and considerable heart searching within.

Now some Southern Presbyterians are openly asking whether this demand for enforcement of integration at the point of a gun does not indicate less sympathy with Southern brethren than with the comrades in Moscow?

One prominent Christian layman reported: "I have prayerfully and continuously tried to work towards a Christian solution in this problem. It seems unthinkable that fellow Christians in the North should be so lacking in understanding."

A rather wide sampling of opinion did not uncover one Christian leader below the Mason-Dixon line who agreed with Drs. Blake and Taylor. They may be there but at the moment they are not talking.

"To Set at Liberty Them That Are Bruised" (bound) Luke 4:18

We immediately think of Paul and Silas, bruised and bound, with their feet in the stocks, but their souls were neither bruised nor bound, for they were singing praise to God. So, there are many people whose bodies may be crushed, but whose souls are free and unharmed, for prison walls cannot confine our souls.

Isaiah paints a vivid picture of the people of his time, full of wounds and bruises and putrifying sores. We live among such people today. Satan is a master who crushes his victims and laughs at their misery. We see what he does to many lives. Sin is the crushing burden that bruises and never heals, so that spiritual gangrene sets in. Our doctors administer soothing ointment to bruised bodies, but can do nothing for a soul that has been crushed by sin. We will have to go to the Great Physician who never breaks the bruised reed, but makes it whole again. He said, Come unto Me all ye that labor and are heavy laden, and I will give you rest. Look at Him, the pure and Holy One, as He deals with the woman who was a sinner and rebukes the proud Pharisee. It is no wonder that publicans and sinners flocked to hear Him. There is balm in Gilead and there is a Physician there, and He loves to set at liberty those who are bound and bruised.

There are so many who are tortured and bruised by sin. Think of the poor alcoholic! Sin, in the form of liquor, has gotten him down. It is holding him bound in fetters, bruised in body and mind and soul. Who can set him at liberty? The only One, I believe, who can release him, is Jesus. Other things may help, but here is his real hope. Let us tell him of the Saviour who loves to set at liberty them that are bruised. He pours in the balm and restores him to his health. Here indeed is "Good News."

We pity a man whose body is bruised and bound with fetters. Perhaps thieves have come, knocked him on the head, bound and gagged him, and when found, he is barely alive. We rush him to the hospital where doctors and nurses give the kindest treatment. Even so, we can take those around us, bruised and bound by sin, and can lead them to the Great Physician, for He has said, him that cometh to me, I will in no wise cast out: "A bruised reed shall He not break, neither quench the smoking flax."

—J.K.P.

Another Thought on Faith

Had you ever thought to what extent our lives are conducted on Faith? — We eat without question the food that is placed before us. We really do not know of our own knowledge that it is all right, we do not know where it came from, whether it is poisoned or not—but we eat it. What is the answer? Faith. We have faith in the cook based

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on our knowledge of the cook or the restaurant where we are eating. — The doctor hands us a pill, we swallow it. We have confidence in the doctor.— Walking in the dark we put out our foot and step without seeing the ground. We have faith that the ground is there. We do not know it.— After all what do we know of our own knowledge? Very little. We travel on faith.

There is no man living who knows of his own knowledge who his mother is. He accepts as his mother the woman who has cared for him, sacrificed herself for him, watched over him and reared him. He does this because of one thing—her love. She must be my mother, he reasons, no one else loves me as she does and so he has faith in her as his mother, that faith being generated by her love — likewise the Christian reasons — God so loved me that He sent Christ, His Son, down to earth to die for me — who else would create me, love me, tolerate my sinful nature, forgive me and save me — God must be my Heavenly Father and through Faith based on evidence — we believe — Truly "Faith is the substance of things hoped for, the evidence of things not seen."

R.Le.C.

Fellowship in Christ

Some self-styled Social Christians and some churches have fostered a word that is misleading many good people. It is fellowship. Paul says (1 Cor. 10:20) "I would not that ye should have fellowship with devils." In whose fellowship are you?

Civic clubs promote fellowship which to the world means "association, society or joint interest of good citizens who pay their taxes and stay out of jails." Fellowship without Christ is sounding brass and a tinkling cymbal. Fellowship in a high-class civic club is not a one-way ticket to heaven, fellowship will not save, it is not a substitute for Christianity. Civic clubs often promote worthwhile things, even touching some ideals of Christianity, but if you take Paul's warning seriously, you will beware your fellowship does not include associating with the imps of Satan.

The Bible speaks of the fellowship of saints, fellowship of the Holy Spirit and fellowship in Christ. Use of the word fellowship by itself leaves the door wide open for devils to rush in where angels fear to tread. There should be a law against using the bare word in churches.

An Illustration of how this word has weakened our witness occurred some years ago when I attended a meeting of a third-class civic club which called itself the men of the church. Except for the minister's blessing before we ate and his dismissal prayer (almost all civic clubs have one or both) I didn't know I was in the church's large and beautiful dining room.

Christ, Christianity and the Presbyterian Church were far from the thoughts of these care-free men. When we were released, after suffering through the program most of the men had already seen at three civic clubs downtown that week, we were ready to hurry home.

The program was a movie on how to plant trees, how to climb the Alps or naval gunnery practice, I don't remember which as I saw all three. It had no relation to the kind of program the men of the church recommend. As the meeting broke up, a member slapped me on the back and said, "Wasn't the fellowship fine?" I didn't reply but the thought struck me: "What fellowship? Certainly not fellowship in Christ. They forgot to invite Him to the excellent meal. Yet here was a church group supposed to be meeting in His name."

Can't we correct this evil? Let us identify ourselves and when we use the word, add "in Christ" and others will know what we are talking about.

Some may argue that fellowship in a civic club per se is not sin. This I affirm, being an ex-Rotarian. However, if you are a born-again Christian, fellowship in all your contacts including your civic club, church and church groups, will be "in Christ."

—Ralph Brewer

Can a Calvinist Fall? or Does He Only Back-Slide?

Oh, one is familiar with the little couplet,

"I'd rather be a Calvinist,
and wear a smiling face;
Than to be a Methodist,
and always fall from grace."

But is the couplet kind to our gracious Methodist brethren? In his fine book distinguishing CALVINISM AND EVANGELICAL ARMINIANISM, John L. Girardeau testified of his joyous fellowship with many Methodists in seasons of reviving grace, and of seeing some pass through the Jordan, the latchet of whose shoes he was not worthy to stoop down and unloose.

Moreover, this doggerel is dangerous to Presbyterians. "Let him that thinketh he standeth, take heed lest he fall." Are we really doing the marvelous grace of God justice with that couplet. I am not rejecting the perseverance of the saints. I am now looking at the official statement of that doctrine in the Canons of the Synod of Dort. This document speaks of the converted not being able to continue in their own strength, of their departing from the

leading of grace, of their being seduced by lust, and being violently carried away by the flesh, and the world, and Satan into grievous and atrocious sins — "which the mournful falls of David and Peter and of other saints recorded in Scripture, demonstrate." Yes, Dort speaks of the mournful FALLS of saints.

This means that the perseverance of the saints does not rest on anything in themselves, neither their new natures, nor their fundamental principles, nor their victorious lives, nor their reborn men, nor their converted states. There are awful falls, atrocious sins recorded of the saints. Falls as complete as those of David and Peter. That these complete falls do not become final falls is due to no merit of our own, no last lingering of childhood to revive itself.

The fallen saint needs to be restored, to be forgiven His exceeding grievous and heinous sins. He needs to cry unto God in the words of the fifty-first psalm, the words of the OT saint who fell. He needs to cry for a new forgiveness and a new heart. When Jesus spoke of Peter's fall, He added, "When thou art converted . . . "

Our perseverance rests wholly on God persevering us. And that He preserves us rests on His grace, His faithfulness, the sufficiency of Christ's atonement, the efficacy of His intercession, the power of the Holy Spirit to call, to keep, to restore, to take finally to Himself.

We are the true circumcision, who worship by the Spirit of God and glory in Christ Jesus and have no confidence in the flesh, that is, none in ourselves. We entrust ourselves wholly to the keeping power of God.

A Calvinist may fall, fall completely, fall as fully as did David or as did Peter. He does not fall finally because of His great mercy, God lifts up those who are fallen, Psalm 145.14, even as He is nigh unto those of a broken heart, Psalm 34.18. Is this falling from grace? It depends on what you mean by grace. If by grace you are thinking of an infused substance in yourself that gives continuity — yes it is such a fall. Every time I lose my temper, I fall from a state of graciousness. If, on the other hand you are more properly thinking of grace as the merciful favor of God to sinners, His forgiving our sins for Christ's sake . . . of course, it is not falling from grace for such a fall could only be final. Even if my father and my mother forsake, then the Lord will take me up . . . and if He in His grace were no more to take me up then my fall could only be final. Blessed be His Name, His mercies are everlasting — He saves from and to the uttermost to the praise of the glory of His grace. In God — not in ourselves — there is continuity — let the eyes of our faith focus only on God our Saviour.

—W.C.R.

Pioneer Presbyterian Missionaries in Persia

The Reverend Doctor William M. E. Miller, Jr., a minister of the Presbyterian Church, U.S., who is giving his life as a missionary to Persia under the U.S.A. Board, has found the following additional information about The Reverend J. L. Merrick and the two other Southern Presbyterian Missionaries who labored in Persia. Mr. Merrick who was a graduate of the first class at Columbia Theological Seminary sailed for Persia on August 20, 1934. He was instructed to go to all the chief cities of North Persia. He might go from Meshed to Afghanistan or Baluchistan, and return to America via India.

Writing in the Missionary Herald, October, 1835, p. 366, Merrick says: "The God of providence must indeed, open the massive gates of bigoted superstition, which human power cannot unbar or move; but has he charged us to evangelize the world, and left the task impossible? Merchants and travelers find ready access to Mohammedans. How long shall the men of this world be wiser in their generation than the children of light? . . . The whole Mohammedan world seems dissolved. Now is the time to send them spiritual deliverance, before increasing skepticism shall freeze their souls into the ice of deism or atheism. Fear not, in view of the civil commotion which now exists, or which may arise hereafter. The Most High is thus turning and over turning, till He whose right it is to reign, shall come."

In 1838, Merrick was in Tabriz, and planned to remain there. The Governor gave him a permit to open a school. He and Dr. Grant called on the chief men of Tabriz and were cordially received. Merrick gave talks on astronomy and electricity. But in 1840, the Board in Boston decided that "it could not engage for the support of a school where it would be regarded a violation of good faith to teach the Gospel of our Lord and Saviour Jesus Christ directly to the pupils." Probably this decision resulted in the closing of the Tabriz school.

In 1840, Merrick was helping William Glen in the translation of the Old Testament into Persian, and was also translating the well-known Shiite history of Mohammed, "The Hyat-ul-Kuloob," which was printed in Boston in 1850.

In June 1841, he writes: "I am now engaged in writing a Persian tract in proof of the Christian religion, embodying some of its doctrines, but in no instance going beyond this sphere to attack Mohammedanism."

He also published in Persian a translation of Keith's Evidence from Prophecy.

In 1841, he moved from Tabriz to Urumieh. He had composed a small treatise on Astronomy,

a copy of which was made by the Governor to be presented to the Shah.

Merrick retired to America in 1844, because of his wife's health.

Other early missionaries to Persia from the South were Reverend and Mrs. A. L. Holladay. He was born in Spottsylvania County, Va., in 1805, graduated from the University of Virginia in 1828, and from Union Seminary in 1836. They sailed for Persia January 7, 1837. In January 1839, Mr. Holladay writes: "We introduced the potato, a new vegetable, on the Plain of Urumia. A Moslem saw one in the pot, ate it, and was much pleased with it." He had to go home in 1845 (?) on account of the failure of his wife's health. In May 1849 Mr. Holladay, who was in Charlottesville, Virginia, made a contribution of $11.50 to the Board in Boston.

We are very happy to have this additional word and invite similar contributions to the knowledge of our early missionaries from other readers.

—W.C.R.



St. Paul Presbyterian Church
Jackson, Miss.

September 10, 1958

The Southern Presbyterian Journal
Weaverville, N. C.

Brethren:

I read with some amazement the three paragraphs between the asterisks on Page 4, Col. 1, Vol. XVII No. 18 (September 3, 1958).

If the things you decry therein are truly lamentable, I marvel at the ineptitude of your printing it.

Official communications from the Sessions of three Churches in this Presbytery suggest that the gory corruption which you inveigh against may very well be but the drippings from the festering beam in our own very "Conservative" eye!

Or was it not inept at all, but a pious tranquilizer for a self-administration and home consumption? An opiate, perhaps, to promote and prolong our self-righteous delusions?

What this sore spot in the Southern Presbyterian member of the Body needs, forsooth, is an old-fashioned mustard plaster counter-irritant. Please accept this sample for free. You may spread it on your pages if you like: it may arouse someone so that more evidence of the Blood flowing in his life can be seen!

Our Lord Jesus Christ did not suggest the counter-irritant method. He preferred the more direct scalpel. He indicated the beginning place is getting the tremendous, blinding chunk of wood out of our own eye.

Until we do get it out, those whom you criticize find full justification in saying to us, "You so-called 'Conservatives' do the same thing at every opportunity: witness Central Mississippi Presbytery!"

Plenty of disinfecting and purifying love in and by the home team will cleanse and stop the dripping corruption, because love is of God. But the stream of pouting polemics you publish will flow til doomsday and never get the job done! It can never be made a healing stream, no matter how heavily the words and tones and expressions of love are sprinkled in. Our actions show too plainly that the article itself is not in the solution — and nobody is fooled and nothing is healed by the emulsion.

When it is so sorely needed, why do you not find the courage and strength to paddle our own back-sides, in full honesty, instead of turning the heat on someone else?"

Yours very truly,

A. H. Bullard

This Journal deplores unfairness wherever it is found. We suggest that our readers again refer to the statement in the September 3rd issue. For it we have incontrovertible evidence from all over our church. It is our prayer that such attitudes may be changed.—Editor.

First Presbyterian Church

Jonesboro, Arkansas

September 8, 1958

Sir

I have noticed from time to time some very caustic criticisms of the statements you have made in your writings. I believe that these critics who feel the keen edge of the sword of the Spirit, and are wounded thereby, are more ready to express their rebellion against the truth than those who are strengthened by the same sword. For instance, I am ready to give a hearty "Amen" every week, and I may give it here in my study, but I do not take the time to convey the "Amen" to you.

You may count me as one of those "who will pray daily for an outpouring of the Holy Spirit on ministers and church members alike." This has been the prayer of our home for some time and we shall continue.

Very sincerely,

A. F. Fogartie, D.D.

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The Reformed Faith and Jesus Christ's Highpriestly Ministry

By J. G. S. S. Thomson, Ph.D.

Our Lord's highpriestly ministry is such a large subject that we cannot possibly hope to deal with it fully within the space allotted. We must, therefore, select certain aspects of it. We might consider the Nature of Jesus Christ's highpriesthood, or we might reflect on its relation to the priesthood of Melchizedek, or to that of Aaron. In so doing we would be considering the uniqueness and the superiority of our Lord's highpriestly ministry.

I propose, however, to deal less with the doctrinal and more with the practical purposes of Christ's priestly ministry in glory. We shall therefore begin by asking a very practical question: What is it that Jesus Christ does for us now as our highpriest? This can be answered in one sentence. In his capacity of highpriest our Lord is now acting as our Representative before God the Father. In this capacity he is doing two things for us.

(I) He pleads the efficacy of his blood shed at Calvary. On the Day of Atonement two significant things happened in ancient Israel. The flesh of the offerings was taken outside the camp and burned with fire. So Jesus Christ suffered for us outside the gate to save and sanctify by his blood. Again, on the Day of Atonement Israel's highpriest entered into the holy of holies with the blood that had been offered as an atonement. So our Lord entered the heavenly sanctuary with the blood of his atoning sacrifice (the sacrifice of himself) in order that its atoning and cleansing efficacy may be constantly applied to all who will trust in him. It is essential to remember that Hebrews, the Epistle of priesthood, always conjoins Christ's atoning death on the Cross *and* his entering the holy place in heaven itself with his blood.

Reformed faith at this point steps in to insist on one very important truth. It proclaims that Christ is not now thereby perpetually offering himself to God for us. His sacrifice was not only unique, it was complete, abidingly sufficient. The Lord is not now serving the altar in glory, for the very simple reason that there is no altar to serve. There was no altar in the earthly holy of holies, and there is none in the heavenly sanctuary. Jesus Christ, therefore, is not standing before an altar in glory to offer the sacrifice of his blood; he is seated on a throne. And to that throne he now brings us because the propitiation made on the Cross secures our access to the throne where we obtain mercy and find grace to help in time of need.

(II) But the Lord in his capacity of highpriest not only pleads the efficacy of his blood shed at Calvary. He also intercedes for us before the Father. That is to say, not only does he effect the sinner's entrance to the Father's presence, and the sinner's acceptance by the Father, but he also effects the supply of the sinner's every need through his highpriestly intercession.

His intercessions cover the saved sinner's every need. This is so because behind that mighty intercession are the infinite resources of his grace and his power. And we can count on him to intercede effectively for us because he sympathizes with us, and wills to exercise his mercy toward us. And what a gracious sympathy that is. Jesus Christ's sympathy for us is based upon experience. He shared our nature in his incarnational life. He shared our experiences and our temptations. And he came through these experiences and temptations triumphantly. And because of his victory over sin he now knows how to succour us, and help us to live in the experience of his own triumph over sin. In his highpriestly intercessions therefore Jesus Christ aids us by his grace, which he mediates to us by the Spirit of grace, the Holy Spirit who empowers us wth Christ's own omnipotent power.

These then are the two main activities in which our Lord is now engaged on our behalf as he fulfills his highpriestly ministry. He pleads the efficacy of his atoning blood, and he ever liveth to make intercession for us. How, then, we must go on to ask, does Reformed doctrine apply these two great truths in Christian experience? Let us emphasize three things in attempting to answer that question.

(I) Reformed faith insists that the Lord Jesus Christ's highpriestly ministry guarantees to the Christian continuance and growth in the grace of God. It is essential for the Christian to *continue* in the grace wherein he stands. And it is because Christ's highpriestly ministry guarantees us continuance and growth in the grace that saved us that the Epistle to the Hebrews urges us to press on to perfection. That is to say, to Christian maturity. Maturity in discernment and in faith; maturity in doctrine and in knowledge. We ought also to be going on

to maturity in our confession of Christ, the jeers and allurements of an antagonistic world notwithstanding. We ought to be maturing in our love for one another, and in our ability to stimulate each other to love and good works and edification. And we ought also to be maturing in our service for Christ.

This service in which we should be going forward to perfection is a service that is worship at the throne of grace; it is a service that is worship in fellowship with our fellow believers; it is a service that is a bearing of Jesus Christ's own reproach; and it is a service that is a complete self-giving to Christ, a complete self-identification with Christ, and a losing of one's self in the fellowship of his sufferings. That is the kind of Christian maturity or perfection that is guaranteed to us in Jesus Christ's highpriestly ministry in glory.

(II) Reformed faith reminds us also that the Lord's highpriesthood in glory guarantees for the Christian Church the priesthood of all believers. Because Jesus Christ is our highpriest we in turn become priests unto God. In his first Epistle Peter describes the Body of Christ as being both a holy priesthood and a royal priesthood. That is to say, just as kingship and priesthood were united in the Lord Jesus so also they are united in the Christian. And it is because our great highpriest is King on the throne we may now reign with the King of kings and serve him as priests.

On the Day of Atonement when the earthly highpriest penetrated beyond the veil to the holy of holies he left the congregation of Israel outside. Not so our divine highpriest. The Lord Jesus Christ takes us in with him to the Father's presence. Now again, at this point Reformed faith steps in to witness to two further important truths. (i) It witnesses to the truth that the Christian's priestly rights are secured to and shared by every believer. The priesthood of *all* believers is what we witness to today. (ii) But in addition we witness to the truth that in virtue of the priesthood of all believers we do not require the aid of any priestly class or caste. We are priests unto God because we are sons of God through faith in Christ and through the regenerating activity of the Holy Spirit. But precisely because of that we do not need the mediation of any priestly mediator apart from Jesus Christ. To depend upon such a mediator is to introduce an apostasy into New Testament Christianity.

Now, naturally we rejoice in that great truth, and we witness to it with all our hearts, and we glory in the marvelous privileges that it secures to us. The tragedy is that we forget it is a privilege that brings with it an equally great responsibility. We share the privilege but shirk the responsibility. What is the responsibility of priesthood? In one word, it is sacrifice. As the priest in old Israel had a sacrifice to offer in virtue of his being a priest, and as Jesus Christ as our great highpriest had his sacrifice to offer, so every Christian because he is a priest unto God has a sacrifice to offer — the sacrifice of himself, the sacrifice of his possessions and talents, the sacrifice of service, the sacrifice of worship and praise, the sacrifice of intercession. The Reformed doctrine of the priesthood of all believers makes searching demands upon us; so searching are they that it is alone by the aid of Christ's heavenly grace which the indwelling Holy Spirit communicates to us that we can respond.

(III). And finally, the highpriestly ministry of the Redeemer guarantees to us the immortality of believers. Of course, we must constantly look back to Christ's saving sacrifice on the Cross, and we must also constantly look up to the throne of grace where Christ's present saving activity in his highpriesthood is now being exercised. But we must also ever look forward to that world of eternal reality where Jesus has now entered.

When Christ penetrated the veil he freed us from the fear of death. And he prepared the way by which we one day shall follow him to that same new Jerusalem which is above. Indeed the fact of the matter is that we have already reached the world of spiritual reality. We are even now living in the world that is yet to come. We are even now tasting the powers of the world to come. As the Epistle to the Hebrews put it: We have already come to Mount Zion, the city of the living God, the heavenly Jerusalem, to myriads of angels in festal gathering, to the assembly of the firstborn enrolled in heaven. Living as we now are we have dual nationality. Whatever our earthly citizenship our real citizenship is in heaven, and it is this glorious communion of the saints above and on the earth that Jesus Christ the one and only Mediator has effected through his blood. Let us ever remember then that it is from Christ's present highpriestly life in glory that the whole life of grace in the believer springs; an ideal and an actual life of victory and power.

In glory he constantly pleads the efficacy of his blood, and intercedes for us moment by moment. And it is in virtue of this highpriestly ministry that Jesus Christ guarantees our continuance and growth in grace, the priesthood of all believers, and the immortality of the believer. It is not surprising, then, that the Epistle of Priesthood closes with the great prayer: "Now the God of peace, who brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen."

RELATIVITY

By L. Nelson Bell

When Einstein propounded his theory of relativity, the average mind was confused and baffled by the formulae developed and by their implications. But there were physicists, and others, who stepped out on these hypotheses, proved them to be true and came up with practical discoveries which not only opened up the atomic age but an era of yet other amazing discoveries—discoveries of things God created, of laws he established and most important of all, the interrelation and relativity to be found in all the universe.

Are these not vistas of supernatural truths available for the Christian, truths which have tremendous bearing on our concept of God and his infinite power? And is not even the theological world blind to many of these revelations?

To begin with we need to appropriate the implications of God in relationship to time. For him time, as we understand its meaning, does not exist. Let us illustrate: God in his infinite wisdom and power (something which man cannot comprehend) sees all of eternity at once. Speaking in terms we humans can understand, God sees all of the past, all of the present and all of the future at exactly the same time. Once grasp this and many of our intellectual problems and difficulties cease to exist.

In the second place, let us grasp the fact that the power and act, or acts, of Creation were in the hands of Christ, the eternal Son of God. We are told that "All things were made by him; and without him was not any thing made that was made" (John 1:3). How this was executed we do not know, but Genesis 1:1 and this statement *must* fit together for Paul writes to the Ephesian Christians, ". . . which from the beginning of the world hath been hid in God, who created all things by Jesus Christ" (Eph. 3:9). Writing to the Colossian Christians Paul says, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist."

There is probably deep significance in the words "visible and invisible" and we will be wise to consider how very little we know about His creation. Wonderful are the works of God.

The writer to the Hebrews corroborates these affirmations having to do with Christ as Creator in these words (1:1,2): "God, . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom he also made the worlds"; while the aged apostle, John, saw in his vision the four and twenty elders falling down before Him "which is and which was and which is to come," and saying, "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11).

Once grasp the fact that Christ was preexistent with the Father, that it was he who created the world, that it was he who came back to redeem the world; and that it is he who will come again; then we have immediately taken the intellectual step, also a step of faith, which can dissolve our human problems relative to time and eternity and Christ's place in it.

Only by faith can we grasp the fact that with God a day is as a thousand years and a thousand years as a day. In the same way we come to accept the paradoxes of Christianity; for instance, that a man may save his life and yet lose it or lose his life (by the standards of the world) only to find it.

For too long men have tried to rationalize the supernatural and in so doing have become ridiculous. When time merges into the eternity of which it is a part; when space as we know it merges into the new heaven and the new earth, how easy it is to believe that we shall see "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," and to believe that, "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. 21:2,3).

No longer do we laugh at the Buck Rogers-type concept of outer space. No longer do we look with amusement on the scientific prognostications of tomorrow. We have now seen enough to know that all of these things and many more will eventuate before our eyes.

Why then do we attempt to rationalize or explain away the miraculous and supernatural in Christianity? Not only should we accept the manifestations of a supernatural God in his dealings with men, but we should cry out for forgiveness for ever having doubted him.

The passage of the body of our risen Lord through closed doors is a phenomenon to be accepted without question. His miraculous acts were perfectly natural and easy reflections of his eternally majestic personality.

Einstein propounded theoretical formulae which were demonstrated to be correct and in some cases scientists have looked back and marveled that they themselves had not thought of them, because, after confirmation they seemed so normal and right.

How much more should the Christian, by faith, grasp the eternal and unchanging verities which are given by divine revelation! The tragic fact is that some day, as we look back from the vantage point of eternity, many of us will realize what fools we have been. Accepting that which man can accomplish, and glorying in his achievements, many who now ignore the eternal Son of God will gnash their teeth that His truth was placed in their hands—AND THEY REJECTED IT.

Liberal theology, so aware of and subservient to modern scientific achievement, will have much to answer for wherever and however it has rejected the supernatural and the miraculous in the Christian faith. The apostle Peter, speaking of his experience on the Mount of Transfiguration, and blending it with the glories of the future says: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty . . . We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (II Pet. 1:16,19).

Einstein jolted science and led it into new fields of discovery. We will be more than wise if we take the Holy Bible and study it to see what God has to say about the relativity of man to his God. We all need a jolt—a realization of the bewildering and awe-inspiring fact that the God with whom we have to do is omnipotent, omniscient and omnipresent.

The three disciples on the Mount of Transfiguration were bewildered and frightened by that which they saw and heard—supernatural manifestations of men long since dead, and they were moved to accord to them some form of equality with the transfigured Christ.

At that instant there came a voice from heaven saying: "This is my beloved Son . . . hear ye Him."

Nineteen centuries ago the apostle Peter, a rough, unlearned fisherman with a gloriously transforming experience with the living Christ, wrote under the inspiration of the Holy Spirit: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (II Peter 3:10-12).

Einstein advanced a revolutionary hypothesis which science tested and acted upon with amazing results. Has not God opened up to us vistas of the lost dimension of man and God and eternity? Omitting the spiritual implications of Peter's prophecy, it could well have been made in Los Alamos, or Oak Ridge—certainly the people of Hiroshima and Nagasaki experienced its devastating reality on a limited scale.

In all of the bewildering achievements of science and the discoveries of laws and factors hitherto unsuspected, we *must* keep our perspectives straight. Some day we will see with our eyes, hear with our ears and experience in reality things but dimly revealed at the present time. Our constant attitude should be: WITH GOD ALL THINGS ARE POSSIBLE, and—we have many glimpses of this at hand in Holy Writ. Einstein was a scientific genius. The humblest Christian can become a Spirit-directed power if he will but accept the wisdom which cometh down from above.

(*From Christianity Today*)

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LESSON FOR OCTOBER 12 **By THE REV. J. KENTON PARKER**

The Promise Fulfilled

Background Scripture: Luke 2:1-40.
Devotional Reading: Hebrews 1:1-9.

I wish to spend considerable time on our Devotional Reading. It forms a splendid background for our lesson from Luke and is one of the clearest and most comprehensive statements and proofs in the Bible of the Deity of our Lord Jesus Christ. There are two striking contrasts in the verses: (1) Between the Son and all other prophets and (2) between the Son and angels. He is far better than all Old Testament prophets and far better than the angels.

God at sundry times and divers manners spake to the fathers by the prophets. They were great men. They were inspired men. Take men like Isaiah and Jeremiah and Daniel and we are bound to honor them for their devoted lives and their great messages. But they are only men; men of like passions with us, like Elijah. They were men of power and their messages live today and can be applied to our age and our needs. But when we come to Jesus Christ, the greatest of all Prophets, we find that He is not a mere man but the Son and Heir by Whom He made the worlds.

When Jesus asked the disciples, Whom do men say that I, the Son of Man am, they replied that some thought He was Isaiah or Jeremiah or one of the old prophets risen from the dead. Jesus could not be satisfied with such an answer, so He asked, Whom do ye say that I am, and Peter, speaking for all, said, Thou art the Christ, the Son of the living God. He must be separated from all other prophets. He is the Divine Prophet. He speaks as the Son equal with the Father in all respects.

Now, when we come to the angels we come to those who are different from men. Is Jesus one of the angels? Several prominent angels are mentioned by name. Is He just another created being, another angel? The writer of Hebrews discusses this question and shows that Christ is far better. He is not created, but begotten of the Father. The angels worship Him. His throne is the throne of God. He is far superior to these angels, however glorious they are. Angels are ministering spirits sent forth to minister to the heirs of salvation. No angel sits at the right hand of God: this place is reserved for the Son of God.

We who are Trinitarians believe that we have One God Who exists in three Persons, Father, Son, and Holy Ghost. The proofs of this are found in many places in the Scriptures. This is one of those places. Let us notice some of the expressions used: (1) "the brightness of His glory." In John 17 Jesus speaks of "the glory which I had with thee before the world was." The glory of Father and Son is a shared glory. (2) "The express image of His person" (or substance). (3) "upholding all things by the word of his power when he had by himself purged our sins sat down on the right hand of the Majesty on high" (4) He had already told us that the Son was active in "creation"; "by whom also he made the worlds".

Our Confession of Faith sums it up by saying: "In the unity of the Godhead there be three persons of one substance, power, and glory: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son." There is a mystery here which finite minds cannot fully comprehend, but it is a mystery which is so clearly taught in Scripture that we by faith believe it even though we cannot understand it. There are many mysteries in Nature and in our own bodies, minds and souls. These things are not contrary to reason, but above and beyond finite understanding.

Before we turn to our lesson I wish to give what our Shorter Catechism says in answer to Question 22. How did Christ, the Son of God, become man? Christ, the Son of God, became man, by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin. With this background may we turn now

to the beautiful account of His birth recorded in Luke 2:1-40, the story we delight to read over and over again.

I. *His Birth in Bethlehem*: Luke 2:1-7.

God loves to choose the little things to confound the mighty. He chose the little town of Bethlehem for the birthplace of the Son of God; not the capital Jerusalem, but a small village.

O little town of Bethlehem,
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by.
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

Think how the little town, the manger in which the Babe was placed and all the other simple things have been exalted to the skies and have found a place in the hearts and imagination of men! We are so used to the story that we may fail to grasp its simple beauty. This scene has touched the souls of poets and artists and painters and they have made it the subject of all their skill. What would have been missed if Jesus had been born in some other place under different circumstances.

The decree went forth that all the world should be enrolled. The mighty Roman Government was being used of God to carry out His plan. It was this enrollment that caused Joseph and Mary to go up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David). God moves nations to execute His plans. The Roman government was not thinking of God nor of the Coming Saviour, yet it was an instrument in the hands of the Supreme Ruler of the Universe. Nations today make their decrees and their plans without thinking of God and He carries out His plans and purposes through them.

"Because there was no room for them in the inn." He came unto His own and His own received Him not. The world has a way of crowding out the most important things. Our world today is letting the better and most vital matters be crowded out. We are spending millions of dollars trying to develop all sorts of weapons of warfare and are allowing our children to grow up in ignorance of God. No room for the Babe of Bethlehem in much of our world. Have we made room in our hearts and in our homes for the Son of God?

II. *The Announcement to the Shepherds*: 2:8-20.

The Messiah has come. Who will be the first to hear the Good News? The world would have expected Him to be proclaimed in some city like Rome, or at least in the city of Zion, Jerusalem. It would seem natural that the religious leaders of the Jews would have been gathered together and the news proclaimed amid the blowing of trumpets. But, no: here again God surprises us by announcing it to the lowly shepherds.

This was very fitting. He was coming as the Good Shepherd and True Shepherd, and the shepherds on the hills around Bethlehem were the first to hear it. "And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." Here is the best news that ever came to a sin-cursed world, news of a Saviour. It is for all people. It brings joy to angels and to men. Glory to God in the highest, and on earth peace, good will toward men. This is the most glorious "Special Delivery" message ever heard.

The shepherds reacted wisely; they went to see the new born Babe. Then they told abroad all they had seen and heard. It was a wonderful experience for these men. But Mary kept all these things, and pondered them in her heart. The picture we get of the Virgin Mary — the handmaid of the Lord — is a lovely one. It is a pity it has been spoiled by unduly exalting her to a place which is never claimed for her in the Scriptures. She is the most honored of women, but we see her only as a pure simple Jewish maiden, not as someone to worship. It is such a pity that this lovely picture has been so changed and spoiled.

III. *Circumcision and Presentation of Jews*: 2:21-24.

Jesus was "made under the law" and according to Jewish law He was circumcised the eighth day and presented to the Lord when the days of purification were over. We have preserved much of this in "infant Baptism." The parents present their children to the Lord and claim for them the covenant promises which we believe belong to Christians. It was my privilege while sick in bed to baptize one of the children of our congregation. Where the parents enter into this covenant in simple faith it is one of the most sacred and meaningful experiences for all Christian parents. What a sacred obligation is ours! As we gaze into the face of a babe in arms we can take God into partnership in training the child for Him.

IV. *Simeon and Anna*: 2:25-40.

God always has some devoted worshippers. In these verses we are told of two of them.

One is Simeon. He was waiting for the consolation of Israel and was filled with the Holy Spirit. It had been revealed to him that he should not see death until he had seen the Lord's Christ. So, today, some of us are hoping and praying that we may see Him return the second time in glory. Notice how the Holy Spirit inspires these men and women, as they speak of Jesus. Simeon bursts forth in adoration and thanksgiving: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou has prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." In this whole account the world-wide nature of the Gospel is stressed. Luke is careful to show us this. Our gospel is not simply for the Jew but for all people, for Gentile as well as Jew. Paul grasped this glorious fact more fully than any of the other apostles as we see when we come to the book of Acts. Peter was slow to accept it. He "opened the door" to the Gentiles when he went down to Caesarea and preached to Cornelius, the Roman Centurion, but it was Paul who became the "Apostle to the Gentiles." Luke wrote his Gospel under the influence of Paul and here in our lesson we see that even at His birth the World-wide Mission of Christ is stressed.

The second one of these devout persons is Anna who adds her voice of thanksgiving to that of Simeon. Altogether we have a beautiful scene as the shepherds, and Simeon and Anna praise God for the birth of our Lord!

YOUNG PEOPLES Department

YOUTH PROGRAM FOR OCTOBER 12

By THE REV. B. HOYT EVANS

How You Have Extended The Church

Scripture: Isaiah 9:2-7

Suggested Hymns:
"I Sing The Almighty Power of God"
"Take The Name Of Jesus With You"
"Go, Labor On"

Note to Program Leader:

(We are suggesting that for this program you secure or draw a map of the sixteen states included in our General Assembly. Such a map can be obtained from the Board of Church Extension in Atlanta. It may be that your church or minister already has a copy, so inquire before you send for one. Cut seven "Ys" from colored construction paper. As each speaker mentions one of the Church Extension projects to which the young people have contributed, let him pin or paste a "Y" at the appropriate place on the map to show that young people have extended the church in that place.)

Program Leader's Introduction:

In this program "Y" stands for youth and for you. We are going to see what you as Presbyterian young people have been doing through the years to help extend the church. Our gifts and the gifts of young people who have gone before us are working in many places to make the Body of Christ grow both in numbers and in strength. As we look at the map before us, let us take an imaginary trip over the General Assembly to see how Presbyterian Youth Funds are at work to extend the church. Our speakers will describe the Church Extension projects which we have had as financial objectives during the past fifteen years.

First Speaker:

Presbyterians have been ministering among the Indians of southeastern Oklahoma since 1840. Today a part of that ministry is conducted through the Oklahoma Presbyterian College at Durant, Oklahoma. This institution provides a home for Indian students and courses of study in Bible, religious education, and music to supplement academic work which is taken at Southeastern State College in Durant. Both foreign and home missionaries have been recently graduated from this fine school. In 1952 and 1953 the young people of the Church contributed toward the expansion of the program at Oklahoma Presbyterian College, so you are at work in Oklahoma. (Paste a "Y" over Oklahoma.)

Second Speaker:

For more than seventy-five years Presbyterians have maintained a Christian witness to people of Chinese extraction living in New Orleans, Louisiana. In recent years the work has developed encouragingly, and at present there is a full-time pastor and director, the Rev. Dayton Castleman, serving in a beautiful new church building. The church not only ministers to Chinese residents of New Orleans, but to

Chinese sailors when they are in port and to Chinese students in the colleges and universities of Louisiana. In 1947 and 1948 the gifts of Presbyterian young people helped to furnish and equip the new building, and now in 1958 we are helping to secure a Chinese worker to assist Mr. Castleman. You are at work in New Orleans. (Paste a "Y" over Louisiana.)

Third Speaker:

There are more than ten million Negroes living within our General Assembly, and less than half of them are professing Christians. Here is one of our greatest home mission opportunities. Our church has in Tuscaloosa, Alabama, its only college for Negro young people. Through Stillman College we are helping to provide Negro leadership for the South. From 1943-44 through 1945-46 Presbyterian young people channeled their gifts into this institution. In 1950-51 and in 1951-52 we contributed to the Scrivner Fund which had been established to help with the education of Negro Presbyterian ministers. Again in 1953 and 1954 we were mindful of the needs of Negro Work as we contributed toward the equipping of Negro Nurseries so that working parents in Negro communities could leave their children in a wholesome, Christian environment during working hours. You are at work to extend the church among the Negroes. (Paste a "Y" over Alabama to represent youth contributions to Negro work.)

Fourth Speaker:

Ybor City, Florida, is a city within a city. It is a community of approximately 60,000 Latin American people who work largely in the cigar factories of Tampa, Florida. Our church has been at work in this setting for fifty-four years. Most of the people are at least nominal Roman Catholics, so progress for many years was very slow. There is now a flourishing Presbyterian church in Ybor City under the able leadership of the Rev. Walter Passiglia. The church has a full program of worship, instruction and activities. From 1948 through 1950 our young people contributed to this work. Again in 1957 we responded to a request for money to equip a recreation center at the West Tampa Mission, which is an outpost of the Ybor City Church. You are extending the church in Ybor City. (Place a "Y" over Florida.)

Fifth Speaker:

We are realizing more and more how important it is to use the new media of communication for the proclamation of the Gospel. Just this year our church's work with radio and television was placed under a separate committee, responsible directly to the General Assembly. Formerly the radio and television ministry was a division of the Board of Church Extension. In 1955 and 1956 we young people gave money to build a mobile TV-radio studio in order that the Board of Church Extension might go into different communities and produce a greater variety of religious programs. You may never have thought that you would be on radio or TV, but your money is there representing you in the name of Christ. (Place a "Y" over Atlanta, Georgia, the home of the Protestant Radio-TV Center, through which our church works.)

Sixth Speaker:

A half million people live in the mountains of eastern Kentucky, and of those who are over twelve years of age, not more than one out of ten is a church member. Our church is hard at work in this area establishing and maintaining churches and Sunday schools. We are also working through Stuart Robinson School and Highland Institute, which have enabled many young people to receive a Christian education. In 1950-52 the young people of our church gave money for vocational departments in these schools so that the students might receive more practical training to fit them for the jobs that would be available to them. You are at work in the mountains of Kentucky. (Place a "Y" over eastern Kentucky.)

Seventh Speaker:

It has been found that one of the best ways to extend the church is to organize Sunday schools in churchless communities. The Sunday school very often develops into a thriving church. In many cases the organizing of a new Sunday school involves a financial struggle. The students who are most likely to come at first are the least likely to have much money. Then too, there are many expenses involved in such a venture: buildings, equipment, utilities, etc. Our church has made a practice of giving a three months supply of literature to new Sunday schools. In 1956 and 1957 the young people gave to the fund which makes possible this gift of literature to new Sunday schools. You are at work extending the church in new Sunday schools everywhere. (Place a "Y" in some vacant area on the map to indicate this work.)

Close the meeting with prayer, asking the Lord to bless all these endeavors.

BAPTISM

By Rev. John Scott Johnson, Ph.D.

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Weaverville ... North Carolina

Say, Teenagers!

By Wade C. Smith

Teenagers, consider the "King of Beasts." No wonder the lion is called that. He is majestic in his bearing, in his power and in his terrific roar. Even in captivity he inspires me with awe, and as I stand in the Zoo and look at him, securely caged, I shudder to think what might happen if those steel bars should suddenly be removed. That powerful beast could rend me limb from limb with all the ease with which I would pick a chicken wing to pieces. Whether restively pacing back and forth in his confinement, or sitting quietly as though resigned to it, he is always impressive. Even in repose he is imperious. He does not deign to notice me as I stand very near and speak or otherwise try to attract his attention. The way he ignores me with silent contempt makes it appear that he has a consciousness of superiority. He yawns in a bored sort of way and shows the red inside of his cavernous mouth.

Now Daniel knew all about the king's decree, and he knew all about the lions den, and Daniel knew that a clever trick had been devised by his enemies to entrap and destroy him. Daniel's life, by all human logic, was in peril. But Daniel saw *beyond* all this a greater peril. There were lions more terrible to Daniel than those brought from the Nubian jungles. They were Disloyalty to God, Distrust of God, and Failure of Purpose. Daniel would infinitely rather be clawed and chewed by the king's lions than be snared by those which he considered far worse. "The fear of the Lord is the beginning of wisdom" (Prov. 9:10). And the Lord Jesus said, "I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you what ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him" (Luke 12:4,5). So then if you would know the secret of Daniel's rare courage, it was this:

Daniel saw beyond the lions!

Now, Teenagers, the whole matter of Daniel and of all other trusting and achieving servants of God was *in the choice of lions.* Lions must come. Every fellow must deal with lions if he would amount to anything; but he must be wise in choosing those he dares and those he fears. Out in the evening with a jolly bunch of fellows, a flask is passed around, and all the fellows are taking a taste. You don't want them to think you are a prude or a sissy and laugh at you; that's hard to bear. It's a lion; but dare it. For out beyond there is another lion far more fearful; it is the taste for liquor which can destroy you.

Again, you are asked to lead in prayer in the young people's meeting. You have never done that. You are afraid you will stammer and fumble. The fellows and the girls will smile. It's a lion. Dare it. For out beyond there's a worse lion to be feared; it is the lion of Disappointment to your Lord. And so you may run down the list of these lions that are to be dared —and overcome—always with the Spirit guided eye that enables you to see *the lion beyond,* to be feared.

One more thought, Teenagers; is it not significant that "He who hath chosen you to be a soldier" is Himself called "the Lion of Judah"? (See Gen. 49:9, Num. 24:9; Rev. 5:5) He has overcome the world (John 16:33). He will enable you to overcome.

NEWS of CHURCHES around the World

BOARD OF WORLD MISSIONS

Nashville — (PN) — The Board of World Missions of the Presbyterian Church, U.S., in its September meeting here underlined the urgent need for more missionaries by calling for approximately 200 volunteers for service in nine foreign fields. The need was further emphasized when the Board regretfully accepted the resignations or retirements of nine missionaries.

Call for the new missionaries came when the Board approved the annual "asking list" of the mission fields. The lists, prepared by the missionaries at work in each field, give in detail the types of missionaries needed most urgently, and cover a wide variety of types of service. The lists as approved include, in addition to evangelistic personnel, dentists, doctors, nurses, college professors, hospital business managers, public health specialists, lab technicians, pre-medical students, English teachers, school administrators, short-term teachers of missionaries' children, Girls' home supervisors, evangelists to work among Chinese in Japan, and even a Latin American to serve as teacher in a Japanese church school.

Resignations from the missionary force included two young women from the Belgian Congo whose marriages are approaching. The Board expressed warm thanks to Misses Shirley Ann McRae and Lee Ann Scott for the work they have done and wished them well in their marriages. Other resignations from the Congo include those of Dr. and Mrs. W. R. Dunn. The Board expressed deep regret over these and other resignations, including two couples whose health problems have made it necessary to drop missionary work at this time. These are Dr. and Mrs. Bruce A. Cumming of Korea and the Rev. and Mrs. Jimmy R. Hollands-

worth of Mexico. In addition, the retirement of Miss Lena Fontaine from the Korean Mission was accepted with warm expression of appreciation for her long years of service.

Two missionaries were appointed at this session of the Board, both of them subject to final medical approval. Both were appointed to Korea, and both had served a short-term three-year assignment and then applied for life service. These are Miss Miriam Dunson who has just completed three years as a business-educational missionary, serving as secretary to the president of Taejon Christian College, and teaching physical education to the girls in the college. She will return to this assignment. The other is Dr. Frank Keller, pediatrician who is completing a three-year assignment at Chunju Medical Center, and asks to be reassigned to that work. Miss Dunson is from Commerce, Ga., and Dr. Keller from Mobile, Ala., where he has just been made an elder in Government Street Church.

In another action, the Board approved plans of its special committee on Shikoku Christian College for visiting that school in June of 1959. The committee, consisting of Dr. Jas. A. Jones of Union Seminary, Richmond; Dr. John D. Moseley of Austin College, Sherman, Texas; and Dr. Rene Williamson of LSU, Baton Rouge, La., will study the problems and opportunities of the college and recommend to the Board what should be done with the institution. At the same time, on the request of the special committee, the Board asked Dr. Hugh Bradley, Field Secretary of the Board, to accompany the committee as consultant.

The Board also heard a report from the Rev. Arch Taylor, president of Shikoku, that encouraging progress is being made toward achieving accreditation with the Japanese Government. Financial and policy pledges backing the institution through March of 1961 were asked of the Board by the Japanese Government as a basis for accreditation, and these pledges were voted by the Board.

Another action concerning educational institutions in Japan was taken when the Board approved appropriations for operating expenses and capital investments totaling $21,053 for 1959 at Japanese International Christian University.

The Board was asked by its Executive Secretary, Dr. C. Darby Fulton, to consider as an urgent problem the steady decline during the past thirty years, of the support given by the Presbyterian Church, U.S., to its mission work. Citing figures covering the period, Dr. Fulton showed that even the record contributions of 1958 ($3,471,759) barely kept pace with the declining value of the dollar, so that the Church today is spending no more for missions than it was 30 years ago ($1,663,068), even though its membership is nearly doubled. Contributions to World Missions have risen, according to dollars given, by 109% during the thirty years, but total contributions have climbed 394% during the same period, and total benevolences have increased 262%. The steady decline in the Church's concern for missions was evidenced by the statistics presented.

The Board requested that the special presentation on financial matters be printed for distribution throughout the Church.

On the more cheerful side, the Board noted with pleasure that the 1958 Easter Offering for Overseas Relief and Inter-Church Aid already totals far more than any in the past, with contributions still being received. The total has reached $119,359, compared wtih a final total of $104,046 in 1957, and $113,704 in 1954, the previous record.

Three special presentations were made to the Board during its session. Dr. W. C. McLauchlin of the Japanese Mission, reported on McLauchlin's work among Chinese in Kobe and Osaka, Japan. He stressed the pressures which Communists in China are bringing to bear on Chinese in Japan, as a means toward seizing Japan itself.

"Japan is not just a mission field. It is **the** mission field," Dr. McLauchlin declared, because if rapid strides are not made in evangelizing that land now, the opportunity will be lost. The vital importance of seizing the opportunity of the present is also underlined by the dangers to America should the natural economic and geographical pressures on Japan result in Communistic success there.

Dr. D. J. Cumming, Educational Secretary, reported on his recent visit to Mexico, and the Rev. Paul B. Freeland, Secretary of Overseas Relief and Inter-Church aid, reported on his recent consultations in Europe with world authorities cooperating in his field.

Appropriations for alleviating suffering in needy overseas areas were voted by the Board, including an additional $5,000 to be sent to Church World Service for use in the North Brazil famine area. Earlier the Board's Department of Overseas Relief and Inter-Church Aid had sent, with Board approval, $5,000 through CWS, and $2,000 directly to our missionaries in North Brazil to aid those in need. Another $2,500 was voted as the Board's contribution to relief in Lebanon.

It was reported to the Board that the United Clothing Drive has been given strong support by the Presbyterian Church, U.S., so that contributions of clothing from our denomination since the drive began total 112,000 pounds, third among all denominations in America, and contributions for defraying the expense of processing the clothing have placed the Church second among the denominations.



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A series of actions concerning individuals included:

Approval of a request by the Board of Women's Work that Miss Irene Wanderly of Brazil be invited, at the joint expense of the two Boards, to come to the United States next spring to tour the Church, presenting the Birthday Offering needs. The offering will go to build a new lay workers training school.

Approval of a request by the Japanese Mission for inviting Dr. James I. McCord of Austin Seminary, Austin, Texas, to visit the Mission Meeting in 1960 or 1961.

Approval of the nomination of Dr. Sherwood Reisner of the Pan-Presbyterian School, Kerrville, Texas, and Dr. T. Watson Street of Austin Seminary, Austin, as fraternal representatives for the Board to the Second Latin-American Presbyterian Conference. This conference is meeting in Mexico City September 21-28. Dr. C. Darby Fulton is the Board's officially designated voting delegate.

Approval of a request that Mrs. Ethel Wharton, of the Board Staff, be asked to visit Mexico to work with Miss Alice McClelland in the final preparation of a history of the Mexico Mission.

Approval of an exception to provisions of the Manual of the Board, so that Mrs. Margaret Hopper Taylor of the Japan Mission may be allowed to retain money paid her for an article on missionary experiences, published in the Saturday Evening Post.

Board of Church Extension

Report of August — 1958

Budget for 1958	1,965,965.00
Receipts to Date	532,948.30
Percentage of Annual Budget	27.11%
Balance Needed for Year	1,433,016.70

GEORGIA

Atlanta — George E. Stratman, Manager of the Presbyterian Book Store in Dallas, Texas, during the past three years, has accepted appointment to the position of the Assistant to the Stated Clerk and Treasurer in the Office of the General Assembly, Presbyterian Church in the United States. He will assume his new duties here early next year.

This announcement was made today by Dr. E. C. Scott, the Stated Clerk and Treasurer, who will retire next July. In the appointment Dr. Scott has the concurrence of Dr. James A. Millard, Jr., Professor of Homiletics in the Presbyterian Theological Seminary at Austin, Texas, who was elected by the General Assembly last April to succeed Dr. Scott.

Mr. Stratman succeeds Dr. Archie Smith as Assistant to the Stated Clerk. Dr. Smith has accepted the office of Executive Secretary and Stated Clerk of Southwest Georgia Presbytery, with headquarters in Albany.

A native of Chicago, Ill., who married an Arkansan and settled in the South, Mr. Stratman has had 28 years of experience in the business world. During the decade before he accepted his present position in Dallas he was part owner of variety stores in Prescott and Arkadelphia, Ark. He was a member of the Board of Directors of the Arkadelphia Chamber of Commerce and President of the Retail Merchants' Association there. In the Dallas book store he has intalled new accounting and personnel systems and has improved both sales and services.

First ordained a Ruling Elder in the Presbyterian Church at Waukon, Iowa, he has also served in the Sessions of Presbyterian churches in Prescott, Arkadelphia, and Dallas. A Sunday School teacher and superintendent, he was a member of the Committee on Church Extension of Ouachita Presbytery in Arkansas and a commissioner from that Presbytery to the General Assembly in 1953.

Mr. Stratman will be the first layman to hold the position of Assistant to the Stated Clerk and Treasurer. Having given up voluntarily a successful career in business for himself three years ago to enter upon full-time Christian service, he has expressed satisfaction that in his new position he will, in effect, free a minister to do other work in the church for which ministers are especially trained.

His wife and son, the latter of high-school age, are also active leaders in church and Sunday School activities.

NORTH CAROLINA

Orange Presbytery held its Fall Adjourned Meeting in the First Presbyterian Church of Asheboro on September 11th. Rev. Kay M. Misenheimer was Moderator. Rev. H. Earl Woodall was received from Appomatox Presbytery and a Commission was appointed to install him pastor of the Bethel Presbyterian Church on September 21st. Rev. James W. Anderson was received from Red River Presbytery and a Stated supplyship was approved to the Pittsboro Church. Rev. Douglas W. Hix was dismissed to Abingdon Presbytery, where he is a member of the faculty of King College. The pastoral relationships between Rev. Kay M. Misenheimer and the Mt. Vernon Springs - Siler City Presbyterian Churches were dissolved and a Commission was appointed to install him pastor of the Park Avenue Church.

Rev. Joseph W. Flora presented a twenty-page report of a Special Committee to study the program of Christian Education within the Presbytery. The report called for a more Bible centered program, a coordination of the work of the Board of Directors (formerly Trustees) of Camp New Hope and the Committee on Christian Education, and the calling of an Executive Director of Christian Education. The report was adopted with an expressed appreciation to the Committee.

Mrs. P. Hunter Dalton made the report for the Trustees of Glade Valley School. Rev. Allen McSween for the Commission on the Minister and His Work reported on the dismissal of Rev. Cecil Callis to Piedmont Presbytery. He was formerly the beloved pastor of the Bethesda and Yanceyville Churches. The call of the Session of the First Presbyterian Church of Greensboro to Rev. William M. Plonk to become Minister to Youth was approved.

Mr. Chas. S. Wilkins and Rev. John Parks presented the report of the Council of Orange, which was adopted including a tentative budget for Benevolences for 1959 of $538,760.00. The Presbyterian Home of High Point was granted permission to conduct a campaign for capital funds for the proposed new building.

Dr. Chester Alexander presented Rev. Vance Barron and Dr. Jos. M. Garrison, who spoke of the new Campus Christian work facilities at the University and Woman's College. The Christian Education committee reported through its chairman, Rev. John Whitley.

Rev. Wm. M. Currie's report on Church Extension asked "That our ministers and sessions prayerfully consider recommending the 'One Day's Pay' plan for the observance of the week of Prayer and Self Denial for Church Extension October 12-19." This was approved. His report spoke of the need for a number of new churches within the Presbytery.

Presbytery approved the proposed addition to the Book of Church Order on the Federated or Community Church. Rev. Jeff Kasterson is Chairman of a special study committee. The other Assembly references will be considered at the January meeting.

The trustees were authorized to purchase sixty-three additional acres of land adjoining Camp New Hope.

Mr. Chas. S. Wilkins is Moderator-nominee for the next session, to be held in the Buffalo Presbyterian Church of Greensboro on January 15, 1959.

Rev. Louie Andrews, Jr., was Permanent Clerk and was assisted by Revs. Lee Adkins and John A. Womeldorf.

R. H. Stone, Stated Clerk.

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WEAVERVILLE, N. C.

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But it is far more than individuals. It is people worshiping, witnessing, serving, learning together. It is a people who know that their worship, witness, service, and learning must all be bound together if they are to be truly the Church. And the teaching ministry is crucial to all other phases of its life.

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Rally Day SEPTEMBER 28, 1958

The Southern
PRESBYTERIAN
Journal

VOL. XVII NO. 22 OCTOBER 1, 1958 $3.00 A YEAR

If We Judge Ourselves We Will Not Be Judged

2 *Corinthians* 5:10-11; *Ecclesiastes* 12:14

He will come to judge us. We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. God will bring every work into judgment.

Ah! my brethren, is everything to be accounted for? Every mercy, every affliction, every deliverance, every moment, every talent, every season of grace, every sermon, and every sentence of truth in it?

Ah! where shall we flee for help! or where shall we leave our glory! If thou, Lord, shalt mark iniquities, who can stand? Who can answer for one of a thousand?

I tremble to think what danger we are in of being called to account for what has happened here; our careless preaching, prayer, conversation, whereby we have transformed the feast into three or four days uproar against Jesus, who gave His life for us.

Ah! how can I answer for having a heart so big, and Christ so little room in it, and so few thoughts about Him! or having a tongue so long, and Christ so little honoured, and my neighbors so little profited by it!

Ah! let us even now flee under the covert of His blood, that then we may give a right answer!—John Brown, 1768.

THE SOUTHERN PRESBYTERIAN JOURNAL

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EDITORIAL

Do We Want Secular Church Architecture?

By John Temple Graves

"Life like a dome of many-colored glass
Stains the white radiance of eternity. . . ."

* * *

Listen to the National Council of Churches' Marvin Halverson, executive director of its "Department of Worship and the Arts," defending "secular" church architecture:

"Architecture always tells the truth about the society in which it takes form. (It) is one of the most significant indices of the spiritual climate of an age . . ."

Exactly! And executives of a National Council making a social omnibus of the church at the expense of the higher things think theirs is the "spiritual climate of our times" and that their secular architecture is its reflection.

* * *

Time marches. The spiritual climate of our times begins to be spiritual, not just social.

The architectural debate reflects the deeper one.

* * * *

When architects tell me I'm all wet about church architecture I bow to their authority but they miss my point. One of them thinks I am confusing "the familiar with the good" and "condemning all contemporary arts." I wouldn't have the nerve, honestly.

From Alexander City, however, Mr. Carlisle Towery addresses himself at last to what I'm trying so witlessly, it seems, to talk about, even though in disagreement.

He says the idea that there is a "holy" style for the church and a "secular" for other buildings "exposes a rather narrow appreciation of the Gospel and its relevance to many areas . . ."

"MANY AREAS"' There's the key.

I'm a narrow. Mr. Towery and the Council think of the church as properly into everything, economics, politics, sociology, biology and all manner of secular matters.

They deem this "the spiritual climate of the age" and say church architecture should reflect it.

Many of us, however, consider this not religion but humanitarianism, noble but not religious.

We deplore the divisive and unqualified meddling of the Council in mundane affairs. We protest its use of the name of Protestant millions without mandate from them.

We believe the "spiritual climate" now is increasingly for a return to God Almighty—transcendant, mysterious, benign, divine, omnipotent, omniscient, omnipresent and all that. And that churches, whether in old styles or new, whether with a view to the future or a mind of the past, are supposed somewhere to point this "holiness."

* * *

I'm as sick of Victorian church architecture as anybody.

But there's radiance in religion, not just social-mindedness.

There's glory of the universe, not just greatest good to greatest numbers.

Millions returning to religion hunger most for radiance and the glory, I believe. And if churches are persuaded by the increasingly busybody National Council to subordinate these to a so-called religion concerned mainly with laudable but less radiant things like helping the poor, serving the sick, improving "society" and entertaining children, the millions must go back home.

For they are not drawn by sudden humanitarian urge or a rush of social-mindedness to the brain. They are drawn by God.

They hunger for a new life of their own hearts and souls, one with the image of purity in it, of faith, of the absolute, the totally beautiful, of the sweetness of God, of God's wraths and disciplines, of a capital-lettered Love that embraces all love.

This, it seems to me, is the spiritual climate of the latter-day age. But the inner circle of the National Council and its philosophers and architects think the climate is something else.

* * *

The controversy over church architecture is not about art but about God, not about modernity but about eternity.

An Answer to Mr. Graves

" . . . but when he says
'Chief Justice Warren says' . . ."

In the matter of Godless church architecture, a distinguished Virginian (1) understands, (2) agrees, and (3) goes me one better.

"Your recent column on 'A New Climate for the Spirit.'" writes United States Senator A. Willis Robertson, "recalls a protest I filed several years ago with the Secretary of Defense concerning the ultra-modern design for the 2½ million dollar Air Force Academy Chapel. I believe firmly that the failure of the modern church to better satisfy the hunger of the heart for a new climate of the spirit is filling the hospitals of our nation with mental cases. . . ."

"Discussions from the pulpit," Senator Robertson believes, "of social and economic reforms advocated by our secular writers will never create a new climate of the spirit. When a minister stands up in his pulpit and says 'the Bible says,' we do not challenge his authority; but when he says 'Chief Justice Warren says,' then a debate will immediately start on the kind of tribute we legally owe Caesar . . . "

Amen and amen! The American people, in what Arthur Koestler has called "The Age of Longing," are asking for bread and being given a stone—with architecture of the same material.

—By Permission

Evangelism
The Church's Primary Task

Evangelism has been rightly defined as "presenting" Jesus Christ in the power of the Holy Spirit so that men will put their trust in God through Him, accept Him as Saviour and Lord, serve Him in the fellowship of His Church and follow Him in daily living."

In this definition there is a *sequence* which must never be overlooked. Preaching Christ as Saviour is primary and this involves the doctrine of man, the doctrine of sin and the doctrine of the atonement.

Basic to all of this is the necessity of man seeing himself for what he really is — a lost sinner, and of magnifying and glorifying Christ as the eternal Son of God and the Saviour of sinners.

Only after man has repented, confessed his sins and turned to Christ for cleansing and forgiveness can he become a true child of God and follow Christ as Lord in the fellowship of the Church.

Have we not only too often spent our time trying to make non-Christians act like Christians? Have we not again and again failed to bring men face to face with themselves and their evil hearts? Have we not forgotten to preach Christ as Saviour while we have held Him up as Lord of life?

Because of this the Church (all denominations) is truly the great unevangelized field of the world. When the Church is evangelized, and revived, the world-wide ministry of the Church will be immediately advanced.

—L.N.B.

The Charlotte Crusade

Charlotte and the surrounding area in the two Carolinas was in great anticipation of spiritual blessing as the Billy Graham Evangelistic Crusade opened on Sunday afternoon, September 21st.

Despite heavy rains crowds estimated by police to number 14,000, attended the first meeting.

The Southern Presbyterian Journal, *a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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Beginning Saturday night, September 27th, the meetings can be followed by television viewers all over America. Interested readers should consult their local newspapers for time and station.

That for which people have been praying in Charlotte is a mighty outpouring of the Holy Spirit on the Christians and on the unsaved. There have been wide-spread preparations and thousands have sought to fulfill God's conditions for revival. The spirit of unity among Christians of all denominations; the cooperation of churches and of civic organizations; the deepening of the sense of need and of faith that God will meet the need — all of these things have led to an unusual sense of expectancy.

Mr. Graham is asking specifically that God's people will continue to pray for him, for each member of the team and for all in Charlotte and surrounding areas, that God will do a mighty thing in their midst. He also asks for special prayer for the television broadcasts because experience has already shown that the Holy Spirit can and will greatly use and bless this phase of evangelism.

Whats the Matter With Mrs. Morgan?

Mrs. Harry C. Morgan of Augusta's Greene Street Presbyterian Church hasn't missed Sunday School attendance or church in 2314 Sundays, a perfect record for over 44 years. The marvelous achievement suggests several pertinent (and admittedly ironic) questions:

1. Doesn't Mrs. Morgan ever have company on Sunday to keep her home from Sunday School and Church?

2. Doesn't she ever go anywhere on Saturday night and get up too tired on Sunday morning to go out?

3. Doesn't she ever have headaches, colds, or nervous spells that keep her home on Sunday?

4. Doesn't she ever sleep late on Sunday mornings?

5. Doesn't she know that it sometimes rains hard on Sunday mornings?

6. Doesn't she ever get her feelings hurt by somebody in the Church?

7. Doesn't she ever get mad at the preacher or the Sunday School teacher?

8. Doesn't she have a radio or a television so that she can listen occasionally at least to "some mighty good lesson or sermon on the network?"

What's the matter with Mrs. Morgan, indeed? Yes, she has been blessed with wonderful health. But more important than that, she is a Christian who understands what it means to be faithful to her Lord and His work.

—From the First Presbyterian Church Messenger, Augusta, Georgia.

Optimism!

A United States Senator remarked a few days ago in a private conversation that if the people of the United States knew the real world situation there would be a panic.

This senator was speaking from personal knowledge but he was speaking the language of the world, not of the Christian.

There is no more effective witness which the Christian can bear than serenity in the midst of chaos; peace in the midst of fear; assurance and hope when others are at their wits end.

This is a time in which just such a witness can and should be borne. Just as Peter looked at the waves and began to sink, so too we can look at a world in chaos and forget the One who stands immovable — the sovereign God of His own creation.

In times of strain and stress God's children have always found comfort and strength in the Psalms. For those who have not recently done so let us suggest that the Psalms be read again and that every promise be underscored, along with every passage where the majesty and finality of God's power is affirmed.

There is little in the world to cause optimism from the standpoint of man or his achievements, but, in the light of the revelation which we have of God and his sovereign power, a Christian should be a glorious optimist.

"Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."
(Ps. 27:14)

—L.N.B.

Sacred Music

If music soothes a savage, what will sacred music do to a Christian?

Music runs a close second to the Word of God in touching the hearts of men. We have heard great ministers say that the power of the Holy Spirit comes from the Word of God. "I felt nothing until he started quoting scripture," was a comment of a minister attending services of a well known evangelist. Few evan-

gelists and ministers have failed to recognize the power of sacred music.

One day, October 17, 1954, I heard 800 "angels" sing at the Presbyterian men's convention at New Orleans. They were in the balconies, wives of the delegates mostly, and Walter D. Eddows, the great songleader, called them angels. Their unscheduled performance was one of the most heart-stirring events of the convention. Never before had I heard an angelic choir presenting a foretaste of heaven.

It was Blessed Assurance: "This is my story, this is my song, praising my Saviour all the day long." And then: "Beautiful words, wonderful words, wonderful words of life." Followed by: "I am thine, O Lord, I have heard thy voice, and it told thy love to me."

We sang them all, including the Lord's Prayer, "Take the Name of Jesus With You," "I Love to Tell the Story," "O Jesus, I Have Promised," and "Christ Is the Answer," which Mr. Eddows introduced at Dallas in 1951.

What is sacred music but a prayer? And with five thousand men's voices in harmony it does something to you you'll never forget.

Some churches have abandoned Sunday night services and a survey probably would reveal that neglect of music could be blamed as one of the principal reasons why God's house has been darkened.

Ralph Brewer

Keeping Christ Out of Christmas and Education

Superintendent Pollack of New Jersey has issued a directive that from now on no more Christmas hymns are to be in evidence at Christmas time in the public schools of this so-called Christian state. The New Jersey Legislature has passed a law which will render all Christmas observances in the schools illegal.

Observances of the birth of our Lord have also been outlawed in Sierra Madre, California, and Lake View, Illinois; and the singing of carols to His honor are prohibited by law.

The Attorney General, Pat Brown, of California, has ruled that God cannot be mentioned in the classroom. Consistent with this ruling, one of the schools in California has instructed its librarian to examine all books in the school library and remove from circulation those books which mention God.

If God is turned out of school His law must follow. The Ten Commandments have been banned in public schools in New Jersey. They have also been condemned as undesirable instruction material by the Board of Education of New Hyde Park, Long Island, N. Y. This ruling has been upheld by the New York State Commissioner of Education.

With this anti-Christ spirit abroad, let us honor and adore the Christ of God in our Christian homes and in our Christian schools. As our secular school authorities increasingly build a school program without Christ, may in our school programs the words of Christ be increasingly verified: "Without me ye can do nothing."

—Mark Fakkema, in *"The Christian Teacher"*

Senate Votes Windfall to Liquor Distillers

Midst the closing rush of the 85th Congress, the Senate found time to vote a windfall to the nation's distillers, voting 51 to 39 to extend the tax-free bonding period on distilled spirits from eight to 20 years.

Under the old law (64 years old), distillers had to pay a federal excise tax of $10.50 per gallon on all distilled spirits in bond after eight years. The new provision puts off payment for 20 years.

In the early 1950's, certain distillers gambled that the Korean War would become World War III. They overproduced hoping to reap huge wartime profits. When full conflict did not develop, they were stuck with surplus stocks on which taxes would have to be paid in 1958 and 1959.

There was controversy within the Senate finance committee over extension of the tax-free period. Committee chairman, Senator Harry Flood Byrd (D-Va.) contended:

"My objection to this proposed legislation is fundamental. Its purpose is wrong. In its best light, it is requested to correct an error of judgment. Actually, it will bail out distilleries which gambled on the effects of war, and lost. The result will be a stockmarket windfall and unfair advantage over competitors. In addition, it will adversely affect the current fiscal position of the United States. It will have the effect of at least a temporary tax reduction on certain whiskey distilleries while ordinary taxpayers are bearing a tremendous burden with no relief in sight."

But the pressure tactics and smooth lobbying techniques by the distillers paid off. The committee voted to approve the extension 11 to four. Within two or three hours after the Senate finance committee had approved the extension, the stock of one of the principal distillery beneficiaries increased in value by about $33 million.

Speaking of the tactics used by the liquor industry, Senator Byrd told his colleagues on the floor of the Senate, "Frankly, I have never seen the pressure for a change in this law reach the extremes taken this time."—CLIPSHEET.

THE HOLY SPIRIT

By Rev. Wm. E. Hill, Jr.

This is one of the messages delivered at Weaverville, N. C., on August 20, 1958, on the program of the Conference on Reformed Theological Thought, sponsored by The Southern Presbyterian Journal.

One Sunday morning, on Rally Day, a man whose life had been marvelously changed by the power of Jesus Christ, stood up to give his testimony. Yonder in the balcony, there was another man, the president of the Men's Bible Class, a member of the church, but a man who came to church only on Sunday morning and gave little evidence of vital Christianity in his life. As he listened that morning, his lip quivered, his hand trembled, his eyes filled with tears; and at the close of the service, he rushed down to the church office saying, "Where is someone that can tell me how to be saved?" There was a man who had come under the convicting power of the Holy Spirit.

It used to be that sometimes a man said that he did not believe in anything that he could not see. But no sane man would make such a statement today. For who can see the power of electricity as it moves out from the dynamo, across the wires, to bring light and to turn the wheels of industry? And who can see the powerful radio or television impulse as it moves out from the antenna of the broadcasting station to bring music and picture into your home? Or who can see the rays that move out from a tiny little piece of radium, or the power latent in the atom? I want to talk to you about the greatest unseen power that man can know — and that is the power of the Holy Spirit - a person - the third person of the Trinity - God, living, present, moving, acting, speaking in our world today. God the Father, God the Son, God the Holy Spirit are three; and yet they are One. But when God speaks and acts today, He speaks and acts through that part of Himself called the Holy Spirit. So that the Holy Spirit is God present, moving, speaking in the world today.

The Word of God tells us of at least three important works of the Holy Spirit — the convicting work of the Holy Spirit, the converting work of the Holy Spirit, and the comforting work of the Holy Spirit.

The Convicting Work of the Holy Spirit

In John 16, we read that Jesus said, "When He is come, He will convict the world of sin and of righteousness and of judgment." The Holy Spirit is in the world today to convict the world of SIN. Our world does not know what sin is all about; people do not understand sin. They have little sense of sin. In America today, there are, according to government statistics, 100,000 children under the age of ten years who have syphilis. Every year in our land, there are 14,000 babies born with syphilis; and every one of them is a candidate for blindness, for physical deformity, for mental deficiency, for premature death. Our nation just does not understand what sin is.

Men will bow down before the gods and goddesses of Hollywood, many of them drunkards, dope fiends, harlots, or libertines, and even name their children for them; because they do not understand what sin is. People today will stand up, and with breath that is foul with alcohol, lips that are foul with profanity and hearts that are filled with greed, sing, "God bless America." They are too ignorant to know that God Almighty cannot bless that kind of an America. God has said, *"Righteousness exalteth* a nation, but sin is a reproach to any people." "The wicked shall go down to hell, and all nations that forget God." Men today do not understand what sin really is. *But* - when a man comes under the convicting power of the Holy Spirit, then his eyes are opened, he sees sin as God sees it, and he trembles.

Convicting of Righteousness and Judgment

The Holy Spirit comes to convict, also, of RIGHTEOUSNESS. People today do not seem to understand what righteousness is. If today a perfectly righteous man, as God sees righteousness, is pointed out to most people, they say, "Narrow-minded, fool, fanatic, old-fashioned; I don't want any part of that." It is because, too often, the world in which we live, does not really know what righteousness is. Having never looked upon the face of God nor seen His holiness, they are confused about right and wrong. When a man really looks into the face of God, he cries out like Isaiah of old, "Woe is me, for I am undone; for I am a man of unclean lips; and I dwell in the midst of a people of unclean lips." Or like Peter, "Depart from me, for I am a sinful man, oh Lord . . . " Or like old Job, when he saw the Lord, "I have heard of Thee with the hearing of mine ears, but now I have seen Thee with mine eyes, and I hate myself and repent in dust and ashes."

People are saying today, "What's the harm?" They say, "Oh, don't be old fashioned." They say, "Oh, everybody's doing that." Men and women today do not understand the holiness and righteousness of God. *But* — when a man comes under the convicting power of the Holy Spirit, then his eyes are opened, he sees God as He really is, and he trembles.

The Holy Spirit convicts, also, of JUDGMENT. Today, you talk about the Judgment Day, and people laugh at you. They say, "Give me one world at a time; I'm not interested in the Judgment Day." There are only two days that people are interested in - pay day and holiday; and they don't give a rip about a Judgment Day. But the Judgment Day is coming. And when a man gets under the conviction of God's Holy Spirit, seeing sin as it is and righteousness as God sees it, he also sees judgment; for he knows that he is a sinner and under the righteous judgment and wrath of Almighty God. Like the people at Pentecost, he is "pricked in his heart" and like Felix of old, when Paul reasoned of righteousness, temperance and judgment — he trembles!

The Spirit Convicting Today

In a fashionable little city in Virginia, one morning after the Bible Study, a lady whom the pastor pointed out as the leading society woman of that community came forward. With trembling hand and eyes suffused with tears, she said, "I didn't realize how much sin there was in my life; and oh, I'm so ashamed of myself, I don't know what to do." She had come under the convicting power of the Holy Spirit.

A minister at a young people's camp one night was going around with a flashlight, to be sure that none of the young people were still out on the campus after "lights out." He walked up behind a car, and there, through the rear glass of the car, he saw two heads, a boy and a girl. As he walked around the car, suddenly the door burst open, a young fellow jumped out and said, "Hi, doc, we were waiting for you. Susy here has something wrong with her. She wants to talk to you. You're so busy during the daytime, we waited here to see you. Good night, doc." He went on up to the dormitory to go to bed, as the minister turned to the girl. Seeing she was one of the girls of his own church, the daughter of one of his elders, and was crying, he said, "Susy, what's the matter?"

"Doc, I don't know what's the matter with me. I never felt like this in my life before. I've always tried to be a good girl, and you know I joined the church when I was twelve years old. You know my daddy's an elder; but tonight, I feel like I'm lost. Tonight, I see my sins as I've never seen them before. Tonight, I feel like I'm not saved; tell me, what's the matter with me?" There was a girl who had come under the convicting power of the Holy Spirit.

It is the work of the Holy Spirit to move out across the world and enable men and women to see sin, to see God, to see judgment — to bring them under conviction that they may be saved.

But, the Bible says also that it is the work of the Holy Spirit to move in the church and bring Christian people under conviction, that they may see their sin, that they may repent, that there may be *revival* in the church. In Peter's letter we read, "The time has come for judgment to begin in the house of God, and if it begin at us, what shall the end be of them that obey not the Gospel of God?" The only hope of revival in the church, the only hope of something happening in this nation to turn it back to God - is the work of the Holy Spirit. He alone can convict men of sin and of righteousness and of judgment. We may sway people's emotions, appeal to their vanity, persuade them to support a program; but without the conviction of the Holy Spirit, it amounts to nothing.

The Converting Work of the Holy Spirit

And then, in the second place, we come to the converting work of the Holy Spirit. You are familiar with the passage in the third chapter of John where Nicodemus, the scholar, the churchman, the Pharisee, came to Jesus and got the shock of his lifetime. Said Jesus, "Except a man be born of water and of the Spirit, he cannot enter the Kingdom of Heaven." I am sure those words struck Nicodemus like an earthquake; and he might well have said, "But, Master, you don't understand. I'm a church man."

But Jesus would say, "Except a man be born of the Spirit, he cannot enter the Kingdom of God."

"But, Master, you don't understand. I'm a moral man."

"Except a man be born of the Spirit, he cannot enter the Kingdom of God."

"But, Master, you don't understand. I'm an educated man."

"Except a man be born of the Spirit, he cannot enter the Kingdom of God."

Then Jesus went on to say, "That which is born of the flesh is flesh." All of us, when we are born into this world, are born of the flesh. That is our first birth, born of water. A little baby is born in a sac of water. We are born

of the water, and we are flesh. But Jesus says unless we are born a second time, born again, we cannot see the Kingdom of God. This is tremendously serious. Have you been born a second time? It is the work of God's Holy Spirit to reach down, touch our fleshly natures and transform them into spiritual natures; and until that has happened, you cannot see the Kingdom of God. Do you have the Holy Spirit? Has He touched you? Has He done His work in you? Are you born of the Spirit? If not, you are not on your way to Heaven: You are not saved. You are lost. It is absolutely impossible for any man to see Heaven without being born of the Spirit. Jesus said so. The Apostle Paul says, "If any man have not the Spirit of Christ, he is none of His." You and I are flesh. Somewhere, sometime, God's Spirit has to reach down and touch these fleshly natures of ours — and make them spirit; for the Bible says, "Flesh and blood shall not inherit the Kingdom of God." Are you born again? It is the work of the Spirit to convert, to regenerate. Without His work, there is no salvation.

Unconverted Churchmen

In Acts 19, we read of twelve men, elders in the church at Ephesus, men who had believed, men who had been baptized, men who were leaders in the church. But Paul immediately sensed that there was something wrong. He put the question to them, "Have you received the Holy Ghost since you believed?"

They said, "Why, we haven't even so much as heard whether there be a Holy Ghost." Then Paul explained to them how John preached the baptism of repentance — turn from your sins, change — that it was necessary for a person to be baptized in Jesus Christ by the Holy Spirit before he could see the Kingdom of Heaven. Then they were baptized in the name of Jesus, Paul laid his hands upon them, and they received the Holy Spirit.

What was their trouble? They were church members. They were baptized. They believed. But they were not saved. They had not received the Holy Spirit.

A few years ago, I was speaking at Columbia Seminary, using this same theme. After it was over, two young men there at the seminary came over to see me and said, "Preacher, we do not know whether or not we are born again. We are starting out in the ministry to preach the Gospel, but we do not know. Tell us, how can we know whether we are born again?"

In Ocean View, Virginia, the last night of the meeting, when the service was over, the treasurer of the church came up and shook hands with me. I paused for a moment, holding his hand, looked him straight in the eye and said, "Sir, are you born again?" He winced a little, dropped his eyes and said, "Well, preacher, these meetings have done me good and I feel a lot better; but, no, I can't say I'm born again."

I said, "Well, sir, would you pause with me for just a moment here. The men are waiting there to take me back to Hopewell, but I want to talk with you before I go."

So we went back into one of the classrooms, I opened the Bible, explained to him how he could be born again, how he could know that God's Spirit had done something in his soul. There upon his knees, he made his prayer of repentance, truly received the Lord Jesus Christ, and for the first time in his life, he came to know that the Holy Spirit had worked a miracle in him and that he was born again.

There are all too many people in our churches who have never experienced the miracle of the new birth, or they do not know whether or not they have experienced it, and they are going on in uncertainty down the highway of life without knowing where they are going. As I go around holding meetings, I find that no more than ten per cent of the people of the average congregation are willing to raise their hands and say they know they are saved.

Oh, my brother, unless God's Spirit has done something in your soul, you are not on your way to Heaven. I'm not talking about some emotional experience; I'm not talking about some great upheaval; you may not even know where it took place, or when. But, sometime, somewhere, it *has* to take place or else you'll never see the Kingdom of God. Jesus said, "Except a man be born of the Spirit . . . " It is the work of God's Holy Spirit to change, to regenerate, to convert, to cause to be born anew in Christ.

A few years ago, in Tuscumbia, Alabama, God's Spirit was poured out in a mighty way in the morning service. There were many people who were broken before God. After the service was over, there came a knock at the pastor's door and there stood the principal of the high school. When the pastor invited him in, the principal suddenly burst into tears. When he got control of himself, he said, "Preacher, excuse me, but this is the greatest day of my life." And then emotion overcame him again. After he got control of himself, he said, "Preacher, excuse me. I'll never be the same after this." Again he broke down and after he had controlled himself, he said, "Preacher, this morning I've found out for the first time in my life what it means to be born again."

The Comforting Work of the Holy Spirit

We come now to that third work of the Holy Spirit, the comforting work of the Holy Spirit. The Spirit convicts, converts, and comforts! We read in the New Testament that the Holy Spirit is the Comforter. The Greek word is Paraclete, which means, one by your side! One to help you! One to encourage you! That's what the Holy Spirit is, the Comforter and the Encourager. The moment you repent of your sins, the moment you truly yield to Jesus Christ, the Holy Spirit comes to live in you; and in you He becomes a Spirit of Christ, dwelling in your body, giving you power that you did not have before, so that your body becomes the temple of the Holy Spirit, because God comes to live in you.

Spirit of Power

He is the Spirit of Power. Preaching out in the mountains of North Carolina many years ago, I labored without visible results night after night. Then a young fellow came to me after the meeting one night and said, "Preacher, I believe all you preached, but I can't go forward on the invitation; I can't accept Christ, because I know that I couldn't lead a Christian life. I just couldn't live up to it and do not want to be a hypocrite."

I said, "My friend, if you knew that you had God in you, if you knew that the Lord Jesus Christ was in you, if you knew that the Holy Spirit was living in you, do you think then you could live a Christian life?"

He said, "Certainly, I could."

I said, "Well, then, listen. Let's turn over here to Revelation 3:20, 'Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come into him . . . ' The moment you repent of your sins and yield yourself completely to Jesus, He comes in. He gives you power in your life. 'Greater is He that is in you than he that is in the world.' " (I John 4:4)

A man whom I often sought to win to Christ always would say, "No, I've joined three churches before; and it didn't do me any good. I'm not going to be a hypocrite and join another church."

I said, "But, Jim, I'm not talking about joining the church. I'm talking about letting Jesus come into your soul and take control of your life."

He said, "No, that may work for some people; but it won't work for me."

Then we had a great evangelistic meeting; and one night, during the invitation, I walked over beside Jim; and I reached up my hand on his tall shoulder; and I said, "Jim, won't you settle it tonight?"

Jim looked down at me with fire in his eyes and said, "No, I won't!" I knew he was mad. The next night he wasn't there. I was afraid I had driven him away from the meeting. But the next night he came. And when the invitation was being given, I was over on the other side of the congregation, talking to a lady, when I realized that a hush had come over the congregation. And I saw long, tall Jim walking down the aisle.

And then, a few days afterward, he was in my study; and I said to him, "Jim"—I thought I'd kid him a little—"you used to say you couldn't live a Christian life. Have you decided now, Jim, that you can?"

He looked at me with the saddest expression on his face, and he said, "No, Mr. Hill, not that, not that. I haven't decided that I can live the Christian life; I've turned it all over to the Lord Jesus Christ. He's in me, and He's going to live it for me." Oh, friends, that is the glorious truth, that the Holy Spirit comes in, as the Spirit of Power, to enable us to live victoriously day by day.

Spirit of Truth

As the Spirit of Truth, Jesus says He leads us "into all truth." He helps us to understand the Bible. A lady said to me the other day, "I read the Bible, but it's just like any other book to me. It doesn't mean a thing to me. I don't understand it."

I said, "Well, do you have the Holy Spirit?" No, of course she didn't understand the Bible; you can't understand the Bible unless you have the Holy Spirit to teach you. The Holy Spirit reveals the truth. He leads us to all truth. He helps us in our weaknesses, comforts our hearts in sorrow and trouble, temptation and persecution, and enables us to know that "all things work together for good to them that love God."

He is the Spirit of Prayer. For "we know not how to pray as we ought, but the Spirit prays within us, with groanings that cannot be uttered."

Spirit of Restoration

He also is the Spirit of Restoration. So easily we slip backward, so easily we get discouraged, so easily we get wrapped up in the things of this world, and our spiritual life begins to drift. Then the Holy Spirit begins to work in us, to convict us, to bring us to our knees and restore us to our fellowship with God.

In a young people's conference at Hampden-Sydney, after I had had an open forum with

a number of boys and girls about their problems, the problems of teen-agers, after everyone else had gone, I noticed a high-school girl, standing over by a tree. She had her head bowed like there was something wrong, so I walked over to her, and I saw that she was crying. I said, "Sister, what's the matter?"

She looked up through her tears, and she said, "Preacher, I used to think I was a Christian, but not any more." She said, "Preacher, I used to think I was going to be a missionary, but not any more."

I said, "Well, what's happened?"

"Well," she said, "Preacher, I never have told anybody else, but somehow I feel like I ought to tell you. My boy friend and I have been going out nights and our dates have been getting hotter and hotter. Now we've gone too far. I feel so unclean; I feel so guilty; I feel like I'd like to go out and jump in a river and drown myself. I just don't want to live any more." Oh, I was so glad I could tell her of the healing, restoring power of the Holy Spirit Who still lived in her, bringing her the conviction that something in her life was wrong, and would take her tenderly now, forgive her, restore her, and give her victory in her life to overcome sin and to live for the Lord Jesus. Thank God for the restoring power of the Holy Spirit.

Spirit of Assurance

He, also, is the Spirit of Assurance in us; for we read in the Scripture that God's "Spirit beareth witness with our spirit that we are the children of God." He is the one Who gives to us, down deep in our souls, that quiet confidence that God has done a miracle in our souls and that we are the children of God. "Hereby know we that we know Him, because He has given us of His Spirit."

The Filling of the Spirit

We come now to something which is often times overlooked — the filling power of the Holy Spirit. You have noted in the Bible that when Peter stood up before the rulers and said, "We ought to obey God rather than men," he was filled with the Spirit. Have you noticed in the Bible, when Stephen stood up and his face became the face of an angel, he was "filled with the Holy Spirit"? "And they were not able to resist the wisdom of the 'Spirit' by which he spoke."

What does it mean to be filled with the Holy Spirit? In the fourth chapter of Acts, we read how the disciples, being threatened, came together and prayed that God would give them boldness, and how "the place was shaken, and they were all filled with the Holy Spirit and spoke the word of God with boldness." This was after Pentecost.

Is it possible for a Christian again to have that experience? Why not? The Holy Spirit is in us, helping us day by day, gradually to grow in grace and to become more like the Lord. But there are times when we are in a crisis, surrender ourselves fully to God, and the Holy Spirit will fill us. We then take a leap forward in our spiritual lives with the filling of the Holy Spirit. God has experiences for us in the riches of His grace, filling us beyond that which we have yet experienced; and you and I, again and again, may be filled with the Holy Spirit — the result — new boldness!

Boldness! Oh, we have such an inferiority complex about religion. We can talk about baseball, and we can talk about politics, and we can talk about things going on around us; but when most people start talking about religion, the tongue gets tied around the Adam's apple, and they can't say anything. But when you have the filling of God's Spirit, then you don't care what people think; you don't care what people say; you are released from your inhibitions. You can pray; you can witness; you want to go out and tell somebody else about Jesus.

If all of us who are elders in the church, pastors, evangelists, ruling elders, should be filled with the Spirit, I'll tell you, things would happen. Because when men and women are filled with the Spirit, they speak the word of God with boldness. Our churches would be filled with people; they would be standing around at the windows to watch what is going on.

Dwight L. Moody tells the story that in his young days, every Sunday night, as he stood there at the door to shake hands with the people, there were two old ladies who came by. As they shook hands with him, they said, "Mr. Moody, we're praying for you; we're praying for you." Moody said those ladies talked like there was something I didn't have that they thought I ought to have. I didn't like the tone of their voices. So one night, I said to them, "Look, what are you praying for me so for? Why don't you pray for the sinners? They're the ones that need praying for. Why are you praying for me so?"

They said, "Mr. Moody, we're praying that you may be filled with the Spirit." Mr. Moody went home, began to study his Bible, and read what it says about the filling of the Spirit. He fell down on his knees and cried out to God, surrendering himself to God as he had never done before.

"And," he said, "something happened to me that was indescribable. I cried out; and I said, 'Oh, God, I'd rather die than go back to what I was before this happened.'" Then began the great evangelistic mission of Moody that brought two continents closer to God. Yes, my friend, if you're ready to lay all upon the altar as a Christian, if you're ready to surrender everything in your life and ask Him to fill you, He'll fill you. You'll lose your inferiority complex about religion; you'll be filled with boldness and power for God.

Once, years ago, a layman who talked to his pastor said, "Preacher, for forty years I've been a Christian, and for thirty years I've been an officer in this church. I've tried my best to serve the Lord. But, preacher, as I look back over the years, I can't think of a single person that I have ever won to Jesus Christ. Of course, there may have been some; I don't know, but I can't think of a single person that I've won to Jesus Christ. I guess, preacher, I must be a failure."

That night, he got on his knees and cried out, "Oh, God, what is the matter with me?" He opened his Bible to Romans 12. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." It occurred to him that never had he really yielded his body, his all, to God. He had asked God to help him. He had tried to serve Christ. But never had he yielded all. As upon his knees, he made a full surrender, there came to him an indescribable peace, joy, confidence, sense of the Holy Spirit's presence. Next morning, he said to his wife, "Dear, something happened to me last night." At ten o'clock, he called his wife from the store. "Dear, I have witnessed to two men who came into the store and both of them yielded to Christ."

Oh, how our elders need the filling of the Spirit! How we need our deacons to get filled with the Spirit! Our Sunday School teachers, we preachers need a new filling of God's Spirit to set the church on fire. We're working, we're going through the motions, but what are we accomplishing? Too often, it is because we have not tarried to be filled with God's Holy Spirit. Oh, Christian friend, there is infinitely more of God's power, and of God's peace, and of God's strength, and of God's mighty presence for your life than you have ever yet realized. God is anxious to pour more into your life, and God is anxious to fill you with the Spirit, but are we willing to yield ourselves completely and pay the price? To lay that old self of ours upon the altar, to tear out those old sins in our heart and lay them upon the altar, to take our jobs and lay them upon the altar, to take our possessions and lay them upon the altar, to take our children and lay them upon the altar, to take our *selves* and lay ourselves upon the altar of Jesus and say, "Lord, here it is; I don't want anything but your will. I surrender to you. *Fill* me with your Spirit—

Is your all on the altar of sacrifice laid?
Your all does the Spirit control?
You can only be blest, find peace and sweet rest
When you yield Him your body and soul.

Let us again pray the prayer of the hymnwriter:

Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours.

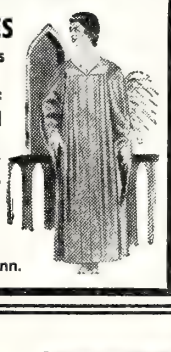
In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.

Dear Lord, and shall we ever live
At this poor dying rate?
Our love so faint, so cold to Thee,
And Thine to us so great!

Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours.

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LESSON FOR OCTOBER 19

By THE REV. J. KENTON PARKER

The Baptism Of Jesus

Background Scripture: Matthew 3:3-17; Luke 3:15-22
Devotional Reading: Romans 6:1-11

In baptism we have a symbolic representation of two things: (1) a doing away with sin, a cleansing from sin, and (2) new life by the power of the Spirit. Water is a symbol of cleansing — washing with water in the name of Father, Son, and Holy Spirit. Water is also a symbol of life — water of life. The real baptism is that of the Holy Spirit. Water cannot wash the soul, only the regenerating power of the Spirit can do this. Water cannot give life; only the Holy Spirit can regenerate the soul. We are born of water and the Spirit, the water standing for the work of the Spirit.

In our Devotional Reading from Romans 6:1-11 Paul asks the question, What shall we say then? Shall we continue in sin that grace may abound? We are saved by grace, as he has been explaining in Romans 5, but our baptism signifies a dying to sin. We are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life. Evidently he is referring to the work of the Holy Spirit, not to any mode of water baptism. Water can only symbolize what is done in the heart. It takes the power of God's Spirit to cleanse the heart, to make us die unto sin and live unto Christ. Only the Spirit of God can free us from sin and make us alive in Christ Jesus.

In our lesson today we take up the baptism of the multitudes by John the Baptist, and then the Baptism of Jesus.

I. *John's Baptism of the Multitudes*: Matthew 3:1-12.

John the Baptist is one of the most unique characters of the Bible. He reminds us of Elijah the stern and faithful prophet of the Old Testament. We think of Elijah and John, of Elisha and Jesus. It is interesting to compare and see the similarities of these. Elijah is like John, and Elisha like Jesus. His birth is given us in detail by Luke. He was six months older than Jesus and a cousin of our Saviour.

His message was a message of Repentance: Repent ye; for the kingdom of heaven is at hand. Repentance means a change of mind and also a change of life. Let us see some of the parts of genuine repentance. There must be first, according to the splendid definition of "Repentance unto life" in our catechism, if it is to be a "saving grace," a "true sense of his sin." I believe David got a true sense of his terrible sin when Nathan told him the story of the rich and poor man and the ewe lamb, and said, Thou art the man. He saw sin as it is related to God. There can be no genuine repentance until we do see the heinous character of sin. Then we see the mercy of God in Christ. David cries out, Have mercy upon me, O God. If we had no hope in God's mercy then there would be only remorse and deep despair: we would go out and hang ourselves instead of going out and weeping bitterly. Both Judas and Peter saw their sin, but the reaction was different. There must be a mingling of grief and hatred; it is not enough just to let the tears flow, we must hate the wicked deed we have done. I feel sure that here is where many fall down. Do we hate the evil and love the good: Ye that love the Lord, hate evil. Next there must be a turning from sin. We have been going in the wrong direction; we must right about face, and go in the other. "I will arise and go to my Father," said the Prodigal Son, when he came to himself. He had turned his back on his home and his father, now he must turn his face toward home. Lastly, there must be full purpose of, and endeavor after, new obedience. John calls this bringing forth fruit worthy of repentance. We have been disobedient children, now we must obey. We must change our way of living and be new creatures in Christ Jesus.

Some of those who came to John were evidently not truly repentant. Many of the Pharisees and Sadducees came. John uses some stern words. He calls them a generation of vipers. Jesus had to use similar terms in rebuking these proud leaders of the Jews. They were not truly

sorry for their sins. They felt that because they were children of Abraham they were safe, and really needed no repentance. It was all right for publicans and sinners to repent, but they, the leaders of their people, needed nothing of this kind. Two women, coming out of a big church, were heard to say, indignantly, "Why, he actually called us sinners!" So, there are many today who would not like the plain and stern preaching of John the Baptist; they would prefer to be flattered and petted.

Some people today complain that many of those converted at meetings like Dr. Billy Graham conducts, do not "hold out." I wonder what percentage of those who came to hear John the Baptist, held out. He seemed to doubt the sincerity of at least a portion of his audience. He told them that a time for judgment had come. He was baptizing with water but the One who was coming would baptize with the Holy Ghost and with fire, whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

John calls himself a voice in the wilderness. He assumed an attitude of true humility. He exalts Christ and says that he, John, is not worthy to unloose His sandals. Later on he says, He must increase; I must decrease. Jesus said of John that of those born of women none was greater. Let us notice some of the marks of greatness in this last of Old Testament prophets, the man who prepared the way for the Saviour. We have already given one of these marks, *Humility*. What a mark of a great man and a great preacher! It is not easy to keep our humility. Pride comes in to spoil the picture and God cannot use a proud man: He resists the proud. He preached a *Great Message*. He preached repentance and urged the people to turn away from their sins. He preached Christ, and pointed Him out to his disciples as the Lamb of God who takes away the sin of the world. John came of a priestly family and he called Jesus, the Lamb of God. John, in his Gospel tells us of this in the first chapter of his Gospel. The disciples of Jesus were first the disciples of John and John pointed Jesus out to them.

John also had a clear message concerning the Holy Spirit. The baptism of Jesus with the Holy Spirit was to be far superior to his baptism with water. This baptism was to be accompanied by fire. At Pentecost we see the fulfillment of this prophecy of John.

John also speaks of Judgment. Christ is to purge His floor and gather the wheat into the garner but burn up the chaff with fire. He looked beyond this first coming to the second



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coming to judge the world. Altogether John had a complete message for the people: Repentance, salvation through the Lamb of God, the baptism with the Holy Spirit, and the final judgment.

II. *The Baptism of Jesus*:
Matthew 3:13-17; Luke 3:15-22.

Jesus came from Galilee to Jordan to be baptized of John. John would have hindered Him saying, I have need to be baptized of Thee, and comest Thou to me? Jesus answering said, suffer it to be so now, for so it becometh us to fulfill all righteousness. Why did Jesus submit to this water baptism which stood for repentance? He had no sin to repent of. He was of a different type from the crowds of people who came to hear John preach and to be baptized of Him.

There are several things to remember. When Jesus, the Son of God, became man, He placed Himself in the same category with sinners. He was made sin for us who knew no sin. When He emptied Himself He humiliated Himself. Let us see just how this humiliation touched Him. Let us turn again to our catechism, both Larger and Shorter, and see some of the things in which His Humiliation consisted. Paul tells us about it, too, in Philippians 2:6-8 "Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation (emptied himself) and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." On the road to Calvary, one of the first steps was to submit as an ordinary sinner to baptism of repentance. He took our place as He stood in the brink of Jordan and John sprinkled water upon His head. This was part of His Humiliation. Now, let us turn to our catechism.

Questions 46 to 50 in the Larger Catechism discuss this matter of Christ's humiliation rather fully. I will only quote some of these answers. His humiliation was that low condition, wherein He, for our sakes, emptying Himself of His glory,

took upon him the form of a servant, in His conception and birth, life, death, and after His death until his resurrection. In other words, when He became a man, He became one of us, and went all the way. One of the first stopping points was Jordan, where, like one of us He submitted to the ordinance of baptism. We need repentance, and He was taking our place as a man. His birth had been a lowly birth, with the manger for a cradle. He subjected Himself to all the requirements of the Jewish law, was tempted as we shall see and lived the life of a lowly peasant. His death was a most humiliating experience for it was accompanied with many marks of injustice, mockery, and indignities heaped upon Him. His death was the shameful death, as well as the painful death of the cross. His baptism was a part of His making Himself one of us; part of His humiliation. He had no sin, and yet He stood along with other sinners and submitted to John's baptism.

As Jesus came from the water the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him. And lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased. God honors the Son in this hour of humiliation. We have proof of the Trinity very evident in this scene. All three persons of the Godhead are present; the Son is baptized; the Holy Spirit comes upon Him; and the Father speaks from heaven.

Luke tells us that all men mused of John in their hearts, whether he were the Christ or not and John had to tell them again that one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; He shall baptize you with the Holy Ghost and with fire. John was a great man and his testimony to Jesus was always just as it should have been. He is soon shut up in prison by Herod and later beheaded. He had fulfilled his work and passed on to a glorious reward. All honor to John.

YOUNG PEOPLES Department

YOUTH PROGRAM FOR OCTOBER 19

By THE REV. B. HOYT EVANS

So That Ears May Hear

Scripture: John 15:1-17

Hymns:

"O For A Thousand Tongues To Sing"
"O Zion, Haste! Thy Mission High Fulfilling"
"Christ For The World We Sing"

Note to Program Leader:

(This program presents our financial objective in the area of Church Extension for 1958. You may be receiving a special offering, or you may already have set aside an amount for this project in your budget. In either case, be sure that the money is clearly marked "For the Salary of a Chinese Worker in New Orleans to be sent via the Board of Church Extension," then give it to your church treasurer.)

Program Leader's Introduction:

The Rev. Dalton Castleman had wanted for many years to go as a missionary to China, but the way never opened for him to do so. You can imagine, then, that it was a very happy day when in 1952 he became the first pastor of the Chinese Presbyterian Mission in New Orleans. He has said that the Lord did not allow him to go to China, but that instead He brought a part of China to him.

We said that Mr. Castleman was the first pastor of the Mission, but that does not mean that it is a new work. It was begun in 1882, largely through the efforts and interest of a Miss Lena Saunders. For the next seventy years the mission was to be directed by saintly women. Miss Saunders served from 1882 to 1896; from 1896 to 1910 Mrs. E. P. Radford was director; from 1910 to 1928 Miss Anna Creevy was in charge of the work; and in 1928 Miss Lois Garrison became Director and served until Mr. Castleman was called as pastor and director in 1952. On February 12, 1957, the seventy-fifth anniversary of the mission was celebrated, and on the following day a commission of New Orleans Presbytery organized the mission as a church with its own session and board of deacons.

Our speakers will picture for us the situation in which the Chinese church serves, the work that is already being done, and the needs and hopes for the future.

First Speaker:

The Chinese community in New Orleans numbers about four hundred persons. When we say "community," we do not mean that these people live in one restricted area. They live in homes scattered all over the city, and the church is located as centrally as possible. Most

of these families receive their income from the laundry and cleaning business, although some are in the restaurant business, and still others are professional people. The Chinese have shown themselves to be loyal, hard-working citizens, and their young people have proved themselves to be excellent students and able leaders in their schools.

The original idea of the mission was that Chinese Christians should be received into the existing churches of New Orleans as they were converted. However, only 10% of the Chinese people in the United States are Christians, so it appeared that a racial church would serve better to reach other Chinese for Christ. The wisdom of this idea has been proved in New Orleans where 30% of the Chinese citizens are now Christians.

Second Speaker:

What does the Chinese church do? Is it just like our church, or does it differ in some ways? It is like our churches in that it has Sunday services, Sunday school, Youth Fellowship, etc. In many respects its program is like that of any other church. Because it is a racial church its ministry in other respects is very specialized. Mr. Castleman and his assistant seek to minister to the sailors on Chinese ships which come into the port of New Orleans. An effort is also made to reach Chinese students who study from time to time in the colleges and universities of Louisiana. A school for Chinese children is maintained in the church in which they are taught the Chinese language so that they will not lose touch with the culture and traditions of China. Citizenship classes are conducted in the church for recent arrivals who are anxious to learn more about their adopted country and to become full citizens of it. This service is especially beneficial to war brides . . . in many cases American Chinese soldiers who fought in the American Army went back to China to find their wives.

When we add these extra services to the normal program of a church, we see how full and how useful is the program of the Chinese Church in New Orleans.

Third Speaker:

One of the greatest needs of the Chinese Church today is for the services of a Chinese Christian lady who can speak the Cantonese dialect spoken in south China. Such a lady has been found, and is on her way from Hong Kong to join in the work in New Orleans. Her duty will be to contact the women of the community, especially the war brides and young mothers. Many of these young women have great difficulty in communicating with English speaking people and even with Chinese persons who speak a different dialect. The new worker will be able to speak "so that ears may hear" the Good News about Jesus Christ. It is most important that the allegiance of the wives and mothers be won to Christ so that the Chinese families can be truly Christ-centered.

We are surely interested in what is being done among the Chinese in New Orleans, and we see the importance of it, but what can we do about it? We, as the young people of the Presbyterian Church, U.S., are being asked to help pay the salary of the lady who is coming from Hong Kong for the next two years. We are actually giving "so that ears may hear" of Jesus Christ. "Faith cometh by hearing, and hearing by the word of God." As we give, let us be praying that the Lord will bless the labors of Mr. Castleman, of his present assistant, and of this new worker who will join their staff.

(It would be very appropriate to close the meeting with sentence prayers.)

Say, Teenagers!

By Wade C. Smith

Teenagers, this is one of the many interesting stories that came out of the Second World War. A young American private who had been cited for bravery in an unusually daring act, under machine gun fire, was called before the Major-General in command, and in the presence of his staff and the entire regiment, decorated with the Croix de Guerre. At that moment he was exalted in the eyes of every witness, rank and file. He had won the highest distinction the French Government could confer in a decoration.

But this boy's friends in the barracks were surprised that he seemed to show but small appreciation for his Croix de Guerre. It was rather strange that he hid it away in his kit and failed to wear it even on dress occasions. When his buddy asked him about it, this is what he said: "I shall not wear it until I go back home where my mother and sisters are, and lift from their hands some of the plain drudgeries that have made their lives monotonous and hard. I lost all enjoyment in the decoration ceremony that day, when in the midst of it there flashed into my mind a vision of myself at home. I saw my poor old mother bent over the washtub, her back wearied with toil; I saw my sisters lifting pots and sticks of wood and skillets, cooking in an overheated kitchen and loaded down with household cares.

"Then I saw myself simply loafing around, all dressed up in the clothes my mother had washed, in the shirt she had ironed out smooth late at night while I frolicked with my boy and girl friends. I saw myself sitting down to the meals my sisters had cooked, the only time I

had to give my society to the home-folks, mealtime, and never turning a hand nor a penny for their enjoyment. I don't know what the General said when he pinned that badge on, but I know my heart was saying, 'You're a cheap skate, at that,' and I couldn't wait to get back to the barracks to tear the thing off, for it didn't belong there. No, Bo, that badge stays hid in my kit till I go back home and pull up the other end of this honor business. It takes a real guy for the stints as well as for the stunts."

Now Teenagers, the "hero" was cutting a wisdom tooth when he got that vision of himself. He was getting a sense of true values. Our Lord told his disciples when they were itching for glory, "Whosoever will be great among you, let him be your minister; whosoever will be chief among you, let him be your servant" (Matt. 20:26,27). On another occasion He said, "The servant is not greater than his Lord" when He taught them a great lesson in humility by washing their feet with His own hands.

How are you standing the test of life's *commonplace* things? Are you willing to do a little, inconspicuous task and get your satisfaction out of the fact that it is your duty? How are you treating the folks at home? Are you recognizing the sacrifices that are being made for you there by your parents? Are you as courteous to your sisters and as thoughtful of their pleasure as you are to other girls?

Our Lord has taught us plainly that there is a bottom side as well as a top side to true glory. "And being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:8-11).

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LESSON 11: A HOPE-FILLED CHURCH

THE LESSON IN OUTLINE

Introduction

I. The Ground of the Christian Hope

A. God Himself — Gen 15:1; Heb. 11:10; I Cor. 3:11.

B. Work of Christ, in particular, the Resurrection — I Cor. 15; Luke 24:39-43.

II. The Content of the Christian Hope

B. Eternal Life — John 11:25-26; John 3:16; Titus 3:4-7: II Cor. 5:1-10.

B. Resurrection — I Thes. 4:13-17; I Cor. 50-58.

Introduction

In this day of trouble and distress across the world, it is a wonderful thing to find one institution on earth in which there is a true and lasting hope. This institution is the Church of the Lord Jesus Christ. If there is a single attitude that characterizes the New Testament Church it is hope. As we study the hope of the early Church, let us examine our own hearts and minds to see if they are filled with the same true hope that characterized the New Testament period.

I. *The Ground of the Christian Hope*

A. God Himself — Gen 15:1; Heb. 11:10; I Cor. 3:11.

That the New Testament Christians were filled with hope is scarcely to be questioned, but it is proper for us to ask, Upon what ground did they hope? Most people have hopes of one sort or another. "Hope springs eternal" in the human heart. The question that must always be asked is whether there is a firm ground for our hopes or not. Upon what does the Christian hope rest?

The Christian hope rests upon a sure foundation. It rests upon the Person and work of Jesus Christ. The Apostle Paul points us to Him as the ultimate foundation: "For other foundation can no man lay than that which is laid, which is Christ Jesus" (I Cor. 3:11).

To rest our hope upon Jesus Christ is to rest upon the only sure and solid ground, for in Him we rest upon God Himself. It is interesting to see that the teaching that God is our ultimate hope is found not only in the New Testament but also in the Old. In Genesis 15:1 God promises to Abram that He Himself is Abram's "exceeding great reward." In Hebrews 11, where the faith and hope of the Old Testament saints is treated, it is indicated that ultimately they rested upon **God alone. "For he** (Abraham) looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). Notice that the hope of Abraham rested not so much in the city of God, but rather it rested upon God, the Builder and Maker of that city. To rely upon God is to place our hopes upon the only solid and sure foundation. He alone is eternal and unchangeable. All else is subject to change, and to trust in them is to court disappointment.

B. The Work of Christ, in particular, The Resurrection — I Cor. 15; Luke 24:39-43.

God has assured us in our hopes, even in spite of our sinfulness, by providing in Jesus Christ, His Only Son, a Saviour. The work of Christ as a Saviour gives us a tangible ground for our hope. For His work was something done, not in secret, or out of this world, but it was done openly and in our time and history. The hope of the Christian Church, therefore, does not rest upon the dreams or philosophies of men. It does not rest upon the abstract and uncertain realm of ideas. It does not rest upon the subjective thoughts or feelings of mankind. No, it rests upon objective facts of history. It rests upon that which could be seen and observed and recorded. The Christian faith and hope then does not depend upon a myth that man has devised, but rather it is founded upon the fact that God has dealt with and for man in time and in history.

The Apostles themselves saw and experienced the facts that were to become the basis of their message. They knew for a certainty that their Master had gone to the Cross of Calvary, and that He had died there. They seem very nearly to have lost all hope until they were confronted by the Risen and Living Christ. Through their fears and doubts we have received the record

of how Jesus came and demonstrated on several occasions the fact of His resurrection. He appeared to them at least ten times, and perhaps more. He invited them to handle Him (Luke 24:39-40; John 20:27). He ate with them (Luke 24:41-43). He affirmed to them that He had risen in the flesh. "See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye behold me having" (Luke 24:39).

It was this knowledge that their Lord had risen from the dead that renewed hope in the hearts of the disciples. They, who had been defeated and dejected, their hopes dashed by His death, were renewed to a new and sure hope, which could never again be quenched. It was because of His complete victory over sin, death and Satan, that they became filled with a living hope that could never die. It was this hope which spurred them forth into the world to share their good news.

Thus we see that the ground of the Christian hope is the solid foundation of the historical fact of the Resurrection of Christ, which in turn was a demonstration of the love of God for sinners. Thus ultimately our hope rests upon God Himself. The question that we each should ask ourselves is whether we know the Lord Jesus as our own Lord and Saviour. Do we trust in Him and in His work at Calvary. If so, then we may have a sure hope of life eternal. (See Romans 10:9-10 and also I Cor. 15.

II. *The Content of the Christian Hope*

A. Eternal Life - John 11:25-26; 3:16; Titus 3:4-7; II Cor. 5:1-10.

Having seen that the Christian hope rests upon the sure foundation of Christ and His work, we now come to the question of just what is included in this hope. First of all, for the individual there is the assurance of the forgiveness of sins, and therefore of eternal life. Even if we must pass through physical death, the Christian knows that beyond lies a never-ending life with His Lord.

Jesus gave this assurance to Martha at the time of Lazarus' death. "I am the resurrection and the life: he that believeth in me, though he die, yet shall he live, and whosoever liveth and believeth on me shall never die" (John 11:25-26). It should be noted that Christ identifies Himself as the very source of resurrection and life. He then, as we have already seen, is the ground of our hope. Further notice that the hope set forth includes the two elements basic to the Christian expectation. It includes not only eternal life, but also the resurrection. As we examine the text more closely, it will be seen that the hope belongs to all who rest in faith upon Christ. He speaks of those who be-

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lieve as becoming the very possessors of life, which they shall never lose. Physical death is not even an interruption of this life. Rather it is a life that is eternal and cannot be broken, for it comes from Jesus Christ the source of all life.

That the hope of eternal life was prominent in the thinking of the New Testament Christians is seen in the frequent references to it. John 3:16 presents it as the hope of believers, and implies that it was for this purpose that Jesus came into the world. So also with such passages as Titus 3:4-7 where a summation of the Gospel is given. Paul presents the hope of believers as eternal life, "that being justified by His grace, we might be made heirs according to the hope of eternal life" (vs. 7).

B. Resurrection - II Cor. 5:1-10; I Thes. 4:13-17; I Cor. 15:50-58.

Not only do we have the general hope of eternal life, but the Christian knows from the Word something of the nature of that life which lies ahead. First, he knows that though death may bring a separation of body and soul, it does not separate him from God. Paul states the case very clearly in II Cor. 5:1-10. He indicates that it is the natural desire for man to continue in this life, and yet he need have no fear of death. For at death the souls of believers do immediately pass into glory to dwell with the Lord. Thus the Christian may anticipate death with a joyful expectation. "We are of good courage, I say, and are willing rather to be absent from the body, and to be present with the Lord" (II Cor. 5:8). Also in Phil. 1:21-24 he expresses a similar expectation. "For to me to live is Christ, and to die is gain . . . I am in a strait betwixt the two having a desire to depart and be with Christ for it is far better: yet to abide in the flesh is more needful for your sake."

It is the hope of the Christians that at the coming of Christ their bodies shall be resurrected and they shall be reunited with their souls, and then that they shall dwell forever with the Lord Himself. John hints at this in I John 3:2, "Beloved, now are we the children of God, and it is not made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him as He is." Paul in I Thess. 4:13-17 teaches explicitly that the bodies of those who have died in Christ shall be resurrected and that the whole Church universal, both living and dead, shall then rise up to meet the Lord in the air, and remain ever with Him. He further teaches in I Cor. 15:50-58 that this shall involve a putting on of immortality, a change that He shall work instantaneously in our bodies. This then will usher in the final state of glory, in which the Church universal shall be gathered around the throne of the Lord forever and ever. When we see the glory that lies before us, how this ought to encourage us in all holy living for our Lord, who has prepared these unsearchable blessings for us. May He enable each of us to live as becometh men with such glorious expectations.

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NEWS of CHURCHES around the World

Churches Rush Aid to Victims of New Floods in Far East

New York, N. Y., September 18—Large supplies of clothing, food and medicines contributed by American Protestants—bulwarked by $30,000 in emergency relief funds—have been rushed into two new Far East disaster areas where torrential rains and resulting floods have swept away homes and belongings of more than 60,000 persons.

ARKANSAS

As Arkansas College began its 87th year, Dr. Thomas B. Gallaher, minister of the First Presbyterian Church of Fort Smith, delivered the Convocation sermon.

Mr. Shuford R. Nichols of Des Arc, Chairman of the 1957-58 Arkansas College Progress Fund, announced that the fund totaled $96,535—exceeding its goal.

Dr. John P. Morrow, Chairman of the Board of Trustees, announced the establishment of the Williams Fellowship for graduate study in honor of Dr. Sam W. Williams, Professor of Mathematics at A. C. since 1924.

Enrollment for the fall term shows a 20 per cent increase.

GEORGIA

Cherokee Presbytery held its 1958 Stated Fall Meeting at the Parkview Presbyterian Church, Marietta, Ga., on Tuesday, September 16, 1958. The Rev. S. W. Dendy, D.D., pastor of the First Presbyterian Church, Dalton, served as Moderator, and the Rev. Leroy P. Gwaltney, pastor of the Trion Presbyterian Church, served as Permanent Clerk.

The Rev. Byron Milton, a member of Piedmont Presbytery, South Carolina, was received as a member of Cherokee Presbytery and a commission appointed by Presbytery to install him as pastor of the Acworth Presbyterian Church, September 28th, at 7:30 P. M.

A petition to organize a new church in Cherokee County was presented by Darrell Brock, Principal of the Freehome School, to be known as the Trinity Presbyterian Church. Presbytery appointed a commission to organize this church on Sunday, November 2nd, at 4:00 P. M. in the new building now under construction. Dr. James Carr, secretary of the Town and Country Church Dept., of the Board of Church Extension has been invited to preach the sermon on this occasion.

The Rev. Charles L. Moffatt, pastor of the First Presbyterian church, Cedartown, and Chairman of Presbytery's Council, presented the largest budgeted benevolent goal in the history of Cherokee Presbytery amounting to $152,000. The development of the camp property at Lake Allatoona, has been included in the 1959 budget.

Mr. Warren Jackson, a ruling elder in the First Presbyterian Church, Cartersville, Ga., was nominated to serve as Moderator at the Stated Winter Meeting of Cherokee Presbytery, to be held January 20, 1959, at the First Presbyterian Church, Dalton, Ga.

Robert C. Pooley, Jr., Stated Clerk

LOUISIANA

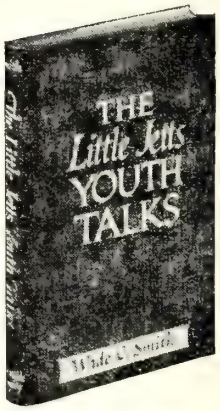
Presbytery of Red River, Alabama Presbyterian Church, Choudrant — Meeting moderated by Rev. Thos. C. Duncan. Ordained Ministers received, examined, enrolled: Rev. W. A. Benfield from Louisville Presbytery to 1st Church, Shreveport. Rev. Kenneth W. Book from Hanover Presbytery to Tallulah Church.

Candidates received, examined, licensed for Ordination: Mr. Jack K. Bennett from Brazos Presbytery to 1st Church, Homer, La. Mr. David A. Laverty from Southwest Presbytery to Belcher & Dixie Church. Mr. Chas. L. Stanford from Meridian Presbytery to Vidalia Church. Mr. F. H. Mitchell of Red River Presbytery to Asst. 1st Church, Shrevesport. Commissions to Ordain and/Install these men were appointed by Presbytery. Installation report for Rev. Sammy R. Shrum at Trinity Church, Jonesville, was admitted to record.

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Called Meeting Presbytery of Red River, First Presbyterian Church, Shreveport. Elder John A. Richardson moderated the meeting.

Pastoral Relationship of Rev. James W. Anderson and Benton and Rocky Mount Churches dissolved. Letter of Transfer and commendation was authorized to Orange Presbytery.

215th Stated Meeting Presbytery of Red River, Broadmoor Presbyterian Church, Shreveport.

Rev. Thos. C. Duncan, Moderator, preached the sermon: "Life's great acceptances" from Romans 10:8-13.

Rev. W. A. Benfield and Rev. Robert G. McGehee presided at the Lord's Table assisted by Elders representing the Churches.

Elder Fred S. Hamilton of Alabama Presbyterian Church was elected Moderator. Rev. Kenneth W. Book was elected Temporary Clerk.

Special Committee was appointed to bring recommendation concerning "United" or "Federated" Churches at this meeting. Rev. Wayne W. Gray, Ch.

Newly ordained Ministers enrolled as Presbyters: Rev. Jack K. Bennett, Rev. David A. Laverty, Rev. Chas. L. Stanford, Rev. F. H. Mitchell. Clerk presented Individual Communion set to each new Minister from Presbytery. Reports of Commissions to Ordain and/or Install new men admitted to record. Commissions discharged and commended.

Presbytery's Council Report, presented by Rev. Thos. C. Duncan.

1. 1959 Benevolent Budget of $195,962 adopted to be divided as follows: Assembly's Causes 55.5%, $108,769; Synod's Causes 25.8%, $50,407; Presbytery's Causes 18.7%, $36,786.

2. Presbytery Tax for 1959, 38.2c per capita.

3. Presbytery approved a Three Year Plan for Church Extension to raise $50,000 per year for work within Presbytery.

4. Presbytery approved an Every Church Canvass to implement this plan before each Church's officers.

5. Standing Rules Article 11 Amended electing Permanent Clerk of Presbytery to assist Stated Clerk, duties outlined. Outlining duties of Central Treasurer of Presbytery.

6. Recommend use of Plan Book prepared by General Council for use by Pastors.

Moderator appointed Standing Committees Jud. & Higher Jud. & Resolution.

Candidate received, examined, licensed for Ordination: Mr. Finley Campbell Patton of Lexington Presbytery to Winnsboro Church.

Ordained Minister received, examined, enrolled: Rev. Lannie Parnell from Central Texas Presbytery to Trinity Church, Shreveport.

Pastoral Relationship of Rev. Wm. E. Clark and Lake Providence Church dissolved.

Rev. Wm. E. Clark accepts call of Springhill Church, Springhill, La. Commissions to Ordain and/install these men were requested and appointed by Presbytery.

Ad-Interim & Special Committee Reports

Vote on Revision of Book of Church Order with exception of Chapter 20. For: 50. Against: 3.

Vote on Marriage - Divorce - Remarriage Amendments to BOCO & Confession of Faith: For: 48. Against: 11.

Vote on "United" or "Federated" Churches Amendment to BOCO: For: 51. Against: 0.

Church Extension Report: Rev. Earl B. Wiggins, Chairman.

Urges cooperation of all Churches in 1958 Church Extension season in October, over and above Budget giving. Special Extension Offering to be taken and divided 20% to Assembly Work, 80% for Presbytery work. Special Offering to be sent to J. H. Nelson, Treasurer, Box 586, Minden, La. Presbytery voted to adjust Home Mission Budget $1200, if necessary to supplement Benton Church. Presbytery approved Home Mission Committee request for Grant In Aid from General Assembly of $10,000 for use in establishment of a new work in the College Area of Monroe.

Presbytery approved a Three year plan for Church Extension as follows: '59, '60, '61.

1. Fund shall be established in the Office of Central Treasurer known as "Red River Presbytery Church & Manse Fund."

2. Money in the fund shall be disbursed by Central Treasurer of Presbytery on approval and authority of Home Missions Committee.

3. Membership of the Churches be challenged to give at the rate of at least $5 per member annually. (Over and above Benevolence.)

4. That individual Churches support Fund and promote it either with Special Offerings or in the Annual Budget in order to conform to the policy of the local Church.

5. Presbytery's Council recommends to Presbytery that the regular "Church Extension Sunday" be designated as the day for a "Special Offering" for the Fund, in Churches which do not provide for the Fund in their Annual Budgets.

6. Special Committee of ten laymen who were to promote "Extension Season in Presbytery in 1958" continue for the three years of this Plan, cooperating with Sessions and Diaconates in soliciting larger gifts. Members of this Committee: Mr. Moreland Meadors, Convener, Homer, La., A. T. Hunt, Ruston, La., L. T. O'Neal, Delhi, La., Dr. L. W. Gorton, Shreveport, Mrs. S. L. Ware, Shreveport, Mr. S. B. Hicks, Shreveport, Mr. Weedom Smith, Jonesville, Mr. Cotham Haddad, Monroe, Mr. H. J. Hunter, Monroe, Mr. Bruce Lynn, Belcher.

7. Laymen to use all publicity available to promote this plan.

8. Applications to Home Mission Committee, in writing, showing local plans, needs, complete financial statement and willingness to cooperate in Presbytery work, will be factors in deciding administration of this Special Fund, when it becomes available.

Evangelism: Recommends every Church have a Committee on Evangelism.

World Missions: partial report urged appeals to young people for Missionary service to the Church and School of Missions, Mission speaker and use of Materials from Mission Board.

Camping Committee dates, Directors for 1959 Camping Season approved.

Senior June 1-6 Rev. C. E. Pickens, Director
Pioneer I June 8-13 Rev. R. G. McGehee, Director

Pioneer II June 15-20 Rev. J. M. Wilson, Director
Pioneer III June 22-27 Rev. R. A. Wilkins, Director
Junior I June 29-July 3 Rev. S. R. Shrum, Director
Junior II July 6-10 Rev. Wm. E. Clark, Director

Urge every Minister to serve in at least one camp. Suggest capable laymen. Nominating Committee Report: Children's Work, Rev. David A. Laverty; Stated Clerk: Rev. W. R. Gage, '62; Permanent Clerk: Rev. Robt. G. McGehee, '62. Moderator-Designate: Rev. Tom K. Prentice - Resolutions adopted.

216th Stated Meeting First Presbyterian Church, Bastrop, La.

Adjourned with prayer, Rev. W. A. Benfield.

NORTH CAROLINA

Charlotte — Queens Evening College and WSOC-TV are cooperating in the national education project, The Continental Classroom, offering a course in physics for the atomic age. Preparation of the project has been coordinated by the American Association of Colleges for Teacher Education. It has been financed by the Ford Foundation.

The National Broadcasting Company and its affiliated stations will broadcast the course five days a week, Monday through Friday, each morning from 6:30 a. m. to 7:00 a. m., in each local time zone, beginning Oct. 6.

Dr. Harvey E. White, professor and vice-chairman of the department of physics at the University of California, will be the principal teacher in the course. Other leading physicists of the nation will teach some of the classes and give some of the demonstrations. Television broadcasts will be supplemented by outlines of the lessons and suggested reading material.

TENNESSEE

King College, Bristol, opened its 1958-1959 session this week with a record enrollment of some 300 men and women with students from thirteen states and eight foreign countries.

The faculty group this year is also enlarged, with ten new faculty members. Three are replacements for faculty members who have been awarded fellowships for graduate study, and five represent additions to the faculty in King College's program of expansion. "This larger faculty will result in some additions to the curriculum," commented President R. T. L. Liston, "but its chief effect will be to strengthen the institutional program by decreasing the teaching load of the faculty."

The new Dean of Students at King is the Reverend George A. Anderson, formerly vice-president of Montreat College. Additions to the English and mathematics departments are Dr. Paul W. Miller of Madison, Wis., and Miss Marion Clark of Richmond, Va. Miss Nancy Greenhoe of Sweetwater, Tenn., is the new Assistant Dean of Women, and Miss Madge Land of Abingdon, Va., will be in charge of women's physical education. Acting Assistant Professor of Bible is the Reverend Horace Stoessel of Long Beach, Miss., and Acting Assistant Professor of Economics is Mr. John Frederick Vallery, Jr., of Bristol, Tenn. Mr. H. Shaw Scates of Memphis, Tenn., will be Assistant Professor of History, and instructors in the biology and chemistry departments will be Mr. William David Heizer of Rawlings, Va., and Mr. Tony J. Miller of Winston-Salem, N. C.

WEST VIRGINIA

Greenbrier Presbytery held its stated summer meeting in the recently completed sanctuary of the First Presbyterian Church of White Sulphur Springs on Tuesday, September 16. Dr. D. L. Beard is pastor of the host church.

Rev. Robert Barnes, pastor of the Tygarts Valley and Mill Creek Churches, was elected moderator of the presbytery replacing Rev. L. M. Barkley of Lewisburg.

A revised Form of Government sent to the Presbytery by the General Assembly of the Presbyterian Church was the subject of extensive study during the meeting. The court recorded approval of a major part of it and sent to the General Assembly its reasons for disapproval of other sections. A new statement of the Presbyterian Church's position on Marriage, Divorce and Remarriage was also approved at this meeting.

Among speakers to the group was Paul J. Carr, Hinton attorney and President of the Men's Council of the Presbytery. He announced the Men's Rally to be held in the church at Marlinton on September 25. Rev. Warren Brannon, chaplain of Davis Stuart School at Lewisburg, told the group of the work at this home supported by the Presbyterian Synod of West Virginia.

The invitation given by the Clifton Church at Maxwelton for the winter meeting was accepted and Ruling Elder A. G. Timberlake of the First Presbyterian Church in Hinton was elected moderator-in-nomination.

Intelligent Missionary Zeal

Revealed in the Letter, "Colossians"

By George S. Lauderdale

So thoroughly did the first century church spread the good news of salvation through Jesus Christ that it "was preached to every creature which is under heaven." Colossians 1:23. Only the elect appreciate the importance of God's message to the world: the mystery which was hid from ages and generations is now revealed *to the saints.* If the gospel of the Lord Jesus Christ has not impressed your whole soul with its beauty and power and caused you to forsake everything to propagate it in the world, *could it be that you are not saved?* It certainly might be!

Unless you see how vital this gospel is to the world and obey Christ's charge to preach it to every creature, they will be lost forever and ever.

Love God's Word and Live Clean

Now, only now, is your chance to tell the lost race that Christ died for our sins; now is your only time to encourage believers and pray for them. Jesus Christ is able to give you a bath, washing away your sins, and to work in you mightily as He did in the apostle Paul. His Word can dwell in you richly in all wisdom so that you can teach and admonish others.

Through Jesus Christ, you can walk in wisdom before the world, your speech always with grace, knowing how to answer every man. Christians attract the attention of men because they are different, having put off like an old coat the wicked way of life, and having put on Jesus Christ. Pray that today all who are led to remark on your being unlike the world will get so kind and wise a reply that they will be won to the Lord Jesus Christ.

Pray!

Paul had never seen the congregation at Colosse, but had prayed for them since the day that he had heard of their faith, as he did for others whom he had not seen. In evangelizing the whole world there must be much of this type praying; it will not be done unless we learn to do all things zealously, as unto the Lord and not to men. If you are not praying for missionaries and national churches in other lands, especially Russia and China, because you have not seen the faces of the believers you have no excuse. Repent and pray!

The secret of having a good testimony before the world is to have a good prayer life and walk before God. "And whatsoever ye do, do it heartily, as to the Lord and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance." Colossians 3:23,24.

God Is Love

The Old Testament is a proof that God loved the world before Christ came and is thus a commentary on the first part of John 3:16. No person is angry with a group for whom he has a priceless gift until the very day that he presents it, and then suddenly starts loving them!

The New Testament is a commentary on a second part of John 3:16, He gave His only begotten Son, that whosoever believes in Him should not perish but have everlasting life. Let believers read the letters to the churches repeatedly. "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." Colossians 4:16. The New Testament shows how Christians behave, what they think about. In a word, Christ "is our life."

Jesus Christ Preeminent

Having redeemed us by His blood, Christ is the Head of the church. The message which God wants preached to all the world is Christ: "even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make know what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Colossians 1:26.27. How these truths should cause us to pray! Apart from Christ there is no salvation, and only as He works through us do the Gentiles learn God's message.

The whole task of missions is dependent on God: stay close to Him!

The church at Colosse had been exposed to Satan's doctrine that Jesus Christ is not so important; however, Christ is the stone which the builders must not reject. Those who leave out the Lord Jesus Christ will themselves be omitted in the plans and works of God. We are to be rooted and built up in Christ; we are complete in Him, risen with Him; "Christ is all, and in all." Colossians 3:11. Missionaries share Christ's love for the church and enter into His sufferings for her.

Facts From the Fields

A Christian student from Korea, Sung Koog Hahn, reports that in fleeing from Communists he stayed in one hole so long that he could not walk when he got out. In North Korea, many Christians were thrown into wells where they died at the hands of the hate-filled Communists; Christians died rejoicing in Christ's love, however. If it were not for the assurance of the marvelous love of the Lord, from which neither sword, persecution, nor famine, nor death can separate, the believers could not have held on to their faith.

Under Communist domination, the people are not given news from the outside. Permission from the police must be received before assemblies can be held of three or more people. Jobs are denied Christians in North Korea, Hahn stated. Americans should appreciate their freedom. The Christians of Korea are grateful for the American Christian missionaries and their labors in their homeland.

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A PROPER CENTENNIAL CELEBRATION

All over the Church voices are being raised questioning the wisdom of celebrating the centennial of the Presbyterian Church, U.S., in 1961. It has almost become a slogan: *no one celebrates a divorce.* One church paper has vigorously opposed the choice of the particular church where the denomination was born as the proper place to celebrate its proud centennial. This paper sees something shameful in the fact that the separation occurred which gave us birth. It fears that if the Centennial Committee chooses Augusta, the celebration will become "A Feast of the Bloody Shirt."

Wait a minute!

Wasn't 1776 a time of divorce! Is there anything wrong in celebrating the 4th of July? Does anyone consider such celebrations today slanderous of Great Britain?

Wasn't 1517 a time of divorce? Are these voices in our Church deploring the celebration of Reformation Day?

Do we wrong in celebrating Easter because it marked the passing of the Jewish Church?

What's wrong with celebrating the birth of a nation—or of a Church?

THE SOUTHERN PRESBYTERIAN JOURNAL

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EDITORIAL

Worship of the Tree and Its Fruit

Disobedience is the very root of sin, disobedience to the holy will of God. Our minds, hearts and wills are permeated with this rebellion and influenced by its effects.

In his scathing denunciation of the wilful sinner Paul says: *"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man . . ."*

This folly has never ceased.

Today, the interests and affections of men are centered on that which has been created, rather than on the Creator; on the tree and its fruit rather than the One who made the tree; on the works of man rather than those unseen things which last for eternity.

Unregenerate man is utterly naive, blind to the fact that the world's philosophy is at complete enmity with God, and this blindness is only removed by the presence and work of the Holy Spirit.

Living in a world alienated from God its Maker; having a sense of values centered in the temporal; and, blind to the evidences and claims of God on every hand, the unbeliever consciously or otherwise worships the works of his own hands, and of others like himself.

Enamored with his own ingenuity man is an idolater, even while he may ridicule idolatry in the less sophisticated pagan.

The picture of unregenerate man to be found in the Bible is not a pretty one. Made in the image of God! True, but the image has been so marred by sin that the works of Satan are to be seen on every hand.

Paul paints a gloomy picture of the pagans of his day: *"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the hardness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness."* (Ephesians 4:18,19).

Different from today? Not in the least, for the marvels of the atomic age have not changed the hearts of men. They sin today in Washington and New Delhi and Moscow in exactly the same way that they did in Ephesus in the first century.

Rebellion against God. Disobedience to His holy commands is and has been the characteristic of men in every generation. The chief difference between Washington (or any modern American city) in 1958 and Ephesus in A.D. 60 is that we are sinning against a far greater light; against unparalleled opportunities to hear the Gospel; against the evidence of the Church and Christians all about us, so that our rebellion and disobedience are even more worthy of divine wrath and judgment.

Man, by inheritance and by practice is a sinner, in rebellion against and disobedient to God. Only by a *supernatural* act can this process be reversed. Only by the intervention of God on man's behalf can a change take place. Only by an act of the will (empowered by the Holy Spirit) can man repent of the past, confess his sins and turn to Jesus Christ for forgiveness and healing.

When this takes place the object of worship undergoes a complete transformation - man worships God instead of himself. At the same time motive also changes - it is God whom we seek to glorify and not ourselves.

—L.N.B.

Recommend The Journal To Friends

The Charlotte Crusade

The results of the first week of Billy Graham's Charlotte Crusade are an indication of power—the power of prayer; the power of the Holy Spirit; the power of the Word of God.

In many ways this Crusade seems particularly blessed, for not only were thousands praying for the meetings but there has been an unusual spirit of cooperation among the churches and on the part of the civic leaders of the city.

Charlotte is one of the smallest cities in which a major crusade has been held and its impact is therefore being felt in ways not possible in a larger city. Let some prominent local citizen make a decision for Christ and the entire city knows about it. The attendance ranging from 14,000 on the first Sunday to 17,000 the second Sunday (with more than 3,000 others turned away according to police estimate that second Sabbath) is, percentage wise, very high for the community and this means that the Gospel message is reaching into more homes of the area.

The morning and evening newspapers are giving unprecedented coverage, the Charlotte *Observer* printing Mr. Graham's entire sermon in the morning paper, along with numerous articles about the meetings, while the Charlotte *News* carries parts of the sermon and a number of other articles and human interest stories.

The impact of the 11 - 11:15 TV program each night followed by one hour of telephone counselling (with 14 counsellors and phones) is increasingly felt.

Each Saturday night the meeting is televized over 160 TV stations in America and Canada and many millions more are hearing the Gospel preached and receiving the inspiration which comes from seeing God at work.

During the first week more than 3,000 made decisions for Christ. Among these were certainly many church members but evangelical ministers are increasingly welcoming this evidence of spiritual interest, of rededication, and, in some instances of actual conversion among their members. Some are freely predicting that the greatest impact of the Charlotte Crusade will be a revival in the churches and this will carry on to a deepening of the spiritual life of the entire area.

Some of the highlights of the first week included a word of greeting and a personal testimony from Mr. Charles Pitts, prominent business man of Toronto whose life was gloriously changed during the Crusade in that city several years ago.

Another whose testimony made a profound effect was Mr. John French, prominent British actor, who was converted in London during Mr. Graham's Wembley meetings and who is now giving all of his time to evangelistic work.

On Friday night Governor Luther Hodges of North Carolina spoke a few words of greeting and of affectionate regard for the evangelist and recalled that he had shared with Mr. Graham in the dedication of the Charlotte Coliseum three years ago.

As this is being written the second week of the Crusade is getting under way and Mr. Graham emphasizes the need for Christians to continue to earnestly pray for this particular Crusade and for all men everywhere who are preaching the glorious Gospel of our Lord and Saviour, Jesus Christ.

"Lord, Save Me"

This is the agonizing cry of Peter as he began to sink in the storm tossed sea. It is a frequent cry on the lips of the Psalmist, "Save me for Thy mercy's sake." "Pull me out of the net." "This poor man cried and the Lord heard him and saved him out of all his troubles." "The Lord . . . saveth such as be of a contrite spirit." "Restore unto me the joy of Thy Salvation." "O LORD, I beseech Thee, deliver my soul." This is the note that runs through Peter's own personal experience and his Gospel preaching. "Whosoever shall call upon the name of the LORD shall be saved." "To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins."

Yet this is just the opposite of what liberalism teaches. And since the local United Liberal Church (Unitarian and Universalist) is pressing again the notes of Liberalism in the columns of the Atlanta *Journal,* it is well for God's people to be aware of the fundamental

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fallacy of that movement. In one of his radio sermons, Dr. H. E. Fosdick, the prophet of American liberalism, compared the needy man to an auto that had run out of gas. The fundamentalist came by and told the motorist that there was a filling station three-quarters of a mile down the road, let him put his foot in the road and walk there for gas. The old liberal came and told him that probably there was a filling station from half to a mile down the way; let him will to believe that to be so and as he exercised the will to believe he would probably find the gas. But, then, the new liberal came upon the scene and told the motorist to wait a moment while he investigated. After a bit of rummaging in the trunk among the baggage and tools, this New Liberal comes out with a gallon can of gas, pours it into the tank and bids the motorist to drive on. The stalled motorist with the unfound can of gas in the trunk is like the needy soul. He only needs the New Liberal to remind him of the unsuspected resources of spiritual power in his own being. Since the thinking of this New Liberal is pantheistic, of course, these unsuspected spiritual resources are God coming in through a natural way to aid the stalled engine.

In answer to Liberalism's illustration, we may well admit that often we conservatives have been a bit too cocksure about every detail of the Christian Gospel. Not everything in our theology is equally certain. But having made these and other admissions of our own limitations and mistakes and sins, we must emphatically repudiate the position of the New Liberalism. Peter did not find unsuspected spiritual resources in himself as he was sinking. Our Lord and Saviour reached out to Peter His hand, the hand that had healed the leper and given sight to the blind, the hand that was to be nailed to the Cross for our sins, the hand that Thomas was to handle in order to be sure that Jesus was his risen Lord and God. With this Almighty Hand, Jesus caught Peter, lifted him out of the angry waves and brought him into the ship. Peter was not saved from a watery grave by the unsuspected spiritual resources of his own personality, but by the hand of Him Who "alone spreadeth out the heavens and treadeth upon the waves of the sea."

Later when Peter denied that he knew Jesus, when he swore before the living God that he knew Him not, when he called on God to curse him if he were lying . . . Peter was not saved from his denials by his own unsuspected spiritual resources. He was saved because Jesus prayed for his conversion, because Jesus turned and looked at him, because the first message of the risen Jesus was, Go tell my disciples *and Peter,* because the risen Lord *appeared first to Cephas,* because when Peter said to the Pentecostal multitude, "Whosoever shall call upon the Name of the Lord shall be saved," he was speaking of what he had himself done, as well as quoting the prophet Joel. Let us sinners follow Peter rather than the New Liberal. Rather than look to our "unsuspected spiritual resources," let us put all our trust in God our Saviour and let our cry ever be:

Lord, save me.

—W.C.R.

Quemoy — A Principle

The distance of the islands of Quemoy and Matsu from Taiwan and their proximity to the mainland of Red China is being made the basis of a studied and mounting attack on the foreign policy of our government, particularly by some who would like to make this a political issue.

This is unfortunate, for the *location* of these islands has nothing whatsoever to do with the principle for which Mr. Dulles and the President are standing.

The Red attack on these islands was predicted by scores of men experienced in Communist methods the day it was known that Khruschev had flown to Peking for a conference with Mao. It is part of the tactics of aggression designed and executed by diabolically clever men, always aiming to keep us off balance and calculated each time to make us retreat just a little more.

That many Americans have failed to see the implications of the present Red China attacks on Quemoy, and as a result of this failure join in a chorus of criticism against the administration, plays directly into the hands of Communist plans for world domination. All of this is calculated to aid the Communists as *they* call the shots in this struggle for even our own national survival.

Quemoy, as an island, is not worth risking a war over. But the *principle involved is* because to take any other course means a surrender to a continued aggression which will, if unchallenged and not stopped, eat away the will to stand throughout the entire free world.

We are faced with an implacable foe and some day we must have a showdown with that foe or we will find ourselves destroyed. Far better to have that showdown now than later. The free world has witnessed the growing expansion of world Communism, and all because we have assumed the Pollyanna philosophy that we can live with international gangsters on a basis of mutual respect and trust.

But, an all-out use of force right now will *in all probability* AVERT A WAR, rather than precipitate one. At present war is the last thing Russia wants and there are many who feel she would retreat in confusion rather than permit World War III to begin now. Her philosophy is - why should we fight when we are already winning by infiltration, subversion, intrigue and through the moral and spiritual degeneration of Western society - and that without the use of a single Russian soldier, or the firing of a shot.

The danger to America today does not lie in the area of a strong military stand against Communism in the Far East, with its accompanying active support of General Chiang, President Rhee and the few who dare resist Communism. America's danger lies in the softening of living, the lowering of ideals, and in the undercurrent of public opinion which is determined to have peace at any cost - even the cost of freedom itself.

It is possible that in the face of the rising tide of public opinion against supporting the Chinese Nationalists on Quemoy our government may be forced to compromise. If so it will be one more step in the advance of world Communism.

And . . . saddest of all . . . one more step in America's deterioration.

—L.N.B.

Note—I am perfectly aware of the fact that the views expressed above may not be those of many good people; even perhaps of some members of the Board of this *Journal.* I therefore assume full personal responsibility for that which I have written. If I am wrong, time will tell. If I am right, time will also tell . . . but TOO LATE. —L.N.B.

Thinking God's Thoughts After Him

It has become popular to say that every man must do his own thinking. Of course, there is a measure of truth in this. One does not wish Fascist regimentation or Communist brain washing. One does not want a Vatican set up on Ponce de Leon in Atlanta to do the thinking for our Church. In the long run heteronomy is bad. And yet the fifth commandment and the way in which Moses taught Joshua and Paul Timothy show that the guidance of the elders for the youth is not to be despised.

More fundamentally, the half error in the above statement is that ultimately, man is not sufficient to think out the problems that most concern him. We do not want heteronomy, but neither do we want autonomy. Rather we must ever seek THEONOMY. If a man lack wisdom, let him ask of God. Every thought ought to be brought into captivity to God. Thou wilt keep him in perfect peace, whose mind is stayed on Thee. We have come to know God, or rather to be known of God. And we who now know in part look forward to that time when we shall know, even as we are known. Until then, our greatest consolation is that the Lord knoweth those that are His. My thoughts are not your thoughts, saith the Lord. But by His gracious revelation, Jesus Christ has made the core of these thoughts known for our salvation. May we become as little children in avidly receiving the things given us of God—let us think God's thoughts after Him. The essence of Calvinism — the most consistent Christian thinking — is to seek to see everything (God, man, salvation, everlasting life, the Bible, the world) from the viewpoint of God. In all thy ways acknowledge Him, and He shall direct thy paths for there are no mysteries to Him.

—W.C.R.

Access!

At night I pray
For China's Christians, who even then
Face guile and wrath of evil men
And God who hears and answers prayer
By His rich grace gives strength to bear.

At dawn I pray
For men and women as they go
Beneath sin's load and earthly woe
And God who notes the sparrow's fall
In love and mercy hears that call.

Amidst our work in every day
We sense our need and turn to pray
For wisdom, strength and Christian love
And He who knows our every need
In loving kindness stoops to heed
And while we walk, we're not alone
For God is near, He knows his own.

Beyond the realm of time and space
Stands one whose name is Love and Grace
Who in the person of His Son
And that for us which He has done
Has opened wide in His dear Name
God's gracious promises to claim.

O God, whose sovereign powers extend
Throughout all space, and have no end
How great Thy love to every one
That through the merits of Thy Son
We come with boldness day by day
And yield our burdens as we pray.

—L.N.B.

The Acceptable Year of the Lord

"To preach the acceptable year of the Lord"

Behold now is the accepted time; now is the day of salvation. Today, if ye will hear his voice, harden not your hearts. We are living in the Day of Grace; the Day of Judgment may be "just around the corner." Isaiah, in his prophecy goes on to speak of "the day of vengeance of our God."

But the door is not shut as yet. The invitation is still to be given; Come, for all things are now ready. What a company will be gathered there!

The poor will be there; beggars sitting at the table of the King. Those who have been made rich through the riches of His grace.

The broken-hearted will be there, their hearts mended and singing the praises of the Great Physician.

The captives who have been delivered from the bondage of sin and Satan, made free, the children of the King, heirs and joint-heirs with their Great Deliverer who has redeemed them with His own precious blood.

The blind will be there, but no longer blind, their eyes being opened as they look upon the One who enlightened them. They shall behold Him whom they love and be satisfied.

The ones who were like bruised reeds and smoking flax, for He never broke a bruised reed or quenched the smoking flax. He gently straightened the reed and fanned the smoke into a flame of love for the One who had mercy upon them.

All those who have said "yes" to the Great Invitation, Come! They heard His voice and they came.

Will you and I be there? Have we answered His call?

What a privilege to say, Yes, Just as I am, I come. What a privilege to say to others, Come!

—J.K.P.

"Without Me Ye Can Do Nothing"

Saint John quoted Jesus on the evening he was betrayed as saying: "Without me ye can do nothing." This is a beautiful text and behind it is the grace, love and mercy of Our Lord.

We are prone to think that we control destiny, a small part of the world, and pull strings to make things happen. We reward our friends and punish our enemies as captains of our souls and masters of our fate. How wrong can we be!

Our Maker gives us life and He allows us to breathe and exist. Any act on our part is permitted, but often not approved by Him. The reminder Jesus gave His eleven disciples perhaps applied more to what His followers would do in His Name after He was gone. If this is true, Jesus knew that the day would come when they would preach the gospel and publicize the cause of Christianity in all parts of the earth.

His statement means exactly what it says 2,000 years later. Regardless of what our hearts may say or what we plan to do, nothing will happen without Him. We may desire to serve Him, but we will be spinning our wheels unless He permits and blesses our efforts. To Him is all honor and glory. Without Him, we fail.

If He accepts our service, if it proves profitable for the promotion of the Gospel, we can give thanks to Him who on this same occasion said: "Ye have not chosen me but I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it to you."

—Ralph Brewer

Scottish Presbyterianism

"Its acorn had been planted on the misty hills by the hands of men who gathered it from the spots where Paul planted, Apollos watered, and John garnered the increase; and it was lodged in a soil that was untrodden and unsubdued by the tramp of those mailed legions of Rome that has almost conquered the world. Its stalwart trunk grew on apace, although 'the boar out of the wood did waste it, and the wild beast of the field did devour it,' though the fierce storm of persecution wrestled with its boughs and snapped many of them with a martyr's bloody fate; though the axe was laid at its roots again and again, and twice at least was it hewn to the very ground by Saxon and Anglo-Saxon hands, yet the root still lived, and put forth its undying vigor with a greener growth by this terrible pruning, until it stands today, the brave old Charter-oak of Christendom, with a life so ineradicable that the gates of hell have never prevailed against it, and we trust never shall, until its topmost boughs shall catch the earliest rays of the coming of that Jesus, for whose crown and covenant so many of its offspring loved not their lives even unto the death."

—Thomas V. Moore, sometime Pastor First Presbyterian Church, Richmond, Virginia.

Moses And The Ecumenical Movement

By Gordon H. Clark, Ph.D.

The book of Deuteronomy portrays the last few days of Moses' life and records his farewell speeches. Moses had defied Pharaoh, freed his people from slavery, organized them into a nation, and had governed them for forty years. But now he had come to the end of his road. From now on a new leader was to guide them through new experiences. Instead of wandering through the sparsely populated wilderness, the Israelites were to invade the land of Canaan. At such a juncture it was highly appropriate for Moses to give farewell instructions and to prepare the people for the momentous changes they were about to face.

One dominant idea, repeated in various phrases throughout Moses' several speeches, comes to a very clear expression in the fourth chapter of Deuteronomy. It is the idea of revelation. And of all the marvelous events that had occurred in the history of the Israelites, the greatest thing that ever happened was the fact that God revealed himself to them.

If an opinion poll were to be taken today as to what was the greatest event that ever happened, some people would mention the atomic bomb or another recent invention. On the other extreme of history, some people would mention the invention of the wheel or the discovery of fire. A good Christian would probably say the coming of Christ. And this is an excellent answer; but it is an answer which, obviously, Moses could not give. Furthermore Christ himself falls under the general category of revelation, for he came to show God to us, to do God's work of redemption for us, and to leave God's message with us.

So, even today, we can hold to Moses' reminder that "Since the day God created man upon the earth . . . hath there been any such thing as this great thing is?"

If there was one thing that Moses wished to impress on the new generation of Israelites before he died and before they entered Canaan, it was that God (particularly at Mt. Sinai) had spoken to them. God had revealed himself. He had made himself known.

The reason why revelation is the greatest thing that ever happened is chiefly that without revelation no knowledge of God is possible.

The heathen philosophers, Plato and Aristotle, and the Christian philosopher, Thomas Aquinas, attempted to discover God in nature, apart from direct revelation. Their method, however, is a failure. In the first place, their arguments, which are extremely complicated, are logical fallacies. They do not prove that there is any kind of God at all. And if someone doubts this last statement, at least it is clear that these arguments do not prove the existence of an Almighty Personal Creator. In the second place, it is still more obvious that these arguments do not give us any knowledge of God's grace and mercy, his providence, or even his justice.

Thomas Aquinas himself, though he thought he could prove the existence of some sort of God, admitted that natural theology could not prove the doctrine of providence. For if it could, he said, Aristotle would have done so! A queer reason to be sure, but a correct conclusion. Natural theology therefore is useless. Any alleged knowledge of God that has no place for justice, goodness, mercy and grace is futile.

There is a second theological method. I shall call it the hunch method. Mary Baker Eddy in one place tells us that anyone who believes in vicarious atonement does not understand the nature of God. But how did she or how does anyone learn what the nature of God is? Such pronouncements remind one of the little boy who was scribbling on a piece of paper.

Father: What are you doing, sonny?

Boy: Drawing.

Father: What are you drawing?

Boy: God.

Father: But no one knows what God looks like.

Boy: They will when I'm finished!

In discussions as to God's nature, commands, and dealings with men, a most important question is: How do we know? What is the source of religious knowledge?

The Protestant answer to this question is clear. Both Lutherans and Calvinists explicitly made the Scriptures the infallible rule of faith. The Lutheran Formula of Concord says, "We believe, confess, and teach that the only rule and norm, according to which all dogmas and all doctors ought to be esteemed and judged, is none other whatever than the prophetic and apostolic writings both of the Old and of the

New Testament." The Westminster Confession says, "The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth . . . wholly upon God (who is truth itself) the author thereof; and therefore it is to be received because it is the word of God."

This matter of revelation is more than ever important today. Today, what is called the ecumenical movement is trying to unite all denominations into one big organization. The aim of some of the leaders of the ecumenical movement is to abolish all denominational churches and merge them into one big Super-Church.

Now, this movement faces several difficulties. The most important of these difficulties is, in my opinion, the doctrinal and governmental differences now existing. For example, the Baptists and the Congregationalists hold that each local church is complete in itself; but Presbyterians believe in graded courts. The Presbyterians believe in the parity of the ministry, but the Episcopalians have a superior order of bishops who alone can perform certain functions.

Now, a Super-Church would have to have some form of government. But which? It cannot have all three because they are mutually incompatible.

How can one decide which form of government the Super-Church should have? On what can a decision be based. Shall it be based on hunch? Shall we have a little boy draw a diagram? Or, shall it be decided by the force of majority vote, a force that has in the past used economic pressure? Or shall the Scripture alone be the basis?

More important than government is the question of the doctrines concerning salvation.

Personally I know vigorous advocates of the ecumenical movement who not only deny and attack the vicarious atonement, but who openly repudiate the Deity of Christ as well. These men I would not even consider as Christians. But they are ministers and advocates of the ecumenical movement.

There are other men, no doubt personally Christians, who differ among themselves on other matters. Arminian evangelists preach that a sinner by his own will power must first repent and exercise faith in Christ and then afterward be regenerated by the Holy Ghost. But I preach that a man is dead in sin and needs to be born again before he is able to repent and exercise faith in Christ.

Now, how are all these differences to be taken care of in a Super-Church? Most of the ecumaniacs want to forget these doctrines. They are not interested in vicarious atonement, justification by faith, let alone regeneration and repentance. Will then these doctrines be banned in the Super-Church. In the merged churches of South India discussion of certain differences has actually been banned. But when doctrines are banned, what will take their place? What will the Super-Church stand for? This is the question that the ecumenical leaders do not answer very clearly. They do not want a creed. They do not want definite beliefs. They want merely a big organization.

But true evangelicals are very much interested in justification by faith. And good Baptists are strongly attached to the immersion of adults. And I have the definite belief that the children of believers should be sprinkled.

How, then, can these differences be settled? The proponents of the ecumenical movement do not want to face this question. They want to bury and forget these problems. And the reason why they want to forget them is that they are not able to give an answer. They have no method for discussing these problems. They have no norm by which to judge them. They have no norm because they have rejected the Scriptures as the word of God. They do not believe that God has spoken; they do not believe that God has revealed himself, at least in any definite intelligible way.

Now, we who maintain Protestant principles have a norm. We appeal to what God has said. True, we do not all agree. We have the differences previously mentioned. We do not all have the same understanding of the Bible. But we do all have the same basis on which to conduct our discussions. This common basis gives us the promise or the possibility of making progress. But when disputants have no common basis on which to discuss their differences, they can settle things only by a majority vote to suppress the views they do not like.

Organizational unity, this external governmental unity, is much easier to achieve than theological unity. But it is a unity that comes from rejecting the word of God and results in the suppression of sincere convictions.

True spiritual unity, a unity in the mind of Christ, will be much harder to achieve. It will require prolonged study of the Scripture. Presbyterians, Baptists, Lutherans will have to meet and discuss their interpretations of the Scripture. Reliance will have to be placed on persuasion and study, not on votes in an organization. We must be ready to teach and to be taught. But though this process is much longer and much more tedious, it is also much more honest. We may differ among ourselves, but we openly acknowledge the differences. We do not hide our aims. Nor do we insult those with whom we differ by claiming that theology

is of no importance and need not be considered. Not at all. In this process of open discussion no one will be trampled on; convictions will be respected; economic and ecclesiastical force will not be applied to secure unwilling acquiescence.

Let us now proceed a little further. First, Moses said that revelation was the greatest event that ever happened. Second, there is no knowledge of God apart from revelation, and therefore no knowledge of how a church and its activities should be conducted except in the Scriptures. Now, third, and a point that needs emphasis God's revelation is clear, objective, and intelligible. And it is authoritative, whether or not we accept it.

It is necessary in this age to emphasize the objectivity of revelation because many prominent preachers consider it entirely subjective. One might think from what has already been said that the proponents of the ecumenical movement have nothing to say about revelation. This is not true. They talk a great deal about revelation, but they do not mean by the word what we mean. We mean that God so controlled the writers of Scripture and so governed their thoughts that they expressed in the Bible the exact truth as God wished it to be. Now, some ecumenicists have virtually no respect for the Bible at all; but others profess to find the word of God in it. The word of God is in the Bible, they say; it is in the Bible wherever you find it. But of course if you do not find the word of God in some chapter, that chapter is not the word of God for you.

This is not the historical Protestant position. Both Lutherans and Calvinists, as previously stated, hold that the Bible is the word of God. The Bible doesn't merely contain the word of God, it *is* the word of God. And whether or not we accept this or that chapter, it all remains authoritative for every one of us.

The men whom I have in mind select certain verses and claim that God has spoken to them in these verses. But they quite reject other verses. Most of the Bible is like the hull or the husk of corn: it is to be stripped off and thrown away, and only the nut or the ear of corn is to be eaten.

Now this raises an interesting question. It is this: How does one know which verses to select and which verses to throw away. Consider by way of illustration the way we eat certain things. We eat the outside of a peach and throw the center away; but we eat the inside of a peanut and throw away the shell. Oysters are like peanuts, but a turkey is like a peach. Now, if some verses in the Bible are bones and shells, while other verses are good meat and fruit, how can we tell which is which?



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The only answer these men can give to this question is that it depends on one's taste. They choose the verses they like and discard what they do not like. However, this method reduces to what I previously called the *hunch method.* No longer is the Bible a real objective revelation. It is just a source book for convenient quotations to support some preconceived idea.

It is instructive, too, to see just what verses some of these ecumenical leaders choose. Emil Brunner is a good example of many who emphasize the verse: *The Word became flesh.* For some reason they are particularly attracted by the idea of incarnation, and accordingly they repeat, *The Word became flesh.* But they utterly reject all the verses that explain how the Word became flesh. The Virgin Birth is something they don't believe. In the first chapters of Matthew and Luke God has not spoken. In John 1:14 God has spoken, just because they happen to like that one verse.

Similarly, and with more definite relevance to the ecumenical movement, these men often quote John 17:21. In this verse Jesus prays that all Christians may be one: "that they may all be one." And with this verse, no matter how much else in John they repudiate, they try to justify their preconceived notion of one big organization. The choice of this verse, however, ought to be embarrassing to them, for the immediately subsequent clause has nothing to do with organizational unity, but with a far different spiritual unity. Christ prayed that his followers might "all be one, even as thou Father art in me, and I in thee, that they also may be one in us."

This verse obviously has little to do with organizational and eclesiastical machinery, but on the contrary it has to do with a unity of mind and purpose. Immediately preceding, Christ had prayed, "Sanctify them through thy truth; thy word is truth." But this is one of the verses that the ecumenical movement discards as a husk or a hull.

If now we have respect for what Christ says, if we seek sanctification through the truth of God's word, we shall be more willing to engage in serious discussion of theological differences than to pull wires and manipulate ecclesiastical machinery to impose a union of organization without a unity of mind and belief.

SHOCKED INTO ACTION

By Dan H. McEachern
Florence, S. C.

The July issue of the *Presbyterian Survey* contained an article headed as follows, "The 1957 Emphasis on Christian Citizenship Points Up that the Church needs to be SHOCKED INTO ACTION."

After stating that the General Assembly appears to have been providentially led in selecting this emphasis, the article then tells in detail how this emphasis on Christian Citizenship was planned and put into effect in the Men's, Women of the Church, Pioneer and Senior Young People, Sunday School literature and other programs of the Church.

The article concludes with the statement that this study shows that our Church "needs to be shocked into action" and "in matters of responsible Christian Citizenship the Church has a long way to go, but on this road the Church must dare to travel."

The members of our Church *were* "shocked into action" by last year's emphasis on Christian Citizenship. It is amazing that the Editor of the Presbyterian Survey would consider such an emphasis good for our Church. The following are only a few of the "shocks" which the members of our Church received from this emphasis.

They were "shocked" to learn that the Christian Relations Committee had accepted a gift of $15,000 from the Fund for the Republic to promote integration of the races in our Church. The Fund for the Republic has given over one million dollars to the NAACP and other race mixing organizations for this purpose.

They were "shocked" to learn that during Church Extension season, the Christian Relations Committee had sent out to our churches a number of books for study purposes which were race mixing propaganda of the worst sort. These books were written by some of the most radical men and women in the country and most of them had belonged to a number of Communist front organizations. One of these books stated "both man and ape have a common ancestor."

These books were evidently a "shock" to Dr. P. D. Miller, Secretary of the Board of Church Extension and Dr. Marshall C. Dendy, Secretary of the Board of Christian Education, as they sent a letter to every minister in our Church warning them that "In view of what we now know, we hope that any of the above titles will be carefully examined before they are used in your program. This is especially true of those designed for use by our young people. We desire to make it quite clear that listing them, and filling orders for them, does not mean that the contents of these books have been approved by the Boards which we serve."

The Women of the Church were "shocked" when they were presented with a book that contained little of the Bible, Jesus and Citizenship, for circle and intensive Bible study. *Many circles refused* to use this book and turned to other sources for materials for their programs and Bible studies.

Not only the women, but other members of the Church, were "shocked" when they learned that one of the *main speakers* at the Women's Conference at Montreat was the Negro pastor of the inter-racial Church of the Master in New York City, who was a former Youth Director for the NAACP, and who freely admitted to having belonged to a large number of Communistic front organizations.

These, and other "shocks" connected with this emphasis, *brought about some actions* among the membership of the Church. The 1957 Emphasis on Christian Citizenship, which consisted mainly of a race mixing program, probably caused more bitterness and division within our Church than any other emphasis within the history of our Church.

It caused many individual churches, and many, many individual members to stop giving to some of the benevolent causes of our Church.

But even more distressing and important, it has caused many members of the Church *to lose confidence* in some of the organized leadership of our Church which composes the Boards and Agencies of the Church. It has helped to bring about a *serious breach* between ministers and laymen in the Church. Across the Church a number of strong laymen's groups have been formed under the name of PRESBYTERIAN LAYMEN FOR SOUND DOCTRINE AND RESPONSIBLE LEADERSHIP, whose objectives are to protest these radical activities and to inform the members of the Church about them. These laymen are convinced that the *liberal ministers* in our Church are taking our Church, in many of its programs, down strange roads which are a violation of the Standards of the Church and contrary to the desires of an overwhelming majority of the members of our Church.

And yet the Presbyterian Survey in this article says that this emphasis *was good for the Church and must be continued.* If this expresses the intent of those who are promoting such a program in our Church, it indicates that they place more value upon these things than they do upon the historic position of the Church, and that there is going to be even more division and unrest within our Church in the future. The responsibility for this should be placed upon this group of liberal ministers and social reformers, and the members of our Church should be informed as to who is causing all the trouble in the Church.

Noon-Day-Prayer-Fellowship
An Appeal

In Shanghai during the tense days of 1948 some 700 women, representing 17 nationalities and representing all the various denominations and Christian groups in the city, organized a fellowship for united prayer to God.

A "CALL" was issued, based on II Chronicles 7:14. The burden of the CALL was for a great outpouring of God's Holy Spirit to convict and convert people and turn them to God and surrender to Jesus Christ and a great revival among God's own people "send a revival and let it begin in me" was our prayer. Our last petition was the one that John gave us in the last verse in the BIBLE, "Come quickly LORD JESUS."

This CALL was put into the English and Chinese papers and then translated and put into papers of other languages. It went to all the provinces throughout China including Manchuria.

The idea was that at the "Noon-hour" we would all still our hearts before GOD and in the quietness of our hearts turn to HIM in prayer no matter what we were doing or where ever we were. We would thus all be praying together for things on HIS heart also.

At the last meeting I attended before leaving for the U. S. A. I was asked to tell the American women that all they could now do for the Chinese people and the church there was to pray for them and love them and believe in them, and to keep the church in China from compromise and always true to HIM no matter what the cost. There were many of us leaving for different countries and we told them we would take this "CALL TO PRAYER" home to our various countries and join them at this hour in these prayers.

Several years ago when I was Chairman of Spiritual Growth in our Concord Presbyterial I asked them to join in this Fellowship and we added the petition that GOD would save Chou En-lai. He has a background that the HOLY SPIRIT can use to convict and convert and change as HE did Paul from being a Saul. He studied in a Christian Middle School in Hankow.

May this N.D.P.F. encircle the whole wide world and help bring in the Kingdom. Will you join us?

—Kitty M. Farrior (Mrs. S. C. Farrior)

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LESSON FOR OCTOBER 26

By THE REV. J. KENTON PARKER

Temptation In The Wilderness

Background Scripture: Matthew 4:1-11
Devotional Reading: Hebrews 2:17,18; 4:14-16

The temptation of Jesus, even more than His baptism and the other things which He endured while living in the flesh, was part of His humiliation. Jesus, the Son of God, went through this trying experience for our sakes. There were two reasons at least for it. One was the fact that He, the Second Head of the human race, must succeed where Adam failed. If all were to live in Him then He must gain the victory over Satan. The second reason is stated in our Devotional Reading:

Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted. In His priestly work He must identify himself completely with His people. In this way He became a perfect High Priest.

How great was God's love that He was willing to do this for us! How wonderful is the love of our Lord Jesus Christ, that He should be willing to submit to such a humiliating experience. He "suffered" being tempted. Jesus not only suffered on the cross. In this early part of His life he suffered while undergoing these assaults of the devil. His adversary was cunning and cruel. The place of temptation was not a lovely Garden of Eden where he could eat of the fruits of the garden, but a wilderness where He fasted for forty days before He met His opponent, and where His companions were the wild beasts. Suppose Adam had been tempted under such circumstances, would he have stood for a minute? Then, it was not just one temptation, but three, and we know that it was only "for a season" that Satan left Him. He was tempted through Simon Peter and had to rebuke the apostle. I feel that there were many times when He was tempted. How about the time when the people wanted to take Him by force and make Him king right after He had fed the five thousand? And then, when the shouting multitudes shouted Hosanna as He rode in triumph into Jerusalem. Or, when the mocking leaders of the Jews said, Let Him now come down from the cross! What an astounding thing it would have been for Him to have done just that! When He was arrested in the Garden, and His enemies went backward and fell down before Him, He could have called for legions of angels to have put these cruel foes to rout. I feel that all through His earthly life He had to meet and overcome temptation in various forms.

This makes Him able to succor us when we are tempted. We do not have as great temptations as He had, I am sure, and He can keep us in our hour of need. Just as Jesus, the Man of Sorrows, understands all our sorrows, so Jesus, tempted in all points like as we are, can help us. He walked the path of temptation in order that He might walk with us along our way and throw His loving arms around us in our time of need. When we have our times of sickness, sorrow, trials and temptations it is a wonderful help to remember that our Saviour, our High Priest, thoroughly understands, not merely through His knowledge of all things but because He Himself experienced just what we are having to face.

He is passed into the heavens and is making intercession for us. The throne is a throne of grace and we can come with confidence and obtain mercy and find grace to help in time of need. We need mercy, and like David, come and cry for it, saying, Have mercy upon me, and we obtain mercy and forgiveness because we come in the name of our Great High Priest Who intercedes for us. He is also our Advocate. Then we obtain grace to help in time of need, and surely every time is a time of need: tempted and tried I need a Great Saviour, One who can give me strength to overcome all the temptations which come upon me. He will provide a way of escape for us. We sing, Yield not to temptation, for yielding is sin, each victory will help you some other to win, and then we sing, Ask the Saviour to

help you, comfort, strengthen and keep you; He is willing to aid you, He will carry you through. All the tempted saints have this glorious throne of grace.

He was no doubt tempted during all of these forty days. As we come to the three special ones in which the devil himself is personally attacking the Saviour, I wish to quote from Dr. John A. Broadus' Commentary on Matthew: "Every point connected with this series of temptations has occasioned a vast amount of speculation, often of the wildest character. Yet the subject from its very nature calls for guarded interpretation, great moderation in conjecture, and willingness to remain ignorant where we have no means of knowing; and it requires to be discussed in a spirit of profound reverence and humility. Familiar as we have grown with the simple narrative, it presents one of the most wonderful, mysterious and awful scenes of the world's history. O dark and dreadful enemy, ever plotting our ruin and exulting in our woe, here thou wast completely conquered on earth, conquered by a man, and in the strength of that Spirit whose help is offered to us all." Next to Calvary and Gethsemane we are on one of the most holy and sacred spots of the Bible, the Wilderness Battlefield where our Blessed Redeemer fought and conquered our great adversary, the devil, and became the Captain of our salvation so that Paul could say, As in Adam all die, so in Christ shall all be made alive. May the Holy Spirit enable us to get the meaning of these temptations.

I. *The First Temptation*: Matthew 4:1-4.

The Spirit led Jesus into the wilderness for this particular event; it did not just happen to Him. He was beginning His ministry. There would be tremendous opposition. Satan, the god of this world, realizes that his time was short, would try every means in his power to keep Christ from succeeding. We see how he stirred up the leaders of the Jews, how his demons were especially active, and how he tried to kill Jesus before His time on various occasions. The old dragon stood ready to devour the Babe as soon as He was born and Joseph and Mary had to flee into Egypt. But God protected the Babe and the Child and the Man until the hour came for His death on Calvary.

This temptation came after a forty day fast. Broadus suggests that all during these forty days there came a series of minor temptations of various kinds and this seems to be borne out by Scripture for Luke says, "being forty days tempted of the devil." Both Matthew and Luke give the same three major temptations, but in a different order.

Coming when Jesus was hungry it was a very natural temptation, and a very subtle one, for what could be wrong about using His miraculous power to supply food for His body? There seems to be in this a temptation to doubt; not doubt as to His being the Son of God, but doubt as to His Father's care for Him. Since He was the Son why not take matters in His own hands and supply all His needs. There must have been an understanding between Father and Son, that the Father would care for Him. Jesus never performed a miracle for His own benefit; all His miracles were for the aid of others; even when He walked upon the water to go to His disciples. It is not so easy to pick out just the nature of this temptation, but the thought seems to be some distrust of God.

Jesus answers with a verse of Scripture (Deuteronomy 8:3). It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. In other words, Jesus said, My Father sustains me, He will enable me to live by His word. I must rely upon Him and not material food. Notice that Jesus uses the Sword of the Spirit, which is the Word of God, to vanquish His adversary. We have the same sword, if we but use it.

II. *The Second Temptation*: 4:5-7.

The scene changes from the wilderness to the holy city where the crowds would be watching. If Christ would startle and convince the people in a moment that He was a supernatural being, let Him cast Himself down before them all. And now the devil shows that he can quote Scripture also for he quotes the promise from Psalm 91:11,12. He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. This seems to be a temptation to presume upon the promises of God. Most of God's promises are conditional. Where we are in our place, in the line of duty, God cares for us, and He cared for His Son, as we have seen. But, if He stepped out of the path of duty and presumed upon God caring for Him, He would be tempting God. So Jesus simply replied, It is written again, Thou shalt not tempt the Lord thy God. A simple illustration occurs to me. We have a strange cult today who glory in being able to handle snakes and they base their strange idea on a simple promise of God in Mark 16:18, "They shall take up serpents." Now this evidently refers to some of the disciples like Paul who, when he gathered his bundle of sticks and laid them in the fire, a viper came out of the heat and fastened on his hand. The barbarians expected to see him fall down dead but he shook the beast into the fire, and felt no harm. (Acts 28: 3-6). There were no doubt other instances when God protected His disciples. Paul was in the line of duty. He was

not hunting for snakes to exhibit some power. There is a big difference in faith and presumption. Let us draw the line clearly between the two.

There seems to be a two-fold temptation here: (1) A temptation to gain the kingdom the easy way, and not by way of the Cross. Jesus came to establish a kingdom. There was an usurper on the throne, the god of this world. He claimed this world as his own. Jesus came to wrest this kingdom from the devil, and Satan offers a compromise. Why not get together, not fight, but, if you will fall down and worship me I will give it all to you. How much easier than the way of the Cross! Jesus would escape all the agony of those terrible hours of suffering, just a bow to Satan and all the glories of this earthly kingdom would be His.

(2) The second part is the worst part. It would mean disloyalty to God. Only one God is to be worshipped. Jesus could not serve His Father and serve the god of this world. Swiftly Jesus answered, Thou shalt worship the Lord they God, and Him only shalt thou serve. Then the devil leaveth Him, and behold angels came and ministered unto Him. The battle is over for a time. The Saviour has conquered. Thank and praise God for victory.

How much it means to us to have such a Saviour! He knows all about our temptations. He understands. Then He can sympathize with us, for He was tempted *in all points* like as we are. He can enable us to conquer, for He has conquered. The Captain of our salvation led the way. We can be more than conquerors through Him.

YOUNG PEOPLES Department



YOUTH PROGRAM FOR OCTOBER 26

By THE REV. B. HOYT EVANS

Overcoming Temptation

Scripture: Matthew 4:1-11

Suggested Hymns:
"Yield Not To Temptation"
"In The Hour Of Trial"
"My Soul, Be On Thy Guard"

Program Leader's Introduction:

In the area of mechanical things there is hardly any power greater than that of the wedge. Once its leading edge is inserted, it is only a matter of time and force how far the remainder shall be driven. The hardest stone and the toughest wood are not able to resist its power to separate, once its work is begun.

Temptation is the leading edge of sin. Once we yield to temptation, sin has made its entrance, and it is only a question of time as to how much spiritual damage will be done. Temptation is surely one of our greatest problems as we seek to live the spiritual life. In this passage from the fourth chapter of Matthew we are given a rare glimpse into the inner life of Christ. We find Him being tempted, and we see Him overcoming the temptation. A careful consideration of this record will give us a clearer understanding of temptation and will show us methods of combating it.

First Speaker:

The temptations which Christ withstood there in the wilderness are typical of all the temptations that come to us. In this experience we have a demonstration of what is taught in Hebrews 4:15 . . . "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." When Christ so truly shared our experience in temptation, He proved the truth of I Corinthians 10:13 . . . "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Christ proved that it is possible for us to overcome all kinds of temptations, and He proved that God *does* make a way of escape. Let us look at the types of temptation he withstood . . . the same types which we will encounter sooner or later.

First, there is fleshly desire. God has given us wholesome bodily desires, and these are not wrong until we let them get out of place. When the Devil tempted Christ to turn the stones into loaves, he was asking Him to exalt physical gratification out of its rightful place. He wanted the Lord to look on physical satisfaction as the main goal of life. On every side we are being urged to look on physical pleasure as the most desirable thing life has to offer. This is the temptation of the Devil, and we must recognize it as such.

Next, the Devil came to Christ with the temptation of intellectual pride . . . the temptation to live for the satisfaction of recognition. If the Lord had cast Himself down from the pinnacle of the temple, and had been unharmed, He would certainly have received attention and fame. It is wrong to live for recognition. The Devil even quoted Scripture tempting Jesus to an evil goal by way of good appearances. We are very subject to the same kind of temptation. A popular television program portrayed a little girl who was very busy practicing the virtues of Girl Scouts, not in order to be a good scout, but to win praise and satisfy her own pride.

The most dangerous kind of temptation is that of spiritual ambition. We must recognize that there are no short-cuts to spiritual power. The Devil tempted Christ to do just that . . . to seek a short-cut to spiritual power. Christ came to be a prince all right, but not under the authority of Satan. The only way to spiritual victory for us is the way of humility and faith. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12. We must not allow the Devil or any of his servants to persuade us that there is any other way to spiritual success than the way of faith in Christ.

These are the most typical avenues of temptation by which the Devil approaches us. If we know how he works, we shall be better able to resist him.

Second Speaker:

We sometimes think that Jesus had the advantage over us in this battle with temptation because He was the Son of God. He was tempted as the Son of Man, and as such, He used only those weapons and tactics of spiritual warfare that are available to us. What He did to overcome temptation, we can do too.

In Ephesians 6:17 we are charged to take as our offensive weapon for spiritual warfare "the sword of the Spirit, which is the word of God." This is the weapon Jesus used to turn aside the thrusts of Satan. In every case He answered the Devil with the words of Scripture. Satan can still be conquered with the sword of the Spirit, but before we can use the Bible as a spiritual weapon, we must have a knowledge of it. It does no good to wave the book around. We must commit its truths and words to memory and be able to call them to our aid at the appropriate time, as Jesus did. We must learn to use the Scriptures as Jesus did, if we would overcome temptation.

The reason Christ could use the Scriptures so effectively (in addition to knowing them well) was that He had faith in what was written and in the God who had said it. There is no magic in the Bible or its words, but there is power in the God whose word it is. Even Satan quoted the words of the Bible. Jesus not only said the words, He believed them, and He believed that God would come to His aid. We must not only learn to use the Scriptures as Jesus did, but we must believe in the God whose word it is as He believed.

Program Leader:

The Scriptures tell us that when Jesus had resisted the Tempter, angels came and ministered to Him. We can be confident that God will supply the help we need to overcome temptation, if we are faithful to use His word and to put our trust in Him.

(For your closing worship read or better, quote Psalm 119:11 and Proverbs 3:5,6, then pray together The Lord's Prayer.)

Say, Teenagers!

By Wade C. Smith

Teenagers, did you know that a mirror is a very deceptive thing? It is. It tells you that your right ear is your left and your left eye is your right. It is said that no person has ever seen his own face exactly as it is, because no one's face is exactly alike on both sides. A mirror reverses everything. It is fickle, too, like a flirt; it tells you it carries your face and form in its heart; yet you are instantly replaced by the next fellow who comes before it. Indeed, you are completely forgotten by the mirror as soon as you are "out of sight." And the next fellow promptly gets your place.

This may sound fanciful, but it will help us to get a grasp of what James is talking about in the first chapter of his epistle, when he says that a fellow who hears the Word of God and fails to *do* it, is like one who sees himself in a mirror, then loses the vision as soon as he is gone away from it.

The sobering thought has come to us in the nick of time. Some of us are not getting God's Word into our lives any more than the mirror retains our likenesses after we have come away from it. What is the matter? Let God, through James, tell us. It is because we do not put into practice the things God tells us in His Word to believe and do. "Be ye doers of the Word, and not hearers only."

A fellow would never learn to play the violin by listening to one perform — even if it were Mischa Elman performing; nor could he become an expert batsman by watching Stan Musial at the plate. He must take the violin bow in his hand and practice hours each day; and he must swing a bat both in practice and

in the game. This is only common sense — and is just as necessary in dealing with God's Word. It is very important. Yes, it is vital to *read* the Bible; it is important to go to church and hear preaching; but unless we put into practice what we read and hear, we will not be much of a Christian. Listen to James again: "Be patient." Now, next time you are blocked in your plans, throttle down and control yourself. Look at Romans 5:3-5 for the fruits of patience; also see James 1:3,4. "Slow to anger" — "Slow to speak." Just experiment with these and see how they work out. And you will say, "Well, God's Word is wonderful; it was specially prepared for the *operation* of this life machine of mine, by the same One who created me and knows best what I need to make my life worth living.

NEWS of CHURCHES around the World

Additional Errata General Assembly Units

On page 88 (Part I) of the 1958 Minutes amendments made by the General Assembly were not incorporated in the report as printed in the Minutes.

In Section B, paragraph 2 substitute "division" for "office" in three places: second line of 2; first line of 2a; first line of 2d.

Also, "Council," last word in 2c should be "Permanent Committee." Those who have copies of Minutes are requested to make these corrections.

E. C. Scott,
Stated Clerk

Mrs. Samuel R. Pritchard

Blacksburg — (PN) — Mrs. Samuel Pritchard, mother of Dr. Claude H. Pritchard, secretary of the Division of Home Missions, was buried here September 22, following her death in Staunton, Va., on September 19.

Mrs. Pritchard was the widow of the late Dr. Pritchard, founder in 1893 of the electrical engineering department of VPI, and head of the department until 1935.

Mrs. Pritchard, who was 93, was a member of Blacksburg Presbyterian Church. She is survived by a daughter, Mrs. Howard M. Wilson, wife of Dr. Wilson, pastor of Mossy Creek Presbyterian Church, Mt. Solon, Va.; and by two sons, Dr. Claude Pritchard of Atlanta, Ga., and Sam H. Pritchard of Huntington, W. Va. She is also survived by eight grandchildren and four great-grandchildren.

The Passing of Rev. L. H. Eikel

Rev. Leonard Hugh Eikel, pastor of Mikesville Presbyterian Church, Columbia County, Fla., died suddenly August 28, 1958. The funeral was held in the Mikesville church, August 31, and conducted by Rev. Thompson Casey, assisted by Rev. J. W. Conyers and Dr. E. F. Montgomery. The elders and deacons of the church served as pallbearers. Surviving Mr. Eikel are his widow, two sisters, Mrs. Roy Allison, of Lake City, Fla., and Mrs. Reigh Peck, of Detroit, Mich., also a sister, Mrs. D. T. McDaniel, of Thomaston, Ga., and six grandchildren, and a brother, Edwin Eikel, of Palm Harbor, Fla.

Rev. Mr. Eikel was born in the Mikesville community, December 11, 1891. His father was born in Germany and his mother in Denmark. He was a graduate of Davidson College and Union Theological Seminary, of Richmond, Va. He married Miss Pettus Glover, of Collierstown, Va. Before coming to Mikesville Mr. Eikel held pastorates at Williamsville, Va., Laurel, Md., Collierstown, Va., and a group of churches near Penn Laird, Va. — Elkton, Massanutten Cross Roads, Massanutten Cross Keys. He also served High Springs, New Hope and Rose Creek churches in a group with Mikesville. Mr. Eikel served 38 years in the ministry, during which he was devotedly and ably helped by his consecrated wife.



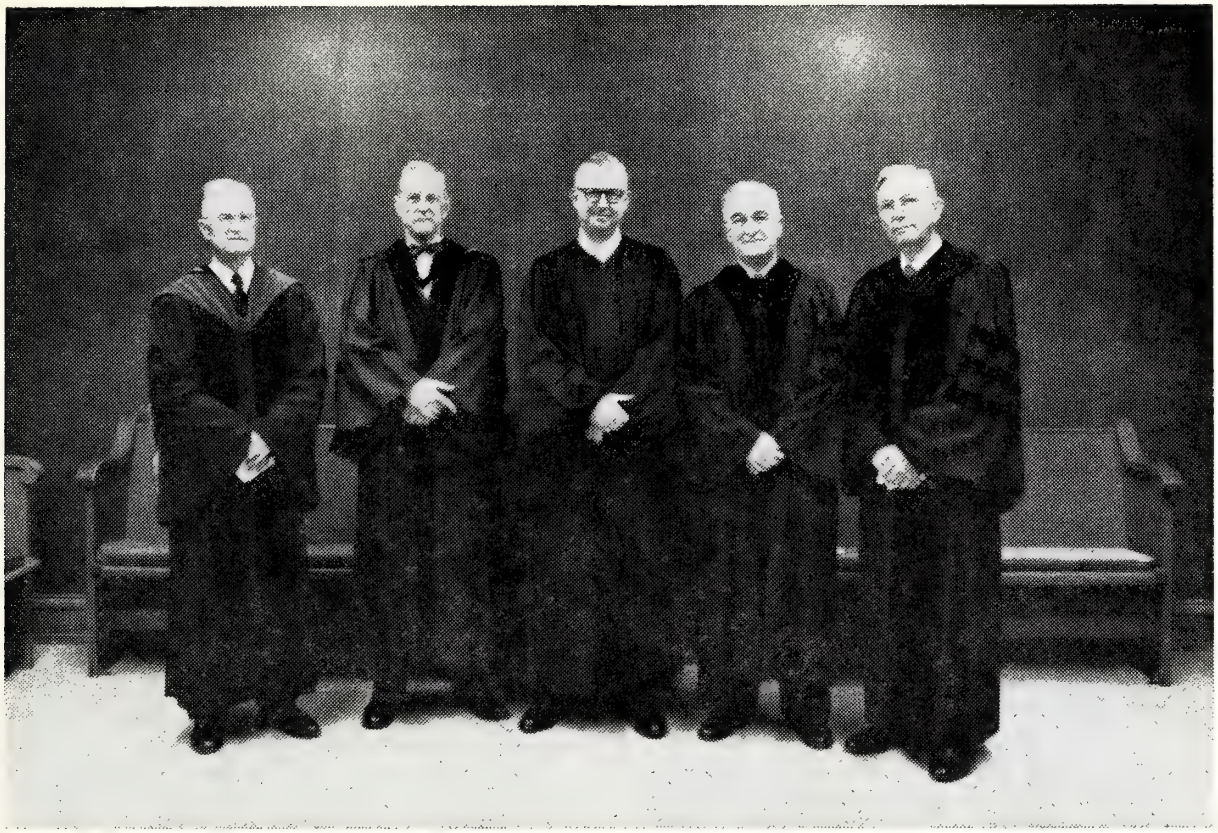
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FIVE MODERATORS—In an outstanding picture made on the occasion of the opening service for the year at Columbia Theological Seminary, Decatur, Ga., the Moderator of the General Assembly and four former moderators are shown here. The present Moderator, Mr. Philip F. Howerton, center, made the chief address at the occasion when Columbia enrolled a record beginning class of 75 men.

Three of the former moderators pictured are ministers; two, including Mr. Howerton, are among the nine laymen who have been elected to the highest office in the Presbyterian Church, U.S., during the past 98 years.

From left to right, the leaders of the Church are Dr. J. B. Green, moderator in 1946; Dr. James Ross McCain, layman moderator in 1951; Mr. Howerton; Dr. J. McDowell Richards, moderator in 1955; and Dr. Wade H. Boggs, Sr., moderator in 1954.

GEORGIA

Atlanta—(PN)—More than 1200 Presbyterian men from throughout Atlanta Presbytery attended a "Camp-N-Cue" at the site of the Presbytery's proposed $375,000 camp. The outing, held Sept. 13, drew men from nearly all of the presbytery's 94 churches.

Features of the outing were an address by Ralph McGill, internationally famed editor of the Atlanta Constitution, an election of officers for Atlanta Presbytery's Men's Council, walking tours of the 550 acre site, and barbecue supper.

The new campsite, expected to be in use within the next two years, is located 33 miles south of downtown Atlanta, just off a main express-way. First phases of the camp preparation are under way. Grounds have been surveyed and the location of the various buildings designated. Land is now being cleared for an eight-acre lake.

An interesting part of the Camp-N-Cue, for many of the men, was the drilling of a well to supply the camp with water. Drilling was going on during the outing.

First units planned for construction will accommodate 200 persons, and they will be designed for year-round utilization. The camp is expected to serve more than 10,000 persons annually when complete.

Construction will begin shortly on a 200-capacity dining hall, the kitchen, the health and winter-retreat lodge, a swimming pool, and three cabin groups. Each cabin group includes a lodge and four cabins. Plans call for building a chapel and additional cabin groups in the second stage of construction.

The new camp will replace the old Camp Smyrna, located near Conyers, which has served the Presbytery for the past 25 years. The Rev. Leroy Obert, pastor of Ormewood Park Presbyterian Church, is chairman of the Camp and Conference Development Committee. W. L. Sims, Jonesboro, was president of the Men of the Church of Atlanta Presbytery, and was key man in organizing the Camp-N-Cue. These two groups jointly sponsored the event.

Funds for the camp were pledged in 1957 by a special presbytery-wide campaign.

Newly elected officers for Atlanta Presbytery's Men are:

President, Richard P. Sellers, Hillside Church, Decatur.

Secretary, James McDaniel, Rehoboth Church Decatur.

District I, Chairman, Richard B. Ellis, North Decatur Church; Co-Chairmen, Robert M. Sollar, Georgia Avenue Church, Atlanta; J. W. C. McKay, College Park Church, College Park; and Elmo Holt, Westminster Church, Atlanta.

District II, Chairman Lamb Johnston, Monroe Church; Co-chairman, Jack Gleaton, Lawrenceville Church.

District III, Chairman Dr. J. R. Thomas, Griffin Church; Co-chairman, Max Stokes, Stockbridge Church.

District IV, Chairman Sam Langford, Dallas Church, LaGrange; Co-chairman, David H. Williams, Tallapoosa Church.

Atlanta—Four of the grandchildren of the late Dr. John M. Alexander, founder and president of the Protestant Radio and Television Center, Atlanta, unveiled a portrait of Dr. Alexander at the Center in Mid-September. Those children are Mary Jo and John Alexander, III, and twins Clay and Josh Bryan. Their fathers, John M. Alexander, Jr., and George Bryan are from San Francisco, Calif., and Atlanta, Ga., respectively.

The portrait, painted by Mrs. Hunter B. Blakely of Richmond, Va., is being hung in the main foyer of the Center, at the entrance to the John M. Alexander Administrative Wing, the gift of the Presbyterian Women of the Church.

A fifth grandchild of Dr. Alexander, Frank Alexander, was present at the unveiling ceremonies, but was too young to take part with his brother, sister and cousins. Also attending the ceremonies were Mrs. John M. Alexander, widow of the pioneer in Presbyterian radio and television work; his brother and sister-in-law, Mr. and Mrs. James Alexander of Jackson, Miss.; daughter and son-in-law, Mr. and Mrs. Henry Sharp of Atlanta; Mrs. John M. Alexander, Jr., and daughter, Mrs. George Bryant.

Dr. P. D. Miller, executive secretary of the Board of Church Extension; Dr. J. McDowell Richards, president of Columbia Seminary; and Dr. Ernest Arnold, president of PRTVC, took part in the simple ceremonies.

NORTH CAROLINA

The Two-Hundred Twenty-Second Meeting of Mecklenburg Presbytery

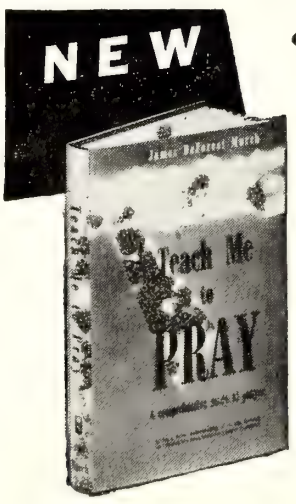
The Presbytery of Mecklenburg met in its Stated Fall Meeting at Camp Stewart, Charlotte, N. C., on Tuesday, September 16. The retiring Moderator, Rev. Robert Turner, led the opening worship service, assisted by the Rev. J. R. Hobson. The Sacrament of the Lord's Supper was administered by the Rev. Russell Kerr and the Rev. Stewart Ritchie.

In honor of the Rev. J. W. Grier, the Moderator and various members of the Presbytery congratulated Mr. Grier on the occasion of the fiftieth anniversary of his entrance into the Presbytery of Mecklenburg and offered to him words of love and respect. Those words were endorsed by the Presbytery with a rising vote. Mr. Grier responded with words of thanks and appreciation to the Presbytery and gave some informative words of reminiscence about the days gone by in the Presbytery of Mecklenburg. A prayer of appreciation was led by the Rev. A. T. Taylor. Mr. James M. Reading was received under the care of Mecklenburg Presbytery as a candidate for the ministry.

Two ministers were received, Rev. E. M. Huffstettler, who recently accepted the call to the Ellerbe Presbyterian Church, and the Rev. Frank M. Kincaid, who has accepted a call extended to him by the Pleasant Hill Presbyterian Church.

Presbytery appointed the following members to serve as a Commission to install the Rev. Frank Kincaid as Pastor of the Pleasant Hill Presbyterian Church on Sunday, October 5, 1958, at 7:30 P. M.: Rev. J. S. Garner to preside and propound the Constitutional Questions, the Rev. Joe Stowe to preach, the Rev. T. D. Williams to deliver the charge to the pastor, Dr. R. A. Young to lead in prayer, Elder Price Robinson to deliver the charge to the congregation, and Elder C. L. Choate, alternate.

The following Commission was appointed to install the Rev. E. M. Huffstettler as pastor of the Ellerbe Presbyterian Church on Sunday, October 5, at 4:00 P. M.: Rev. Carl Miller to preside and propound the Constitutional Questions, the Rev. Edwin O. Byrd, Jr., to preach the sermon, the Rev. Jack Morrison to deliver the charge to the congregation, and the Rev. J. R. Lloyd to deliver the charge to the minister. The



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following elders of the Ellerbe Church were appointed as members of the Commission: Messrs. R. J. Chappell, R. L. Cox, T. A. Henderson, D. R. McAskill, W. S. McRae, and D. C. Parsons.

The next Stated Meeting of Mecklenburg Presbytery will be held in the Biscoe Presbyterian Church on January 27, 1959.

Davidson—With an all-time high enrollment of 900 students, Davidson College formally began its first academic year under the leadership of President D. Grier Martin on Wednesday, September 17. President Martin, former treasurer of the college, was elected to his present position in May.

A new course in Russian is being offered for the first time on a full scale, and will be taught by Dr. Joseph E. A. Alexis, Visiting Professor of Modern Languages. Dr. Howard French of the German department conducted an experimental course in Russian last year.

New Assistant Professor of English is Richard James Calhoun of Jackson, Tenn. He received his A.B. degree from Peabody College, Nashville, Tenn., and the M.A. degree from Johns Hopkins University. He has completed work for the Ph.D. degree at the University of North Carolina and will receive the degree next year.

Another new addition to the faculty is Glenn Carlos Lindsey of Barnesville, Ga., who will teach Business Administration. He received the B.B.A. degree in 1957 and the Master of B.A. degree in 1958 from the University of Georgia.

Maxton—Registration closed for the fall semester at Presbyterian Junior College on Monday at noon with 220 day students and 10 night students enrolled.

Statesville — The Twelfth Annual Fall Rally of the Men of Concord Presbytery will be held in the Presbyterian Orphans Home, Barium Springs, North Carolina, Tuesday, September 30, 1958, according to an announcement by Edgar Readling, President, Concord.

Rally speaker will be T. Mack Blackburn, President of Assembly's Men's Council, Presbyterian Church, U. S. Mr. Blackburn's subject will be, "My Responsibilities."

Reports will be made on the activities of men in the work of the church and officers for 1959 will be elected and installed.

Supper will be served, 5:30 - 7:00 p. m. Rev. Crawford White, Concord, will lead the men in a song service at Little Joe's Presbyterian Church, 7:00 p. m. The Rally program will begin at 7:30 p. m. in the Church.

More than 650 men attended the Rally last year.

SOUTH CAROLINA

Clinton—A record total of 542 students enrolled at Presbyterian College for the start of the fall semester, Registrar Roslyn Martin announced today.

She pointed out that PC had more applicants for this 78th session than ever before—rejecting more than two of every three—and a longer waiting list of qualified students.

Thirty-eight co-eds are included among the 542 students currently enrolled at Presbyterian.

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The student roster shows 15 states, Korea and Bermuda represented on the PC campus.

South Carolina leads with a vast majority of 312 students. Georgia, the state whose Presbyterians also support PC, runs second with 96. North Carolina has 71; Florida, 18; Virginia, 9; Alabama, 7; Pennsylvania, 7; Kentucky, 5; Tennessee, 3; Mississippi, 2; New York, 2; California, 2; and Indiana, Ohio and West Virginia, all 1 each.

The Republic of South Korea has five young men attending Presbyterian College this session, and Bermuda sent one.

TEXAS

Dr. John F. Anderson, Jr., Accepts Call to Orlando, Florida

Dallas — Dr. John F. Anderson, Jr., pastor of First Presbyterian Church in Dallas, has resigned to become pastor of the First Presbyterian Church in Orlando, Florida.

Dr. Anderson announced his resignation at a meeting of the elders and deacons, Sunday, September 21 and by a personal letter to the 1800 homes in the church membership Monday.

Dr. Anderson has been pastor of the Dallas church for the past seven years; however, he has had official connections over a period of sixteen years, having been student assistant pastor under the late Dr. Frank Brown.

In a statement Dr. Anderson said, "I have made this decision under real emotional stress. It is not easy to leave the church which my grandfather built and which has given me so many rich experiences. Nor is it easy to leave the familiar scenes of the city where I was reared and the many friends that we have made.

"However, I have had to put aside personal feelings in order to follow the deep conviction that the Lord, whom I serve, is calling me to this new pulpit."

In accordance with church law, Dr. H. Kerr Taylor, the associate pastor, will also resign.

Dr. and Mrs. Anderson and their three children plan to move to Orlando December 1. The Presbytery of St. John will install Dr. Anderson as pastor of the largest Presbyterian church in Florida.

The congregation of the Dallas church will meet October 5 to vote to concur with the pastor and associate pastor in their request to the Presbytery of Northeast Texas that the pastoral relation be dissolved by presbytery.

On Wednesday, September 24, Dr. Anderson will announce his resignation to the Dallas Rotary club of which he is president.

Dr. Anderson's grandfather, Dr. William M. Anderson, Sr., was second pastor of the Dallas church, which is 102 years old.

His uncle, Dr. William M. Anderson, Jr., was pastor from 1924 until his death in 1935.

Dr. Anderson has always taken an active part in vital Dallas civic affairs. In 1955 he was cited as Dallas' Most Outstanding Young Man of the Year by the Junior Chamber of Commerce.

He now serves on several regional and national Presbyterian boards and committees.

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EDITORIAL

Marriage and Divorce

Year after year the presbyteries are asked to deal with the issue of changing the Confession of Faith at Chapter XXVI - "Of Marriage and Divorce." There is a danger that wearying of this insistence on the part of those who have zeal for change, the presbyteries will at last succumb. We hope that at least this year they will not do so. These are some of the reasons:

1. The proposed new Chapter XXVI is deficient in style. This may be the least of the reasons to oppose the amendment, but is is definitely a reason. The Westminster Confession of Faith is a noble literary monument. Changes in its wording should harmonize with the clear, dignified, unambiguous way of expressing Divine truth consistently found in the Confession. For all the care and thought that have undoubtedly been given to the proposed amendment it is appropriate to remember what a very wise man said a few years ago: "This is not a creed-making age."

2. The proposed amendment omits important elements of teaching now found in the Confession, for example, the vital clause: "yet it is the duty of Christians to marry only in the Lord"; and the immediately following sentence of wise interpretation is likewise omitted: "And, therefore, such as profess the true reformed religion should not marry with infidels, Romanists, or any idolaters; neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain dangerous heresies." Although the proposed amendment says a number of sound, positive things about marriage, the omissions pointed out weaken our Church's stand against mixed marriages.

3. The proposed amendment substitutes for the explicit teaching of our Lord on the subject of marriage and divorce (see Matthew 5:31, 32 and 19.9) the following vague language: "The remarriage of divorced persons may be sanctioned by the Church in keeping with the redemptive Gospel of Christ, when sufficient penitence for sin and failure is evident, and a firm purpose of and endeavor after Christian marriage is manifested." It seems to me that this is to lower the standards of our Church to such an extent that our attitude on the issue may rightly come to be called easy-going. Far worse than this is the way in which our Lord Jesus Christ is, in effect, dethroned as the only Lawgiver in Zion. If the position He so plainly enunciated in the Matthew passages above referred to is now to be disregarded, what is this but to thrust Him aside in the evident interest of heeding the popular clamor for a relaxation of the traditional position of Presbyterians? Jesus said, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matthew 19:9).

Let us not cancel out the specific teaching of our Lord in favor of a line of reasoning that is asserted to reflect a later phase of church thinking. To say the least, we are not dispensationalists!

—R.S.

Apostolic Preaching

There is a good deal of emphasis on the revolutionary effect of the Gospel, with the emphasis on a revolution in social attitudes.

Is not one of the problems today that in much of the preaching and pronouncements of the Church social attitudes are preached *instead of the Gospel?*

A study of the book of the Acts will show some interesting facts. The preaching of the apostles was in a time of political crisis. Rome was ruling by force of arms. Slavery was part

of the social pattern. Immorality was rampant. Greed, insobriety, gratification of personal desires was on every hand.

Did the apostles preach against these personal sins and social problems? According to the record they preached Jesus Christ, crucified and risen.

There is not the slightest intimation that these men were not true patriots. Nor is there any reason to believe that they were not deeply disturbed by man's inhumanity to man which was a part of the slave traffic, and of the sins of the flesh which were so obvious on every hand.

But these early apostles, filled with the Holy Spirit, realized that personal and social sins will only be recognized for what they are in the light of a transforming faith in the risen Lord, and they put preaching the Gospel with the resulting conversion of men to faith in Jesus Christ as their primary work.

One can but wonder if much of our difficulty today does not lie in the attempt to reform individuals and society without the personal conversion of the units of society — men and women?

A liberal theologian has recently written that to the "fundamentalist" (and we dislike the term because of those men who wave the flag of "Fundamentalism" today and who attack any Christian who disagrees with them) the basic "sacrament" is the conversion experience. This is certainly not true of evangelical Christianity but could well be a danger in regarding the conversion experience as all that is necessary, and should any take such an attitude it would show an utter lack of knowledge of the doctrine of the Church and the place of the sacraments in the life of the individual and of the Church.

While some may have been guilty of such an over simplification of Christianity, nevertheless, for the individual, the new birth is the beginning of Christian life, whether through a transition the time of which the individual does not know, or a climactic experience such as Saul had on the Damascus road.

Little is to be gained by telling spiritually dead people how to live. What profit is there in preaching to non-Christians, telling them how to live like Christians?

Is there not danger of a new and dangerous doctrine of the Church being evolved (actually a return to Rome), in which spiritual significance is attached to church membership and sharing in the sacraments on the part of those who have never come to know Christ as Saviour and Lord?

It was not that the early apostles were not concerned with world conditions. Nor were they insensitive to sin and its effects to be seen on every hand. It seems evident that they just had the God-given wisdom to go to the root and preach the cure for sin, believing that redeemed men would be led of the Holy Spirit to bring about the necessary changes in their own lives and in the society of which they were a part.

A popular phrase today is: "The Church must speak out." With this we heartily agree, and on social and moral issues we presume there are times when a corporate voice is indicated. But we believe that primarily the duty of the Church is to speak out to individuals unequivocally with the Gospel message of redemption, for it is individuals who are the basic elements of society.

We feel strongly about this because we have known so many men who were living in the bonds of personal sin and who were completely changed following a conversion experience and from there on out the Holy Spirit made them aware of their obligations to society.

In the Acts of the Apostles these men went out to preach a living Christ in a hostile world. They were beaten, imprisoned and threatened. But they stood up fearlessly against all opposition and continued to preach, not a message against the evils of their day, but something infinitely more important, the message of faith in the crucified and risen Christ.

If the pulpits of America would return to this theme and preach it again and again we believe the reformation we need would come —because men would be redeemed.

—L.N.B.

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Ye Must Be Born Again

There is a story about a minister who constantly preached on the text, *Ye must be born again.* Someone is supposed to have asked him, Why do you always preach on that text? Why not preach on some other subject. To this the minister replied, I preach on *Ye must be born again* because ye must be born again.

This reply is a very good reason for preaching on the text, *Ye must be born again.* But it is not so obviously a good reason for preaching on this text to the exclusion of everything else in the Bible. Some preachers have hobbies that they ride. Their pet topic may indeed be a very important topic; but it is unwise to preach even an important message to the exclusion of all else. If a preacher always preaches, *Ye must be born again,* he should be told kindly to preach on another subject. If (and unfortunately this is more likely to be the case), he never preaches, *Ye must be born again,* he should be told kindly and a little firmly that the text is worth preaching on.

Regeneration is a very important topic. The Bible paints the true picture of human nature when it teaches that man is dead in sin. The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. All have sinned; there is none righteous, no not one; there is none that seeketh after God. But blessed is the man whom thou choosest and causest to approach unto thee. Unless therefore God causes a man to turn from his sin, unless he renews his will, unless he regenerates his nature, the sinner cannot repent and cannot exercise faith in Christ. Surely ye must be born again. Regeneration is indispensable to salvation. It is the indispensable first event. And as this is the uniform teaching of the Bible, it certainly must be preached.

Yet, for all of this, one may wonder whether it is the best message for an evangelistic service. Should regeneration be explained to the unregenerate? Or should it more particularly be explained to those who are already Christians?

Since regeneration is the work of the Holy Spirit, and since therefore a sinner cannot regenerate himself, it would not seem that this topic is the most important topic for evangelistic services. No doubt, under certain circumstances, regeneration should be explained to the unsaved. But more frequently it is necessary to explain regeneration to those who are regenerated. This is necessary to warn them against taking credit for their own salvation. They must understand that being born again is not something that they have done, but something that God did to them.

Now, if regeneration is not so pressing a subject for evangelistic endeavor, what is? The sermons in the book of Acts, the sermons that the apostles themselves preached, set us an example. In these sermons the recurring topic is the death and resurrection of Christ. Regeneration is touched on lightly, if at all.

There is a good reason for this. A well known verse says, If thou shalt confess with thy mouth that Jesus is Lord and believe in thy heart that God has raised him from the dead, thou shalt be saved. Apparently it is not necessary to understand regeneration to be saved; even though it is absolutely necessary to be regenerated to be saved.

However, though it is not necessary to understand regeneration to be saved, it is not wise to remain in ignorance of the nature of regeneration. The evangelist himself ought to understand regeneration and not confuse his audience by telling them, as I have heard evangelists do, that they must first repent, then have faith in Christ, and later on be born again.

But have I just happened to hear the wrong evangelists and am I mistaken in thinking that the vicarious death and the bodily resurrection of Christ have faded out of contemporary evangelism?

—G.H.C.

Which Is Ultimate A Philosophy of Religion, or the Gospel of the Lord Jesus?

This is the issue raised by Tillich's article, *The Lost Dimension in Religion,* in the *Saturday Evening Post.* Is religion to be treated as the ultimate entity, broader and deeper than any concrete religion so that it may sit in judgment upon each, including Christianity; or is Jesus the LORD Who sits in judgment upon every human religion and every philosophy of religion?

For Tillich, "our key must be the basic meaning of religion and not any particular religion, not even Christianity." Similarly, K. Lake of Harvard taught that religion lives by the death of religions. He thought of Thomas Aquinas as the great Christian synthesis and of an increasing dissolution since. But he was sure that the spirit of religion that burned in Plato, in the idealists and mystics, in his universities in the Netherlands and England would take on new life. A third Harvard savant with a like emphasis on a philosophy of religion is, of course, Ernest Hocking, the author of *Rethinking Missions* and *Living Religions and a World Faith.* For the former of these books,

Jesus, Moses, Confucius, Buddha and Mohammed are each religious geniuses who have focused their ideals drawn from human experience upon the cosmic screen, there to be corrected by the dreams of other empirical idealists that one may arrive at "the New Testament of every existing religion."

According to *Living Religions and a World Faith,* Jesus, Confucius, et al have their little closets, we shall thank them but we shall not return to them for our "world faith."

Thus Tillich, Lake and Hocking, in one way or another, place the breadth or depth or height of religion, as each defines it, above every "narrower" conception even including Christianity. Now it is no doubt proper for these great scholars to sit in judgment upon my littlenesses and weaknesses and shortcomings, and that of the human responses of my company, or of the whole company of those who now call themselves Christians. As of old, we have not many wise, not many mighty, not many noble. Everyone of us is a confessed sinner, hopeless in himself. Our apprehension of the Christ of God and our response to His Lordship needs depth and breadth and height. Judge us as you will. But take care lest in judging Christianity you find yourself sitting in judgment upon the mighty acts of the living God in Christ Jesus. Do not place your philosophy of religion above Him to Whom God has given a place at His own right hand and the Name which is above every Name — His own great Name of LORD. "Biblical religion discloses God's self-revelation, Jesus Christ, the wisdom of God, which not only transcends and transforms, but also confounds and judges all human wisdom, ontology and theology (empirical idealism and Platonic mysticism) not excepted."*

When Tillich spoke in Decatur he described his views as much like those of Bultmann, only instead of de-mytholigizing the Christian *kerygma* he would de-literalize it. For Hocking, specific events can never be essential to a world religion for they cannot be proven by rational arguments in a philosophical classroom. For all idealistic philosophers, general truths are above specific events. But against every effort to de-mythologize, or de-literalize, or depreciate the events of God's intervention in Jesus Christ for us men and for our salvation, the primitive Christian *kerygma* proclaims events that actually occurred with the meaning which God has given them in His Word, thus:

Christ died for our sins according to the Scriptures.

He was entombed.

He has been raised again the third day according to the Scriptures.

He was seen to Cephas, to the twelve, and to above five hundred brethren at once.

Paul delivered this *first of all* to the Corinthian Church even as it had been delivered to him first of all, first in time because *first in importance.* There is no philosophy of religion that is more ultimate than these ABC's of the Christian Gospel. And with or without the labyrinthine depths of philosophers of religion, the banners of the living God go forward as the Gospel is proclaimed. He Who was crucified without the city, is going forth conquering and to conquer. And ere long over even the turrets of fair Harvard the oriflamme of the risen Christ will be flying above the philosophies of religion. For John Harvard established that institution in order that "every student lay Christ AT THE BOTTOM AS THE ONLY FOUNDATION OF ALL KNOWLEDGE AND SEE THE LORD ONLY GIVETH WISDOM."

—W.C.R.

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* H. Kraemer, **Religion and the Christian Faith,** 1957, p. 433.

The Church in Your House With the Church That Is in Their House and the Church Which Is in His House

I*Corinthians* 16:19; *Philemon* 2; *Colossians* 4:15 (*Nymphas*)

When I was in Korea as a missionary I had oversight of about twenty churches and one of these was just a room in a Christian's home. Aquila and Priscilla had a church in their house and all of us ought to have a church in our houses. Nymphas had a church in his house, and Archippus also. It seemed a very common practice among all these Christians. Jesus said, where two or three are gathered in my name there am I in the midst of them. It only takes two to make a church. Dr. Gordon tells the story of a man traveling through the mountains and seeing a log cabin with an old woman standing in the door, called out, Living all alone out here, Auntie, and she replied, Just me and Jesus, mister.

The great need of America today is for each of us to have a church in our house — a family altar — a time when we worship the God and Saviour Who made us and redeemed us. I have just been rereading a story which brings this out in a very tragic way. It is the story of a home where there was no thought of God or Christ, a home of wealth, but when disaster came there was no refuge for them. It was only through death and sorrow and shame that

they came to know and love the only One Who can keep a home together.

Our land is full of beautiful churches and we rejoice that it is, but these cannot take the place of the church in the home. "The number one need of America is the training of children in the home." I saw this in one of our secular magazines, and it is certainly true. We do not find juvenile delinquents coming from homes where there is a church in the home: a place of prayer, and communion; a place of worship.

May God help us, that, like these early Christians, we may have a church in our house and worship there. It will mean the richest of blessings.

—J.K.P.

Truths

Justified: Just-as-if-I'd never sinned.

Born once — die twice: Born twice — die once.

Faith tests our reason but never contradicts our senses.

Egotism is the opiate that the devil administers to dull the pains of mediocrity.

Prayer should not be a monologue but a dialogue.

To a prayerful Christian each passage of scripture has only one interpretation but many applications.

It is mercy, not justice that we need, Oh Lord!

Jesus is a "rock" in a weary land, a refuge in time of trouble.

Man's extremity is God's opportunity.

Many men are feeding their bodies well but starving their souls.

Salvation is free but we may have as much sanctification as we are willing to pay for.

God does not destroy unsaved sinners; unsaved sinners destroy themselves.

"The fear of the Lord is the beginning of wisdom."

This is a day of many acquaintances and few friends. The Christian has one real Friend.

Do not evidence your faith by your words only but also by your works.

The Heart is where motives are born and purposes are formed.

—R.LeC



Churchmanship or Effrontery?

The National Council of Churches has sent this Journal a copy of a recent letter from Dr. Edwin T. Dahlberg, President of the National Council to President Dwight D. Eisenhower.

This letter is as follows

NATIONAL COUNCIL OF CHURCHES
297 Fourth Avenue
New York 10, N. Y.

September 9, 1958

The President
The White House
Washington, D. C.

My Dear Mr. President:

People throughout the nation are deeply apprehensive about the crisis in the Far East and the policies and practices of all parties involved in it. Church leaders and members across our land are conveying to me their deep concern. The National Council of Churches has long advocated that solutions be sought to the complex problems of that area in peace with honor and with the largest measure of justice and freedom. For such reasons we supported your call for "the courage to be patient" in a previous Formosa Straits crisis and your strong leadership then for negotiation and peace. We believe that same spirit is imperative now for peace.

Therefore, in view of official policies of churches in the National Council, we propose that the full weight of the United States government be employed in the following ways:

1. **Honorable negotiations should be earnestly pursued.** We welcome your willingness to renew negotiations. We trust these will be carried forward in a constructive spirit with faith in a peaceful outcome. While the majority of our churches recognize military force as a factor for national defense, all hold that it is not by the use or threat of military might but by persistent and unrelenting negotiation that we must seek to resolve the most critical national issues.

2. **A cease-fire should be effected at once by all parties.** This could save human lives now threatened in immediate bombardment and help prevent an untoward incident which might trigger all-out nuclear war now hovering as a specter of fear over mankind.

3. **The Charter and resources of the U.N. should be fully invoked for and by all parties because this crisis is universal.** No few nations can say they alone are concerned. As the whole world is involved in possible results, the full responsibilities and resources of the world-wide organization, the U.N., should be brought to bear in this crucial matter. The threat and use of force must be yielded in favor of the peaceful processes of the United Nations.

4. **Our government should review all the policies and problems leading to the present crisis.** While recognizing the responsibility of other countries in these problems, our own nation should also consider its policy in relation to all people and governments in the Far East. This course is commended both by the best interests of the United States and the ideals which our nation has championed for the well being of all nations.

We are gratefully aware of your sincere striving for peace. We appreciate every influence you exert for moderation in public statements by civil and military leaders. We have only partial knowledge of the responsibility confronting you and others in our government, yet we have some understanding of the perplexing problems and terrible choices you face. We continue to pray that God may guide you, the Secretary of State, and all in authority and that policies and decisions may be responsive to God's will for more justice, freedom and peace on earth.

Edwin T. Dahlberg, President
National Council of Churches

Editor's Note:

To properly evaluate this letter let us reverse the procedure. Suppose the President of the United States were to write the President of the National Council of Churches and make suggestions as to how the affairs of the Church "should" be conducted.

Let us soberly think this over: Has the Church (or those who assume the prerogative of speaking for the Church) the right to interfere in matters of government, or is this an illustration of rank effrontery?

* * * * *

Herewith a copy of a letter which was NOT sent but which takes Dr. Dahlberg's letter and presents its implications in reverse.

The Letter That Was Never Written

THE WHITE HOUSE

Any recent date will do.

Dr. Edwin T. Dahlberg, President,
The National Council of Churches,
297 Fourth Avenue,
New York 10, New York.

My dear Dr. Dahlberg:

Your letter of September 9th duly received and read with a considerable amount of interest.

I am particularly intrigued by your statement that the advice and suggestions contained in your letter are given "in view of the official policies of churches in the National Council" for I have been unaware that the constituent churches of the National Council have official policies with reference to political matters, nor was I aware of the fact that you are authorized to speak for them on such matters.

In this connection, as President of the United States, I, in a sense, represent a constituency of some 160,000,000 people but I am specifically enjoined from in any way attempting to use my official position to influence the Church or interfere in matters of religion.

Therefore, that which I now write I write as an individual citizen, and, incidentally, as a church member who is deeply concerned about some of the problems in the Church as a whole.

1. **I would like to urge upon all Christian ministers honorable acceptance of and compliance with those articles of faith, standards or other affirmations of the content of the Christian faith which are a part of the beliefs of their respective denominations.** I urge this because I note that in books, published articles and spoken sermons a number of these ministers now repudiate, or explain away, many of these basic facts of the Christian faith, while at the same time they continue as active ministers in the Church.

2. **I would like to urge that there shall be no cease-fire in the unending battle against Satan and his works.** I am distressed because even the reality of Satan as a malignant personality, the persistent enemy of souls, is being denied by some while the reality of a place which Jesus called Hell is also denied.

3. **Let me urge that the Charter of Christian truth shall be fully invoked** and the Christ, as revealed in that Book, the Holy Scriptures, shall be preached for what He is, the Eternal Son of God and man's only hope of salvation. It is my conviction that all of the churches which you represent will be wise to study this Charter and preach the Gospel to be found therein.

4. **The Church should "review all of the policies and problems leading to the present crisis"** and try to ascertain whether she has, trusting in the power of the Holy Spirit, faithfully preached that which has been committed to her. There are times when some wonder whether there are not those in the Church who are more concerned about making this world a Utopia for the Prodigal rather than to point him to the Heavenly Father who will forgive his sins through the finished work of His Son, Jesus Christ.

I presume that your suggestion that "our nation should also consider its policy in relation to all people and governments in the Far East" is aimed at the recognition of Red China by our government. Some of us have felt deeply that history, the present world situation and a realistic facing of the spiritual and moral principles involved, demand non-recognition.

It is comforting to read your admission that you have "only partial knowledge" of the responsibilities and problems which our government is facing. Let me assure you that I have only a limited knowledge of the problems of the Church. I shall continue to pray that the Church shall continue to be the Church and that she shall faithfully witness to the Gospel as revealed in the Scriptures.

It is true that nuclear war is "now hovering as a specter of fear over mankind." I have dedicated my life to avert such a tragedy if possible.

May I suggest that according to the Bible all of mankind faces the specter of God's judgment on sin and that it was for this reason He sent His Son to avert this judgment for all who will accept Him as Saviour. It is my fervent hope that you and the churches which you represent will dedicate your lives to avert this tragedy for those who come under your ministry.

I shall continue to pray that God may guide you, all Secretaries of your Council and all in authority in all of the churches that your witness

may in every way be responsive to God's will so that the coming of His Kingdom may be hastened.

John Q. Doe, **President**
The United States of America

Dear Editor:

I should like the JOURNAL'S readers to know that in his booklet GOD'S WILL AND OURS, An Introduction to the Problem of Freedom, Foreordination and Faith, Dr. Kenneth J. Foreman makes the following statement in regard to the Standards of our Church, to which he refers simply as our Creed.

"If a Presbyterian finds this problem of foreordination and freedom difficult and painful, and if his Creed does not furnish him with a way out, it at least consoles him with the evidence that the same difficulty has baffled wiser men than he. Furthermore, there is no use in looking for some other creed that does solve the whole problem. There is no such creed. And ours, **to its great credit,** (underlinings mine, WDG) does not dodge the question, but more than any other highlights it, steadfastly refusing to make the dilemma seem any simpler than it is." (p. 26)

From reading Dr. Foreman's booklet I get the impression that he is honestly critical of the Creed's statements in limited but definite areas, and that he is toward the whole notion of the Creed warmly sympathetic and wholeheartedly loyal. Certainly, toward the whole notion of the Creed, Dr. Foreman does not appear to be critical in an irresponsible sense, nor deprecatory in an apologetic sense.

Sincerely yours,
William D. Gray

Atlanta, Ga., Sept. 22, 1958

Sir:

Enclosed check, $3.00 to cover renewal subscription, one year. I am indeed stronger in the faith for such an article as "Why Does God Love Us?" by Dr. Wm. C. Robinson, Feb. 26, '58 issue. Such articles as these merit the time and effort of your readers. Again let me thank you for your efforts to give Jesus Christ and the Scriptures the pre-eminence.

Sincerely, C. Walker Sessions

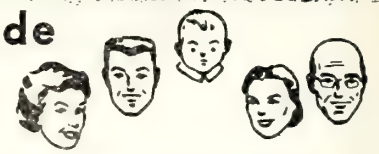
September 30, 1958

Dear Sirs:

You have just gone too far in your misrepresentation of the opinion and sentiment of the ministers of the Presbyterian Church, U. S. In recent editorials (Sept. 3, Sept. 24, etc.) you have represented the Presbyterian ministers of this great Church as being against the union (a holdover from your campaign against union a few years ago?) of Presbyterian Churches and, if not segregationists, then certainly extreme conservatives.

I do hope that you will print this letter so that persons from other denominations who glance at this terribly conservative publication will know that there are many who disagree with the above named evils of your misrepresentation and with the entire policy of your magazine.

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PRESBYTERIAN CHURCH, U.S.

You should also print this part, to the effect that your magazine is sent without subscription and even after being cancelled to Presbyterian ministers who promptly discard it in the trash basket. Unfortunately, some persons do read it and embarrass the thinking ministers of the Presbyterian Church by referring to the highly conservative and outdated thoughts contained therein.

Now, if there is any possibility of it being done, instruct your mail clerk to remove my name permanently from the mailing list.

Cordially,

J. C. Berbiglia

Pastor

1st Presbyterian Church,
Trinity, Texas

Editor's Note: Mr. Berbiglia was extended the same courtesy of a trial subscription accorded all recent seminary graduates. We have had no previous word from him but his name is being dropped as requested. We will be happy to have him elaborate on the "outdated thoughts" to which he refers.

October 1st, 1958

Gentlemen:

My September 24 issue of Southern Presbyterian Journal contained several blank pages - fault of the printer. Ordinarily I'd let this pass with a smile and a toss to the wastebasket, but I would very much like to read the editorial "Can a Calvinist Fall or Does He Only Backslide?"

I'm neither a Calvinist nor the son of a Calvinist, so I'll likely be in total disagreement with this editorial. Disagreements aside, however, I do admire the spirit governing your editorial policies and I find very much of profit in the paper.

Truly

J. Ward Shank

Broadway, Va.

Editor's Note: If any other subscribers received copies with blank pages we will be happy to replace them on receipt of a card giving name and address.

Studies In The Westminster Presbyterian Standards

By Morton H. Smith,

Belhaven College, Jackson, Mississippi

STUDY I

An Introduction to the Westminster Presbyterian Standards

I. *Introduction*

We may well ask the question, as we begin this study of the Westminster Presbyterian Standards, just what these standards are, and why should we study them?

In answer to the question of what the Standards are, we may speak of their various parts. They represent the formal statement of belief of their writers and of those churches which have adopted them. They are composed of a formal doctrinal statement, namely, the Confession of Faith, and two Catechisms. The Shorter Catechism is a brief statement of the doctrines stated in the Confession in a question and answer form. It was originally intended as a means of instruction of the young in Christian Doctrines as found in the Confession of faith. We may, therefore, think of the Shorter Catechism as an introduction to the longer standards.

The Larger Catechism is an expansion of the Shorter Catechism, giving a great deal more detail than does the Shorter Catechism. It is, at some points, even more detailed than the Confession of Faith. For example, the Confession of Faith deals only with the general doctrine of the Law or of Prayer, whereas both of the Catechisms give an analysis of both the Ten Commandments and the Lord's Prayer, which is not to be found in the Confession, and of course the Larger Catechism has much more detail than the Shorter in these parts.

In this series of studies we are following rather closely the *Harmony of the Westminster Presbyterian Standards* by Dr. J. B. Green. We suggest that for any serious study of these Standards that this work be procured. It will be most useful to have in conjunction with this series, which in effect will be a commentary on this *Harmony*.

II. *Background of the Confession*

A. The Biblical ground for Creeds

Before treating the immediate history that led to the writing of the Westminster Standards, we should note that there are grounds in the Bible for the use of Creeds in the Christian Church. The most striking of these is the passage that Paul seems to be quoting in I Timothy 1:15: "This is a faithful saying and worthy of all acceptation . . . " The very introduction of this saying as a "faithful saying" indicates that he is borrowing a saying that has been passed along in the early Church. The saying was: "Christ Jesus came into the world to save sinners." An examination of the saying will show immediately that it is not Pauline in language, but more nearly Johanine. This is not necessarily saying that John was the first author of this saying, but it may have come from some of his own followers, or perhaps from one of the other apostles who used the same terminology that John used. Especially to be noted in the saying is the use of the term "world." This is typical of John, but not of Paul. Thus we have a short summation statement, that we may call a creedal statement, used in the New Testament.

There are several other instances of summation statements found in the New Testament, which point to the use of creedal statements by the New Testament Church. For example, we have the following: I Cor. 15:3-4; I Tim. 1:15; 2:3-5; 3:16; 4:10; II Tim. 1:10; 3:16. The expression used by Paul in exhorting Timothy to hold to the faith indicates a formalized statement of doctrine "hold the pattern of sound words which thou hast heard from me." (II Tim. 1:13; 4:3, Titus 1:9; 2:1; 2:8). From this evidence we may conclude that the use of statements of beliefs, or creeds, was found in the New Testament period, and approved by Scripture.

B. A brief survey of Creeds in the Church's history.

1. Ancient Creeds

a. Apostle's Creed - a brief statement of the ancient Church of the leading doctrines of the Christian faith. It seems certain that this creed did not come directly from the Apostles. Its present form is to be dated around the 5th Century.

b. The Nicene Creed

Coming originally from the Council of Nicea 325, it was revised by both the Coun-

cil of Constantinople 381, and the Council of Chalcedon 451 A. D. It defines the doctrine of the Trinity, and that of the person of Christ.

c. The Athanasian Creed

Again it is not likely that this creed was written by Athanasius, but seems to date from around the 4th or 5th Century. It seems to presuppose the other Christological and Trinitarian Creeds, with the addition of some strong damnatory statements.

2. Modern Roman Catholic Creeds

a. The Council of Trent 1564 A. D. in reaction to the Protestant reformation, states the Roman theology, in opposition to the Protestant Reformation, including anathemas against Protestants.

b. Roman Catechism which grew out of this same Council, intended for religious instruction. There have been additional catechisms, such as the Baltimore Catechism of this country, and various actions raising the papal power to the point of being able to make new religious creeds and dogmas, which are issued periodically.

3. Modern Reformation Creeds

a. Lutheran Creeds and Catechisms

(1) The Augsburg Confession of 1830, was an apology for the Lutheran position.
(2) Luther's Larger and Smaller Catechisms came out in 1529.
(3) The Formula of Concord of 1577 is the great Lutheran Creed to which most Lutheran Churches today adhere.

b. Reformed Creeds (Calvinistic).

Dr. Philip Schaff points out the fact that there are more than 30 Reformed Creeds. We can only mention the most prominent of these.

(1) The Swiss Confession 1562-66 is the best of the Zwinglian creeds. It was written by Bullinger.

(2) The Belgic Confession 1561 is still in use today by the Dutch and Christian Reformed Churches of this country.

(3) The Heidelberg Catechism is the great creed of the German Reformed bodies. It was by Ursinus and Olivianus, being written in 1563.

(4) The Synod of Dort, 1618-1619, dealt with the Arminian heresy, and produced the so-called five points of Calvinism, in answer to the five points of attack by Arminius.

(5) The Thirty-nine Articles of the Church of England are to be mentioned as essentially Calvinistic articles. They passed through several stages, with varied emphasis. By 1562 the thirty-nine articles of the present were reached, and have remained essentially the same since.

(6) The Irish Articles of 1615 are distinctly Calvinistic. The Westminster Assembly seems to have followed these Articles on many points.

4. The Westminster Catechisms and Confession.

For a real understanding of the historical background that lies behind the calling of the Westminster Assembly one must have some grasp of the history of England from the time of Henry VIII to the time of the Long Parliament. A good brief summation of this history may be found in the front of the *Confession of Faith of the Presbyterian Church in the United States.*

Suffice it to say that the Westminster Confession and the Catechisms came as the result of the Puritan period in England. The Assembly was called in July, 1643, and continued to meet until February, 1649. The Confession was completed December 3, 1646. The Scripture proofs were added the next year, being completed by April 29, 1647. The Shorter Catechism was completed by November 5, 1647, and the Larger by April 14, 1648.

Being produced over a century after the Reformation had started, the Westminster Standards show the matured thought of the Protestant movement. The Assembly had before it the various other Reformed creeds that had been written to that date. All of this together with the fact that there were gathered in the Westminster Assembly some 121 of the finest Protestant divines of the great period of English Puritanism, made for one of the finest set of standards to be produced to this date.

The ruling principle upon which the Standards were founded is in the following vow, which each member took, and which was read at the beginning of each week or month. *"I do seriously promise and vow in the presence of Almighty God, that in this Assembly, whereof I am a member, I will maintain nothing in the point of doctrine but what I believe to be most agreeable to the Word of God, nor in point of discipline, but what may make most for God's glory and the peace and good will of His Church."* In other words, nothing was to be included which was not expressly taught in the Word of God, or by good and necessary inference could be deduced therefrom. We

quote the article on the "origin and Formation of the Westminster Confession of Faith" found in the front of the Southern Presbyterian Church's official standards as to the resulting work of this Assembly. "Working thus it produced *not only the most logical and most complete, but the most Biblical and noblest creed ever yet produced in Christendom.*" (p. XX). This still stands true of these Standards to this day, since no great standards have been produced since that day. It is regrettable that there have been changes made by some branches of Presbyterian Churches that use these Standards, which do not meet the high aim of the original Assembly. Perhaps it would be well if, when changes were contemplated, that all who vote on such take the same vow the original Assembly imposed upon its members.

C. The Relation of the Westminster Standards to the Presbyterian Church in America.

In 1729 the first Synod of the Presbyterian Church in America, the Synod of Philadelphia, passed the famous "Adopting Act". Due to the fact that there was some question as to just what was meant by this Act, this same Synod reaffirmed unanimously the 1929 Adopting Act in the following terms:

> "Whereas some persons have been dissatisfied with the manner or wording of our last year's agreement about the Confession, etc., supposing some expressions not sufficiently obligatory upon entrants; overtured that the Synod do now declare that they understand those clauses that respect the admission of entrants in such a case, as to oblige them to receive and adopt the Confession and Catechisms, at their admission, in the same manner and as fully as the members of the Synod that were then present."

The Synod of 1729 had adopted the Confession and Catechisms "as the Confession of our Faith."

Again in 1736 this same all inclusiveness of adoption was restated. The cause for the question that kept arising in these early years of American Presbyterianism rests in the fact that the first Adopting act included reservation about certain clauses of the original Confession that might be understood as implying that the State had controlling power of Synods, etc. The resulting misunderstanding had the benefit of causing these reaffirmations which leave us without any question as to what the original Adopting Act meant.

When, in 1861, due to the position of the Presbyterian General Assembly requiring loyalty to the Government of the United States, the Southern Presbyterians formed their new Assembly (The Presbyterian Church in the Confederate States of America) they passed the following Adopting Act. "That this Assembly declare, in conformity with the unanimous decision of our Presbyteries, that the Confession of Faith, the Larger and Shorter Catechisms, the Form of Government, the Book of Discipline and the Directory of Worship, which together make up the Constitution of the Presbyterian Church in the United States of America, are the Constitution of the Presbyterian Church in the Confederate States of America, . . . " When it is recognized that the Church from which the Southern Church seceded was that of the Old School division, which interpreted the original Adopting Act in the strict sense, then we see that for the Southern Presbyterian Church there is no question about the intent of the adoption of the Confession and Catechisms. They were adopted by the Southern Assembly in their totality, and in the strict sense of the term. Every minister, elder and deacon ordained into office in the Southern Presbyterian Church is required to subscribe to the Confession and Catechisms and adopt them for his own faith. The constitutional question is this: "Do you sincerely receive and adopt the Confession of Faith and the Cate-



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WHAT PRESBYTERIANS BELIEVE
An Exposition of the Westminster Confession
By Gordon H. Clark
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chisms of this Church, as containing the system of doctrine taught in the Holy Scriptures; . . ." From all of this we can see that the Confession and Catechisms which we are about to study are most important in our Presbyterian Church. They constitute the doctrinal part of the Constitution of the Church. *"It is imperative that we have some understanding of them if we are to understand our Presbyterian heritage.*

III. *Aids for the Study of the Presbyterian Standards.*

There are not adequate commentaries on the Westminster Standards now in print. There are a few works on the Shorter Catechism, and one brief treatment of the Confession of which we know. Perhaps the lack of interest in our Standards in recent years is part of the reason that there is such ignorance in our Churches of what the Presbyterian Church believes. It may also account for the general lowering of level of conscience of the Church regarding the inroads of liberalism into our Church. We shall list those items that are in print. These may be found in some Church libraries, or in local city or college libraries, or may be purchased from The Southern Presbyterian Journal Co., Weaverville, N. C.

Clark, Gordon H. **What Presbyterians Believe.** $2.
A brief amplification on the Confession.

Partington, Dorothy **Bible Doctrine (4 vol.)** $1.25 for Students' Manuals. $1.50 for Teachers' Manuals.
A very excellent treatment of the Shorter Catechism in the form of work books intended for Junior and Senior High students.

Robinson, Wm. C. **Exposition The Shorter Catechism.** 25c each or $2.50 per dozen.
A brief commentary on the Catechism.

Salmond, **Exposition of the Shorter Catechism.**
A good brief commentary on the Catechism. $1.15.

Watson, Thomas, **A Body of Divinity.** $3.25.
In the writer's opinion this is the best work currently in print, dealing with the doctrine section of the Shorter Catechism. It is a series of devotional sermons on the Catechism.

Whyte, Alexander **The Shorter Catechism.** $2.50.
A brief illustrative work, not really a commentary.

In addition to these works on the Standards themselves, the following works in the field of Doctrine and Theology approach the Christian doctrines from the same viewpoint as that of the Westminster Standards, and will be most helpful in studying the various doctrines of our Faith. All of the items listed are currently in print.

Berkhof, Louis
Systematic Theology. $7.50.
Manual of Christian Doctrine. $3.00.
Summary of Christian Doctrine. $1.50.
All three of these works are excellent. Perhaps the Manual or the Summary would be the most valuable to the average reader. The Summary is intended for the high school age, the Manual for the college student, and the Theology itself for seminary level.

Bavinck, H. **Our Reasonable Faith.** $6.95.
A simply written manual of theology.

Calvin, J. **Institutes of the Christian Religion.** $7.50 per set.
The great classic of Protestant theology.

Bube, Richard H. **To Every Man An Answer.** $5.95.
A simply written book of doctrine, well documented by Scripture.

Hodge, A. A. **Outlines of Theology.** $5.00.
An excellent volume, dealing with theological matters with a question and answer method.

Hodge, Charles **Systematic Theology** (3 vol.) $15.00 per set.
The classic American Presbyterian theological work.

Machen, J. G.
What Is Faith? $3.00.
Christian Faith in the Modern World. $3.00.
Christian View of Man. $3.00.
Very simply written and straightforward. The last two volumes are copies of radio addresses. They are perhaps one of the best simple introductions to Christian doctrine that one can find.

Warfield, B. B. **Biblical and Theological Studies.** $4.50.
Warfield is one of the greatest theologians this country has ever produced. His works are very thorough and scholarly.

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LESSON FOR NOVEMBER 2 **By THE REV. J. KENTON PARKER**

The Galilean Ministry Begins

Background Scripture: Mark 1:14-39
Devotional Reading: Luke 4:16-21

To be a doctor, or teacher, or preacher is considered work enough for one man, but Jesus was all three; no one else has had the power to heal all manner of sickness and all manner of diseases; no other teacher spake as He did; no one else ever preached as He preached. As a physician He did not have an office in Jerusalem where people came certain hours of the day and where He was aided by assistants and nurses. He walked through the country lanes and city streets and they brought the sick to him and He healed them every one. He taught, not in some college or university, but in the synagogues and on the mountain side and wherever the crowds came. As a preacher the synagogue or the open air were the places where He proclaimed the Gospel. He walked almost everywhere. Occasionally He used a boat, and sometimes He taught the people on the shore as He sat in a boat. Most of the time He was walking until He became tired and had to rest beside a well or on some place beside the road.

Judean hills are holy,
Judean fields are fair,
For one can find the footprints
Of Jesus everywhere.

As we study our lesson on the beginning of the Galilean Ministry let us keep in mind the picture of the traveling doctor and teacher and preacher as He went into village after village. The Gospel of Mark emphasizes the ceaseless activity of Jesus and uses words like "straightway" and "anon", and "forthwith" to denote the rapidity of movement. It is no wonder that He was so tired that He could sleep while a storm raged, or that He said to His disciples, Come aside and rest awhile. Is it not amazing that God, in the Person of His Son would do this? I am dwelling on this because it reveals the wonder of His grace and love. If we could see Him as He went about doing good, I am sure that our love for Him would be far greater. May our prayer be, Lord make us see and make us love Thee as we should.

Our Devotional Reading is the sermon at Nazareth, and in this passage we see a Marvelous Sermon and an Amazing Reaction.

Let us look first at this sample of His preaching. As His custom was, when He came to Nazareth and went into the synagogue on the Sabbath day He stood up to read. The book of the prophet Isaiah was given and He found the place (Isa. 61:1) (note that there is no hint of any "second Isaiah"). "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." He closed the book, gave it to the minister of the synagogue and as the eyes of the people were fastened on Him, He said, This day is this scripture fulfilled in your ears. And all bore him witness, and wondered at the gracious words which proceeded out of his mouth. What a Program He had! Suppose each of us, as His representative, had such a Program! We do have. As the Father sent Him, so He sends us into a sin-sick world to do the same kind of things for men. What a privilege is ours! Why waste our time on other matters when these great and gracious tasks are ours. Oh that we might be true to His Program for the church.

Now, for the Amazing Reaction. It is almost too terrible to believe. We preach our sermons, come to the door of the church, shake hands with our people while they compliment and flatter us for the "fine message." Well, that was a wonderful message that day at Nazareth. The people "wondered at the gracious words," but what were their feelings toward the Divine Preacher? First, there was amazement, then doubt, then wrath, then a mad desire to kill him. It is hard to explain unless we take into consideration the awful depravity of the human heart, and the work of Satan in wicked hearts. The whole congregation seemed literally possessed with a demon. Was it a mighty effort

on the part of the devil to discredit Christ at the very beginning of His ministry and kill him? I believe that Satan was present with his great power. "And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust Him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong."

Note the ease with which he escaped their wrath: But he passing through the midst of them went his way. Until the time came for Him to die, neither the wrath of wicked men nor Satan's power could touch Him. In our efforts to win men let us keep in mind that neither men nor devils can harm us until our time is come.

All men were not like the men of Nazareth and Satan did not have complete possession of the people of Galilee. As we study this lesson we see that the common people heard him gladly, that great multitudes followed Him and His popularity increased as He went about all the towns and villages preaching, teaching and healing.

Let us try to get into our minds the picture of this little band of disciples, following their Great Teacher, Preacher, and Physician as they walked the highways and streets of the cities of Galilee. Supported by their friends they traveled from place to place. All of Jesus' services were free. Our Saviour never seems to have had any money of His own. Judas was treasurer and he was covetous and dishonest and finally became the traitor.

I. *He Enters Upon His Ministry*: Mark 1:14-15.

John had finished his preparatory work and had been put in prison and was shortly to be beheaded.

Jesus came preaching the gospel of the kingdom of God. And saying, the time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel. The second petition of the Lord's Prayer is, "Thy Kingdom come." What do we pray for in this second petition? Let us study the answer given in our Shorter Catechism: In the second petition, which is, "Thy Kingdom Come," we pray that Satan's Kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened. Jesus came to destroy the works of the devil, who, seeing that his time was short, used every means in his power to obstruct the work of Jesus. He used many evil spirits (demons) who entered into men and met Jesus on many occasions. As we shall see, He had to cast out many of these spirits. Satan, I am sure, used the religious



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leaders of the Jews in the same way. (Is he not using some of our religious leaders to oppose the great work of Billy Graham?) Then, at various times, from infancy to His crucifixion, there seems to have been times when he tried to kill Jesus. This kingdom of Satan is very strong. Part of our work is to do all we can to uproot and destroy it.

We are now living in the Kingdom of Grace. We often pray for the advancement of that kingdom. That is the work in which we are engaged as preachers, evangelists, teachers and members of His church. We are to go into all the world and preach the gospel, as Jesus commenced preaching it, by getting into the kingdom and urging others to come, saying, Come, for all things are now ready. The feast is spread and the invitation to all is to come. The Spirit and the bride say come, and let him that heareth say come, and he that is thirsty, and whosoever will, let him take of the water of life freely. The emphasis is on *Now, Today*. There is a note of urgency.

There is another phase to the kingdom: it is a kingdom of glory. Our Saviour is coming in glory and glorious things will take place when He comes. His second coming to finally establish His kingdom is the Hope of the Church. We pray that this kingdom of glory may be hastened. Would it not be a wonderful experience to live and see this take place?

II. *Choosing His Early Disciples*: 1:16-20.

We are told in these verses about the two pairs of brothers who were among the first, Simon and Andrew, and James and John. We know that He called others and then chose the Twelve Apostles. They were to be with Him, see His miracles, hear His Words and be taught of Him. Here was the greatest "Theological Seminary" in the world. No buildings, no endowment, but the One Master Teacher of all ages. "They took knowledge of them, that they had been with Jesus." To be with Jesus for three years was the most glorious privilege ever enjoyed by men.

III. *In Capernaum for the Sabbath*: 21-28.

Two marvelous things took place in the synagogue. First, there was marvelous teaching, for He taught with authority and not as the scribes. Then there was the marvelous cure of the man with an unclean spirit. This miracle seemed

to astonish the people even more than His teaching.

IV. *In the Home of Simon and Andrew*: 29-31.

Jesus went into many homes and He always brought a blessing. In this home Simon's wife's mother lay sick of a fever. He came, took her by the hand and lifted her up and immediately the fever left her and she ministered unto them. No long weeks of gradual recovery but an immediate cure. The Great Physician cures at once.

V. *At Eventide*: 32-34.

What a scene! All the city gathered at the door, all the sick of the city. All of them healed. We go to the doctor's office today and we sometimes think that all the people are there, for we have to wait so long. But so many are disappointed. The doctor does not know just what our trouble is, or if he knows, can sometimes do so little. It was not this way that evening in Capernaum. There was not a disappointed seeker. There is no disease of body, mind, or soul, that He cannot cure.

VI. *In the Morning*: 35-39.

Rising up a great while before day, He went out to pray. This was His way of refreshing Himself and getting new strength for a new day. Let us go into the next towns, that I may preach there also. So He would begin another day of teaching, preaching, and healing. What wondrous love He had for men!

YOUNG PEOPLES Department



YOUTH PROGRAM FOR NOVEMBER 2

By THE REV. B. HOYT EVANS

The Church Has A Calendar

Scripture: Psalm 90:1-12.

Suggested Hymns:

"The Church's One Foundation"
"Stand Up, Stand Up For Jesus"
"Beneath The Cross Of Jesus"

Suggestion to Program Leader:

(It will help to dramatize the idea of this program if you will secure or make a calendar of 1958. All the months should appear on the same surface so the young people may see the entire year at once. As the speakers describe the days of special significance to the church, let them go to the calendar and encircle the appropriate dates.)

Program Leader's Introduction:

There have been events in the history of the Christian Church which have special meaning to all Christians. Most of them are things that took place in the earthly life and ministry of Jesus Christ. Knowledge and understanding of these events are essential to an intelligent faith. In most places the church has set aside definite days during the year to commemorate these significant events. As we observe the days we come to a fuller understanding of the events which they commemorate, and we are made to grow in faith and understanding.

In the early years of the church it seems that there was very little of this special observance of days and seasons. The events were so fresh in the minds of the believers that there was no real need of celebrating special days to remind them of what God had done for them through Christ. As the years went on, however, the need for remembering and reminding grew, and the special days began to be observed. As power and authority began to be assumed by the church in Rome, the matter of church holidays and celebrations passed the point of reason. So many days were set aside for honoring the Virgin Mary and other church-appointed "saints" that the common people did not have enough time to do their daily work and earn a living for themselves and their families. The people complained, but nothing was done to relieve their plight until the time of the Protestant Reformation when Martin Luther advocated discontinuing all holidays except Christmas, Easter, Ascension, and Pentecost. The Presbyterians of Scotland took an even stricter view and celebrated only Sunday.

Many churches today make official recognition of the basic special days of the church calendar. Other churches, which are not committed to an official observance of the calendar, have special celebrations at Christmas and Easter. Our speakers will point out the special days of the church calendar, and tell us of their significance.

First Speaker:

The day which is set apart by practically all who call themselves Christians is Sunday. This

day has been called the "keystone of the Christian year." As we keep this day holy we are remembering and obeying God's commandment that one day in seven should be set apart as a Sabbath unto Himself. This is the Christian's weekly day of rest and worship, and by keeping it we bear testimony that we are the Lord's people.

We keep the first day of the week instead of the seventh in memory of Christ's being raised from the dead on that day. There is a sense in which every Sunday is an Easter—every Sunday is a commemoration of the resurrection.

Second Speaker:

One day of the year which practically all Christians set apart is Christmas. This is the day which is observed in memory of the birth of Christ. Even the denominations which do not follow the church calendar officially keep this day and this season by special services and Christmas music, etc. Some groups in the early church celebrated the birth of Christ on the 6th of January. The emphasis of this day gradually came to be directed toward the deity of Christ. It is called Epiphany which means "showing forth" as God's light began to be shown forth to all the world in the visit of the Wise Men. Many churches still observe Epiphany as well as Christmas. (Encircle December 25 and January 6 on the calendar.)

Third Speaker:

Most of the Christian churches make some special recognition of what we call Holy Week. Holy Week centers around Easter, which is the day for celebrating the resurrection of Christ from the dead. Easter falls on the first Sunday after the full moon following the spring equinox. The other special church days in this season are measured from Easter. The first day of Holy Week is Palm Sunday, the Sunday before Easter, on which we remember the Lord's triumphal entry into Jerusalem. The Friday before Easter is known as "Good Friday," and it commemorates the crucifixion. Many churches have a three hour service on this day, in remembrance of the time that Christ was on the cross, and there are often brief sermons on the seven utterances Christ made from the cross. (Encircle March 30 and April 4 and 6 on the calendar.)

Fourth Speaker:

The Bible tells us that Jesus lived on earth forty days after His resurrection from the dead. (Read Acts 1:1-3, 10.) On this fortieth day He ascended into heaven. The fortieth day after Easter always comes on a Thursday, and many churches celebrate this day which is called Ascension Day.

The Jews celebrated a feast called Pentecost which came fifty days after the Passover. Since the Passover was ended the day before Easter, Pentecost always comes seven weeks after Easter Sunday. This day is of special significance to Christians because on Pentecost after the first Easter the Holy Spirit fell upon the disciples and they began their ministry of preaching. Pentecost is sometimes known as the "birthday of the church," and on some church calendars is called Whitsunday. (Encircle May 15 and 25 on the calendar.)

Fifth Speaker:

As the program leader mentioned in the introduction to this program, there was a time when the great number of "church-manufactured" holidays became a heavy burden to the people. At the time of the Reformation Martin Luther insisted that this burden be lifted, and that the holidays (many of which were based on superstition) be abolished except for the important ones we have been discussing here. The other reformers were in hearty agreement with him. Some were even more strict than he in discontinuing the observance of special days.

In place of all the holidays that were kept before the Reformation, most Protestant churches observe one Sunday in remembrance of the Reformation itself. This day falls on the last Sunday of October, because it was on

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October 31, 1517 that Luther posted his list of objections to the practices of the Roman Catholic Church. This act was the opening verbal blast of the struggle that was to result in setting Christians free from the tyranny of the Roman Church. (Encircle October 26 on the calendar.)

Hymn: "A Mighty Fortress Is Our God"

Closing Prayer

Say, Teenagers!

By Wade C. Smith

Teenagers, we can't help enjoying the overthrow of a bully. A bully usually takes advantage of his superior strength or skill to "put one over" on somebody. Sennacherib, king of the powerful Assyrian empire, was a bully. With his tremendous army and improved engines of war he weeded a wide path through the surrounding kingdoms. He subdued Babylon and whipped the king of Elam. He took the principal cities of Phoenicia, then threshed the Philistines. He defeated the combined armies of Egypt and Ethiopia and carried much spoil back to Nineveh, his capital.

But the bully met his match when he tackled Hezekiah the king of Judah. Not because Hezekiah was a superior fighter, nor because Jerusalem was a stronghold sufficient to resist him; but for the simple reason that Hezekiah put his trust in the Lord. Hezekiah had a program which enabled him to stand his ground against overwhelming numbers and consummate skill in warfare. You and I, Teenagers, have our battles to fight today, as hard to win as any that ever came to any king of Judah. We are up against overwhelming odds ourselves sometimes, and we would just like to get a line on Hezekiah who found the secret of victory.

Hezekiah was only 25 years old when he came to the throne of Judah. He had been preceded by a long line of idolatrous, God-forgetting, God-disobeying rulers. His father, King Ahaz, had left "an empty treasury, a ruined peasantry, an unprotected frontier and a shattered army." But he set to work and brought quick changes for the better. His first concern was to set his administration straight with God, for he believed God to be supreme. He broke down the heathen altars and ground to powder the graven images. He destroyed every shrine devoted to the worship of heathen gods. He even had courage to break in pieces the Brazen Serpent which Moses had made in the wilderness and which had been preserved to that day, but which was being made an object of worship by the people. And the record to his everlasting credit is that "He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him." (2 Kings 18:5).

Now, Teenagers, that made a strong man. He sought first the kingdom of God and His righteousness and all other needful things were added unto him, as God's Book promises. It made of him an unwhippable, God-grounded, steel-girded leader. And that is what Sennacherib went up against when he tried to take Jerusalem; for when you contend against a man of that kind you are just measuring skill and might with God Almighty, Himself.

Sennacherib sent king Hezekiah a very threatening letter. And what did Hezekiah do? Why, he did just what you and I would do today if we are on the right terms with God. He took that letter and "laid it out before the Lord." "See, Lord, what this bully proposes to do with thy servant," you can imagine him saying, "how shall we do?" And the Lord answered, "Leave him to me," just as He will answer you and me whenever we have a problem too hard for us.

Well, what happened? God ordered out a "regiment" from the stronghold of heaven. "The Lord sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land" (2.Chron.32:21) One hundred and eighty five thousand Assyrians perished that day by the hand of the Lord. Surely God fights for His trusting servants.

Teenagers, seek *first* God's kingdom. Put out of your program everything that comes between you and God. Then you can "defy the world, the flesh and the devil." Then you can connect with everything that makes for real progress, success and a happy life. Then you will leave a name behind you, not only worth cutting on a marble shaft, but that will live in the hearts of men and adorn your Saviour's crown! Is not that worth while? (Read 2 Kings 19:8-37)

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WORLD MISSION RECEIPTS

Budget for 1958	$4,530,000.00
Received to date	2,258,391.26
Percentage of Annual Budget received for 1958	49.85%
Balance needed for 1958	2,271,608.74

Report of September, 1958

Budget for 1958	$1,965,965.00
Receipts to Date	599,520.15
Percentage of Annual Budget	30.5%
Balance needed for Year	$1,366,444.85

G. B. Strickler, Treasurer

News Briefs From Brazil

Through Board of Broadcasting and Publicity, Presbyterian Church of Brazil

The 23rd General Assembly of the Presbyterian Church of Brazil met in Lavras, State of Minas Gerais, July 10 through July 20. It met on the campus of Gammon Institute, operated by the East Brazil Presbyterian Mission.

Dr. Jose Borges dos Santos Jr., pastor of the United Presbyterian Church of Sao Paulo, was re-elected moderator for an additional period of four years. The Rev. Nathaniel Cortez of Fortaleza, State of Ceara, was elected vice moderator. The Rev. Mr. Cortez had been moderator of the Brazilian Church during 1946-1950.

The Rev. Amantino Adorno Vassao, pastor of the historic First Presbyterian Church of Rio de Janeiro, was re-elected stated clerk. The Presbyterian Church of Brazil elects its stated clerks for a period of eight years.

More than 500 overtures and documents were reviewed by the General Assembly and its commissions during its ten days of meeting. The assembly meets once every four years.

Among many actions were the following:

(1) A new program of stewardship, extending over a period of five years.

(2) A publications board to be responsible for a new national organ of the Presbyterian Church of Brazil. The North Brazil Presbyterian Mission was asked to cooperate in an experimental venture, merging its "Norte Evangelico" ("The Evangelical North") with "O Puritano" ("The Puritan"), the official organ of the church published in Rio de Janeiro. The assembly chose a new name for its proposed paper, "Brazil Presbiteriano" (Presbyterian Brazil). The paper is to be printed at the North Brazil Presbyterian Mission press in Recife.

(3) A new board of Broadcasting and publicity, to take advantage of mass media in the church's ongoing program of evangelism.

(4) Establishing of a third Presbyterian seminary for the states of Espirito Santo and Minas Gerais. (The church now operates seminaries in Campinas and Recife.)

Dr. John Mackay, president of Princeton Seminary and the Presbyterian World Alliance, was specially invited to be devotional speaker during the assembly. Dr. Mackay spoke in Spanish on the topic, "Christ and His Church."

The Brazilian Presbyterian Board of Foreign Missions, in its report to the General Assembly, indicated that it has received requests from Presbyterian churches in Chile and Argentina to provide missionaries and professors to train its nationals. The board is now responsible for work in Portugal, the Azores, Madeira, Angola, and Mozambique

The Brazilian church now supports two couples in Portugal, the Rev. and Mrs. Claude Siqueira Labrunie, and the Rev. and Mrs. Gerson Meyer (now in the U. S. for advance study). The church shares in the operation of the Presbyterian Seminary in Carcavelos, near Lisbon, and the St. Luke Clinic, the only evangelical hospital in Portugal.

The Brazilian Presbyterian Board of Home Missions is now responsible for 150 preaching points and 60 Sunday schools in seventeen regions of Brazil. The Board has fifteen workers.

Thirty churches have been built during the sixteen years of the board's operation. These churches have 3,200 members, 1,700 of whom are communicant members. The Sunday schools have 3,000 pupils.

The board reports 100 to 150 new professions of faith each year.

The Rev. Harold Cook, executive secretary of statistics of the Presbyterian Church of Brazil, reports that the church now has 161,391 members (89,741 of whom are communicant members). Presbyterian Sunday schools in Brazil have 117,018 pupils.

Adding the membership of approximately 50,000 of the Brazilian Independent Presbyterian Church, the Presbyterian family in Brazil has now passed the 200,000 mark. (The Independent church grew out of a Masonic controversy in the early 1900's).

The Presbyterian Church of Brazil has six synods, 41 presbyteries, 812 church congregations, 2,101 preaching points, 106 secular schools with 10,700 students. The church has 369 ministers, 15 licentiates, 127 ministerial candidates, and 75 lay evangelists. The church has 2,163 elders and 2,041 deacons.

Value of church property is stated to be 573, 134,150 cruzeiros (approximately five million dollars). Offerings during 1957 totalled 89,057,053 cruzeiros for all causes (approximately 850,000 dollars).

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Two Brazilian Presbyterian leaders have been honored with doctor of divinity degrees.

The Rev. Jose Borges dos Santos Jr., newly re-elected moderator of the Presbyterian Church of Brazil, received his doctorate in June from Maryville College in Tennessee.

The Rev. Americo J. Ribeiro, dean of the Presbyterian Seminary in Campinas, received his doctorate in August from the St. Paul University (Rikkyo) in Tokyo, Japan. The Rev. Mr. Ribeiro represented the Evangelical Confederation of Brazil at the World Congress of Christian Education held in Tokyo.

Five Presbyterian choirs, consisting of more than 250 voices, combined for a choral festival in mid-August, the first ever to be held in Brazil.

Initiative for the concert was given by Professor John Faustini, head of the department of music at the Jose Manuel de Conceicao Institute, a Presbyterian high school and college preparatory school located near Sao Paulo. Mr. Faustini is a graduate of the Westminster Choir School in Princeton, New Jersey.

The festival received several favorable reviews in Sao Paulo newspapers.

The North Brazil Mission of the Presbyterian Church in the U. S. has accepted responsibility for distribution of relief supplies in the name of the Evangelical Confederation of Brazil.

Seven northeastern states of Brazil have suffered the worst drought in history, with more than a million people displaced from their homes in the interior.

Church World Service made available $5,000 through the Evangelical Confederation. The Presbyterian Board of World Missions sent an additional $2,000 through its Committee on Overseas Relief and Inter-Church Aid. Food is being purchased in Brazil with these funds.

The Rev. W. B. Moseley and the Rev. Don Williams are responsible for the relief program.

MacKenzie Institute, one of the leading educational institutions of Brazil and governed by evangelicals, this year reached its highest enrollment on record — 6,500 students in all departments, with 2,000 of these matriculated in its university.

Dr. Peter Baker, missionary of the Central Brazil Mission (United Presbyterian Church, U.S.A.) is president of the institution located in Sao Paulo.

The Bible Institute named for pioneer missionary Edward Lane this year celebrates its 25th anniversary.

The institute is the only Presbyterian institution in Brazil dedicated to the exclusive preparation of laymen for Christian service. There have been 400 graduates.

The institute is located in Petrocinio, State of Minas Gerais, and is operated by the West Brazil Presbyterian Mission.

The schedule of the 18th Presbyterian World Alliance, to meet in Brazil in 1959 during the Presbyterian Church of Brazil's centennial celebration, has been announced.

July 27: Executive committee meets at the Presbyterian Seminary in Campinas.

July 27 - August 6: General Assembly of the Alliance, meeting in Campinas.

August 8: Commemorative worship service in the First Independent Presbyterian Church of Sao Paulo, known as the Evangelical Cathedral.

August 9-12: Congress: Congress on the History of Presbyterianism, with participation by representatives from various countries, to meet in the historic First Presbyterian Church of Rio de Janeiro (the "mother" church, founded by Simonton, first missionary to Brazil).

Campinas, site of the opening of the Presbyterian World Alliance meeting in Brazil in 1959, is a progressive city of 175,000 located some 60 miles northwest of Sao Paulo.

It boasts of first-class hotels, good water, and excellent weather. The latter factor was decisive in the recent government decision to build a new international airport for Sao Paulo near Campinas. Many U. S. firms are located here (Minnesota Mining and Manufacturing National Carborundum, LeTourneau-Westinghouse, Singer Sewing Machine, Champion Paper, etc.).

Campinas dates back to the 17th century when it was an important stopping place for the **bandeirantes,** Brazil's version of the pioneers who helped develop the interior. Campinas literally means "open plains" — although the surrounding area is actually rather hilly.

Warm fall clothes will be necessary for both Campinas and Sao Paulo during August; summer clothes will be more practical for Rio de Janeiro.

Campinas is an important evangelical center with eleven Protestant churches of various denominations. The Presbyterian Seminary of the South is located here, as is the School of Portuguese and Orientation, established to help missionaries with their language learning, owned jointly by the Presbyterian U.S., United Presbyterian, the Methodist, and the Southern Baptist foreign mission boards.

KOREA

S. Dwight Winn Memorial Church

The cornerstone of the Samuel Dwight Winn Memorial Church Building was laid in the historic city of Namwun, Korea, on Aug. 8, 1958. Many civic and church leaders were on hand to witness the placing of the granite stone.

After the reading of Matt. 16:18 and I Pet. 2:3-10, Elder Yoon Sungman, lifelong friend of Dr. Winn, led in a prayer of thanksgiving and praise for Dr. Winn's life of service and asked God's continued blessing on the Church. Another old friend of Dr. Winn, Rev. Koh Sung-Mo of Chunju preached on the above texts. Elder Yoon related incidents in Dr. Winn's life, including hardships endured in pioneer work in the Namwun area. On one occasion the missionary was thrown from his horse and badly injured and Elder Yoon and other friends carried him for miles to a railway station so that he could return to the mission hospital. Mr. Yoon testified that his own life had been greatly blessed by this friendship which began over 50 years ago. A lay preacher, Mr. Chai Qui-tong, currently serving the Namwun church, recalled years of association with Dr. Winn who officiated at his wedding and later supervised his work in a country church.

A historical sketch of Dr. Winn's life was read to the assembled Christians and placed in the cornerstone. It was related that he was born in Statesville, N. C., in 1882 and raised in Decatur, Georgia. He graduated from Union Theological Seminary in Richmond, Va., and later did post-graduate work there and at Princeton. King College honored him with a Doctor of Divinity degree in 1940. He sailed for Korea in 1911 and served until the Communist invasion in 1950 (with the exception of World War II years). He served as pastor of the New Hope Presbyterian Church near Gastonia, N. C. until his retirement in 1953. Decatur, Georgia, was his home until his death in 1954.

Following the reading of this history, the service closed with special music and the pronouncing of the benediction by Rev. R. L. Smith of the Southern Presbyterian Mission in Chunju. The Winn Memorial Church will serve the needs not only of the flourishing city of Namwun but of a large country region of which it is the natural center.

Rev. R. L. Smith
Presbyterian Mission
Chunju, North Chulla, Korea



Dr. Paul S. Crane

Seoul — (PN) — Major Paul S. Crane was recently awarded a Commendation Ribbon with Metal Pendant by General George H. Decker, Commander in Chief, United Nations Command, U. S. Forces in Korea, and commanding general, Eighth U. S. Army, in a ceremony held at Headquarters of the Eighth U. S. Army in Seoul, Korea.

Major Crane was cited for meritorious service while assigned as chief of Surgical Service, 121st Evacuation Hospital and commanding officer, 43rd Surgical Hospital during the period August 10, 1956 to August 7, 1958.

He also received the Korean "Chungmu Distinguished Military Service" Medal with Gold Star, from the Minister of Defense, Kim Shung Yul, pinned by the Republic of Korea General Paik Sun Yups.

Dr. Crane has since resumed his position as director and surgeon at the Chunju Presbyterian Mission Hospital, which is the chief surgical and medical training center maintained by the Presbyterian Church in Korea.

Dr. Crane is the son of Dr. and Mrs. J. C. Crane, retired Presbyterian missionaries to Korea who are now residents of Gulport, Miss.

During his two years in service with the Army, Dr. Paul Crane's family lived in Seoul, where Mrs. Crane served as hostess for the Mission Home there for all missionaries who had to visit Seoul on business and for official visitors from the home Church.

TENNESSEE

Nashville — (PN) — A reflection of the quality and excellence of the Yodogawa Christian Hospital maintained by the Presbyterian Mission in Osaka, Japan, is contained in the following letter:

FIRST METHODIST CHURCH

215 West El Camino Avenue

North Sacramento, California

September 19, 1958

Dear Board of Supervisors:

As perhaps you know, the Lacour Japanese Mission attracts many ministers of different denominations to Japan each summer with the express purpose of establishing new churches or reactivating others. I was among this group this last summer. My station was in the back hills some 4½ hour ride from Osaka. While there I became ill and it was necessary that I go to a hospital.

The Yodogawa Christian Hospital was recommended to me by one of our own Methodist missionaries, Miss Berky, who is an instructor at the Palamar Institute at Kobe.

The purpose of this letter is to commend your Church for one of the finest institutions of healing I have ever known. I have traveled abroad a great deal and lived in many sections of our country and I have never found a more efficient and effective hospital which reflects the true spirit of Christ.

I would want to mention the outstanding work that is being done by Dr. Sugimato and Dr. Sakabe, two wonderful Christian surgeons. I cannot express too highly my words of praise and commendation, likewise, a word of praise must go to Miss Elizabeth Lundeen whose lovely Christian spirit is constantly being reflected to all with whom she comes in contact.

Sincerely yours,

Rev. W. A. Sanders

(Miss Lundeen, to whom reference is made, is a missionary nurse who was appointed in 1957, for a three year term. Her home is in Minneapolis.

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GEORGIA

Atlanta — (PN) — Official delegates to represent the Presbyterian Church, U.S., at the meeting of the World Presbyterian Alliance in Brazil next year were selected and announced here September 29.

The permanent Committee on Inter-Church Relations, designated by the General Assembly to select the official delegates for the denomination, met in the Presbyterian Center here and named 20 persons to attend the meeting. It will be held July 27 - August 6 in Campinas, Brazil.

The principals and the alternates named are:

From the Brazilian missions of the Presbyterian Church, U. S.:

East Brazil Mission: Rev. Lawrence G. Calhoun, principal; Rev. Milton L. Daugherty, alternate.

North Brazil Mission: Rev. Langdon M. Henderlite, principal; Rev. William B. Moseley, alternate.

West Brazil Mission: Rev. George H. Hurst, principal; Rev. Joseph R. Woody, alternate.

From ministers of the Presbyterian Church, U. S.:

Dr. James G. Millard, Stated Clerk-elect, of Austin, Tex., principal; Dr. Marshall S. Woodson, Red Springs, N. C., alternate.

Dean James I. McCord, Austin, Tex., principal; Dr. T. Watson Street, Austin, Tex., alternate.

Dr. Warner Hall, Charlotte, N. C., principal; Dr. E. C. Scott, Atlanta, Ga., alternate.

Dr. John Newton Thomas, Richmond, Va., principal; Dr. E. T. Thompson, Richmond, Va., alternate.

Dr. Frank Caldwell, Louisville, Ky., principal; Dr. Harry Goodykoontz, Louisville, alternate.

Dr. Walter Courtenay, Nashville, Tenn., principal; Dr. Harry Fifield, Atlanta, Ga., alternate.

From lay leaders of the Presbyterian Church, U.S.:

Principals among women leaders: Mrs. A. Walton Litz, Little Rock, Ark.; Mrs. A. R. Craig, Rutherfordton, N. C.; Mrs. Morrell DeReign, Caruthersville, Mo.; Mrs. L. M. McCutchen, Atlanta, Ga.; and Mrs. H. Kerr Taylor, Dallas, Tex.

Alternates among women leaders: Mrs. H. D. Haberyan, Shreveport, La.; and Mrs. William H. Hopper, Louisville, Ky.

Principals among men leaders: Mr. Henry Brim, Richmond, Va.; Mr. L. H. Favrot, Houston, Tex.; Mr. R. E. Kell, Bristol, Tenn.; Mr. Reid V. Robinson, Oklahoma City, Okla.; and the Hon. Philip F. Howerton, Moderator of the General Assembly, Charlotte, N. C.

Alternates among men leaders: Mr. John Deifell, Greensboro, N. C.; and General Joseph B. Fraser, Hinesville, Ga.

Atlanta — (PN) — Miss Jean Ryburn of South Charleston, W. Va., on October 1 became the new editorial assistant in the Department of Promotion, Board of Church Extension. She succeeds Mrs. Margaret Boozer who has resigned. Announcement of the addition to the staff was made here by the Rev. J. W. Newton, secretary of the Department of Promotion.

Miss Ryburn is the daughter of Dr. and Mrs. Frank M. Ryburn of South Charleston. He is secretary of home missions for Kanawah Presbytery.

A graduate of Flora Macdonald College and Assembly's Training School, Miss Ryburn brings to the Department of Promotion wide experience in the work of the Church, both at home and abroad. She served First Presbyterian Church of Tallahassee, Fla., as director of Christian education immediately after graduating from ATS, and has more recently done special work at ATS and in churches in church kindergarten teaching. Between these two periods she served as a teacher of English in two mission-related Christian schools.

From 1948 through 1951 Miss Ryburn taught at the American College for Girls in Cairo, Egypt, teaching English and geometry as a missionary for the United Presbyterian Church. Then from 1953 through 1956 she worked on a short-term appointment as missionary for the Presbyterian Church, U.S., Board of World Missions, teaching in Kinjo College, Nagoya, Japan.

Smyrna — "A season of refreshing from the Presence of the Lord" was held at the First Presbyterian Church, Smyrna, Georgia, during the week of Sept. 28 to Oct. 5, according to the report of the pastor, Rev. John H. Knight. The evangelist for the revival services was the Rev. William T. Wing, Jr., pastor of the Lakewood Presbyterian Church of Atlanta. His messages were inspiring, challenging and true to the Word of God.

The music was directed by Mr. & Mrs. Eldon Allain from the East Lake Alliance Church. This is the seventh time that the Allains have directed the music at Smyrna revival meetings.

Rev. Wing was not a newcomer to the city of Smyrna. During his senior year at Columbia Seminary, 1946-1947, he was student pastor of the Smyrna Church, and was affectionately remembered by many of the older residents.

The revival meeting leaves the Smyrna church greatly strengthened, and a number of new members were added to the church. Smyrna is known as "The Fastest Growing City of the South," and the opportunities for God's work are unparalleled.

Judicial Commission of the Synod of Florida

The Judicial Commission of the Synod of Florida has reversed the judgment of the Session of the Riverside Presbyterian Church at Jacksonville, Florida, and of the Suwannee Presbytery, in the case of S. Ralph Fetner.

There were five Specifications of Error in the Appeal, which were dealt with as follows:

1. In regard to Specification of Error No. 1, to wit: the original Court in which this case was tried erred in that prejudice was clearly manifest in this case, it is the judgment of this Appellate Court that this Specification of Error be not sustained.

(a) Although there might be some impropriety in a judge who feels himself personally aggrieved by the offender, to preside over the Court, this Appellate Court can discover no clear manifestation of prejudice in this case. (B.C.O. pars. 195, 214, 215 and 281).

2. In regard to Specification of Error, No. 2, to wit: that the Court received improper evidence

and declined to receive proper evidence, it is the judgment of this Court that this Specification of Error be sustained.

(a) The record of the case clearly shows that certain matter in the form of newspaper articles appearing in a local paper was introduced into the trial, which material was unfair and highly prejudicial to the cause of the defendant, in that it was irrelevant to any specifications in the charges made, it was challenged as improper at the time, and no attempt was made on the part of the prosecution to prove that the defendant had been guilty of leaking such unsavory and scandalous information to the journal in question.

(b) Also, there was evidence of a certain impatience upon the part of the Court to hear all witnesses who might have given favorable testimony on behalf of the defendant. (B.C.O. pars. 211, 235 and 281).

3. In regard to Specification of Error, No. 3, to wit: The Court hurried to a decision before all testimony was taken, and refused reasonable indulgence to the defendant, it is the judgment of this Court that this Specification of Error be sustained.

(a) It is clear from the record of this case that the defendant had witnesses in addition to those who were heard, who were to have testified in his behalf, and the Court of trial was cognizant of that fact. Since the defendant had been charged with generally disturbing the peace and unity of the church, he felt that it was to his advantage to gain the cumulative effect of testimony of as many witnesses as possible to repudiate this charge against him.

(b) Also, this Court feels that in the continuous sitting of the Court of Trial throughout the night, not adjourning until the early morning hours, especially in view of the solemnity and seriousness of the case at hand, and in view of the severity of the censure which was inflicted, there is at least some reasonable doubt as to the keenness of perception, and the clarity of judgment which the Court of Trial could manifest after such a marathon ordeal. In short, there is evidence of a lack of reasonable indulgence to all persons present, - and particularly to the defendant. (B.C.O. pars. 281)

4. In regard to Specification of Error, No. 4, to wit: that in the light of the provisions of paragraph 179 of the Book of Church Order, the charges against the defendant, S. Ralph Fetner, are improperly drawn, in that as presented, they are not the true objects of judicial process, - it is the judgment of this Court that this Specification of Error be sustained.

(a) Both appellant and appellee argued that this was in reality the heart of the controversy in this case.

(b) The question is: Does the failure to conform to some rule or regulation which has been adopted by a church court in order to insure the orderly dispatch of its business, or to more effectively expedite the government of the Church, constitute a true bill of judicial process?

(c) The answer of this court would be: "it all depends". In particular it depends upon whether or not the charge can be clearly proven to be a violation of the laws of Christ as set forth in Holy Scripture. It is not enough to allege that a certain offence constitutes sin against God, - the only ground of judicial process according to our Standards, - but a reasonable exposition of the supporting Scripture is necessary to establish proof. We believe, that the system of doctrine set forth in the Standards of our Church is the truest and most consistent interpretation of Holy Scripture, - and the high Calvinism as set forth therein should be the norm by which we arrive at a proper interpretation of the Word of God. But this does not relieve a court of the responsibility, in pressing any charge of judicial process, to clearly establish by the Holy Scriptures as interpreted by our Church, the proof of the charge which is made. (B.C.O. par. 179).

(d) A church court, although its functions are altogether "ministerial and declarative" and "can make no laws binding the conscience" (B.C.O. par. 58) yet in the interest of sound discipline, as used in the general and non-technical sense of that term (B.C.O. par 170), and to insure its own orderly processes, can nonetheless establish rules and regulations, and may indeed seek conformity thereto on the part of all of those under its jurisdiction. It is incumbent upon all of those, who even for reason of good conscience, cannot live within the framework of such rules and regulations, as may be established by the various courts, to seek redress through proper constitutional processes (when the dissenting party or parties think that such is indicated), or to remove themselves voluntarily from the jurisdiction of such courts.

In dealing with the obstinate dissenter, however, church courts should carefully consider the provisions of paragraphs 192 and 227 of the Book of Church Order and to note that there are means provided in our form of government to deal with offenders against good discipline in the ordinary sense of the term. No court of the church should ever fall into the fatal blunder of either directly or indirectly espousing the mischievous and un-Presbyterian notion that "the voice of Presbytery is the voice of God."

(e) There is no suggestion by this court that the Session of the Riverside Presbyterian Church erred in these latter respects, but it did singularly fail to prove that the charges against Mr. Fetner were the proper objects of judicial process, - e.g., sins against God. Indeed the record indicates that Mr. Fetner's Christian character was never called into question, and that his alleged offenses were not considered matters of sin (although he was **convicted** of sinful acts!).

(f) Opposition by any individuals or groups within the church, even serious or vigorous opposition, either to the minister, or to the Session, or to any other duly authorized body, does not in itself constitute grounds for judicial process, **unless** that opposition can be clearly demonstrated, by specific acts or attitudes to be contumacious, heretical, schismatic, or the like. For example, if that opposition should take the form of disloyalty to the standards of the church, - of promoting false doctrine, bearing false witness, and so on (any and all of which charges must be definitely and clearly specified), then such may be classified as an offense in the judicial sense of that term.

(g) We deplore sharp differences of opinion among brethren, and any evidence of this disunity in a church family, but often these things are the effect of our essentially democratic processes, the general frailty and obstinacy of the human spirit, the lack of proper understanding and communications, personality clashes, and the like, all of which are unseemly in the Church of Christ, but none of which **in themselves** can be considered the proper objects of judicial

process, - in the narrow restricted sense of that term as it is used in the Book of Church Order.

5. In regard to Specification of Error No. 5, to wit: that the judgment of the Trial Court was all out of proportion to the alleged offenses committed, it is the judgment of this Court that this Specification of Error be sustained.

(a) Since it is the judgment of this Court that the charges against the defendant were improperly drawn and inconclusively proved, we feel that the penalty inflicted upon the defendant was unjust and is hereby reversed. It was the unanimous verdict of this Court that even should the alleged offenses against Mr. Fetner be established that the severity of the penalty was not in keeping with the alleged offenses. And inasmuch as he has already been denied the Sacrament of his Church for more than 18 months and has been denied the privilege of his Office of Ruling Elder, it is the judgment of this Court that the original censure inflicted upon him is null and void and that he should be restored to his rightful place in the Session of the Riverside Church immediately.

Attest:

/s/ Rev. Geo. Pickard

George M. Pickard, Chairman

Originally signed by

John T. McCrea - Clerk

SOUTH CAROLINA

Jonesville — The Rev. Robert C. Balnicky conducted a series of meetings at the Cane River Presbyterian Church recently during the month of August (17th-22nd). These meetings were a blessing to the Cane Creek Church, and were a means of leading eight youths to a decision for Christ. Seven of them joined the Cane Creek Church during September and one became a member of the neighboring Baptist Church, since —in the latter case, this one's family ties were there.

MISSISSIPPI

Jackson — (PN) — The First Presbyterian Church of Jackson, Miss., was host for the Presbyterian Women of Mississippi Synod on October 7 and 8.

Speaker for the Tuesday evening session was Dr. C. Darby Fulton, executive secretary of the Board of World Missions, Presbyterian Church, U.S.

Mrs. Morrell DeReign, chairman of the Board of Women's Work, was speaker for the Wednesday session. Mrs. DeReign is from Caruthersville, Mo.

Other speakers for the 46th annual meeting of the Mississippi Women of the Church included Dr. John Reed Miller, pastor of the host church, Miss Marie Gibert, the Sunday School extension worker for the Synod, Dr. Van M. Arnold, Moderator of the Mississippi Synod, and minister of the First Presbyterian Church of Greenwood, Dr. R. A. Bolling, the Synod's chairman of women's work, and minister of the First Presbyterian Church of Cleveland, and two Belhaven College students, Miss Sonia Macaes of Recife, Brazil, and Miss Helen Sloop of Minas, Brazil. Mrs. John W. Eakes, of Jackson, Synodical president, conducted the sessions.

Concord Presbytery

BARIUM SPRINGS, N. C.—The men of Concord Presbytery, meeting here in their Twelfth Annual Fall Rally, elected A. J. Gillespie, Jr., of Salisbury, President and heard T. Mack Blackburn, Knoxville, Tennessee, President of the Assembly's Men's Council, Presbyterian Church, U.S., speak on "My Responsibilities". Edgar Readling, Concord, presided.

The new President is a Ruling Elder of the First Presbyterian Church, Salisbury. Other officers elected were: Quay Smith, Spencer, Secretary-Treasurer, and District Vice-Presidents, John H. McMurray, Morganton, Burke District; Homer B. Friday, Jr., Kannapolis, Cabarrus District; Willard T. Church, Lenoir, Caldwell District; Robert E. Moseby, Hickory, Catawba District; William G. McGavock, Davidson, Iredell District; J. C. Linker, Mooresville, Rowan District; Paul J. Storey, Marion, McDowell District. The officers were installed by Dr. Sidney A. Gates, Salisbury.

The large group of more than 600 men attending the Rally were greeted by Rev. A. B. McClure, Superintendent of the Barium Springs Orphanage, in the dining room, where delicious barbecue supper was served by the children of the Home and the ladies of the Church.

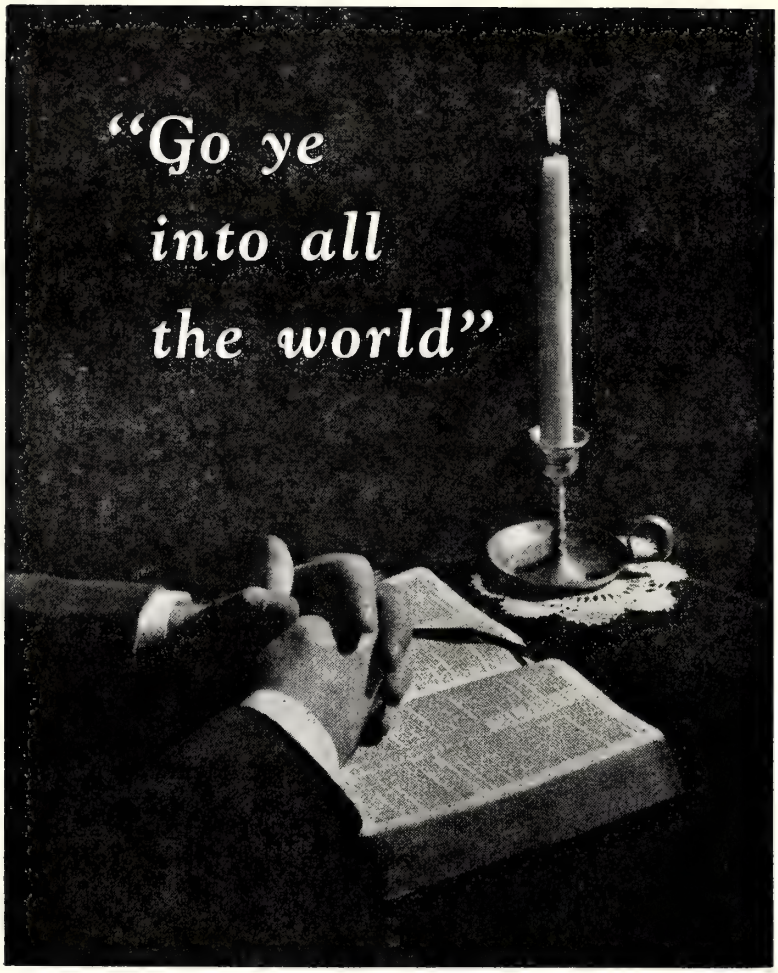
Following a song service in the Little Joe's Presbyterian Church, led by Rev. Crawford White, Concord, Rev. H. B. Carter, Jr., Pastor of Little Joe's Church, welcomed the gathering. Harold Mitchell, Valdese, in his devotional message, urged the men to live one day at a time in the service and fellowship of the Lord.

Following the Roll Call by R. G. Calhoun, Barium Springs, Rev. Robert Turner, Charlotte, Regional Director of Christian Education, Synod of North Carolina, commended laymen who have been active in visitation for the Presbytery's stewardship program, in survey work in connection with new church projects and other lay activities. He urged greater participation in conferences designed to provide training for leadership in the various services of the Church.

T. Mack Blackburn, introduced by George Stovall, Albemarle, challenged every man in the Church to meet his responsibility of giving, attendance and participation in its work with the same faithfulness shown in sports, business and other realms of life. He quoted Billy Graham as saying in Miami a year ago that the four great crises in our Nation's history were Valley Forge, the Constitutional Convention in Philadelphia, the Civil War and the advent of the space age ushered in by the orbiting of Sputnik, and the invention of the Inter-continental ballistic missile. He said that in the first three crises, Washington, Benjamin Franklin and Lincoln called on the Lord in their hours of trial and He answered their prayers. In the crisis of today, the speaker said, we face the greatest destructive force ever known. Men should call on the Lord now and meet their responsibilities. These may seem like mere humdrum duties but, from God's vantage point, He sees them as part of His plan. He is pleased to see men meet their responsibilities and supports and defends those who do.

The Rally was closed with prayer by Rev. C. A. Lingle, Jr., Concord.

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> *(or the following property, to wit:* .....
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VOL. XVII NO. 25 OCTOBER 22, 1958 $3.00 A YEAR

A REAL LEARNING OF CHRIST

"Ministers of the gospel must learn Christ as Paul learned Him. They may not content themselves with that learning which they find in schools; but they must proceed further to a real learning of Christ. They that must convert others, it is meet that they should be effectually converted. John must eat the book and then prophesy; and they who would be fit ministers of the gospel, must first themselves eat the Book of God. And this book is indeed eaten, when they are not only in their minds enlightened, but in their hearts are mortified, and brought in subjection to the word of Christ.

"Unless Christ be thus learned spiritually and really, divines shall speak the Word of God as men speak of riddles, and as priests in former times said their matins, when they hardly knew what they said."

WILLIAMS PERKINS (Puritan Divine)
(1558-1602)

THE SOUTHERN PRESBYTERIAN JOURNAL

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EDITORIAL

"Christ Died for Our Sins"

The deity of our Lord is the cornerstone on which the Gospel is built. The necessity of saving faith is one aspect of man's response, for those who come to God must believe that he is and that he is a rewarder of them that diligently seek Him. The vital importance of faith is stated in Ephesians: *"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."*

Conviction of sin is a part of the picture, along with repentance and turning to Christ for forgiveness.

The necessity of the new birth is clearly taught in the Scriptures and this regeneration is a supernatural work of the Holy Spirit in the heart of the believer.

But the CENTRAL FACT of the Gospel *message* is that *Christ died for our sins.* Omit this glorious truth and the Gospel is of only academic interest. Leave out the grand and wonderful news that the Son of God came into this world and took upon Himself the penalty and guilt of my sins when He died on the Cross and one has a system of ethics, not the message of salvation.

When Isaiah, speaking by the Holy Spirit of the coming Redeemer, said: *". . . and the Lord hath laid on him the inquity of us all,"* he was foretelling the heart of the Gospel message.

When John the Baptist pointed to Jesus and said: *"Behold the Lamb of God, which taketh away the sin of the world,"* he was pin-pointing the basic reason for His advent into the world.

When our Lord bowed His head on the Cross and said: *"It is finished,"* He was affirming that full atonement for sin had been made —once for all.

The apostle Paul told the Galatian Christians: *"But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ"* and, having received this direct revelation he taught and preached the atonement as the very heart of the Gospel. Writing to the Christians in Corinth, He said: *"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures."*

If Paul found it necessary to give first place to the fact that Christ died for our sins, can we do less? This central truth of the Gospel message is often skirted around; men are urged to "receive Christ", or "give your hearts to Christ", or "come and follow Christ", or even, "join the Church", without their ever hearing or knowing that the *reason* they should joyfully believe in and accept Him is that *He died for our sins.*

We believe this neglect is often a careless oversight. We take it for granted that the one with whom we are dealing knows that Christ died on the Cross for his sins. But, he does not, nor can he accept Christ as Saviour until he knows what He has done — that He died for our sins — and it is our privilege and duty to witness to this fact.

There is a very practical aspect of this glorious truth. The best man in this world is only a sinner saved by grace. We are all the objects of Satan's attacks and one of his devices is discouragement and a guilt complex. When such times come nothing is more calculated to restore our joy and hope than to stop and remember: "Christ died for my sins." Because we do believe in Him guilt is gone, we stand clean and righteous in His sight.

The Gospel is a composite of divine truths, each with its own significance and all uniting to offer joy and peace to the believer; a dynamic for living and a hope for eternity.

And at the very center of that message is this glorious truth:

"Christ died for our sins according to the Scriptures." —L.N.B.

"Christ Hath Purchased Redemption"

This confessional clause presents the Church's understanding that the Scriptures base our redemption on the payment of a price in the death of Christ. His work ransomed us from sin's guilt and condemnation and delivers us from its bondage and other evil effects. Sundry scholars have, however, interpreted the chief terms translated redemption solely of deliverance and the latter position has been set before our Church in a pamphlet recently published by one of our theological seminaries.

Rather than discuss this article by a distinguished professor whom we hold in personal regard (however much we differ from his article), it seems better to point our Church to an extremely scholarly and exhaustive presentation of the matter which, in our opinion, substantiates the position of our Confession of Faith.

In 1955 Vice-Principal Leon Morris of Ridley (theological) College, Melbourne, published THE APOSTOLIC PREACHING OF THE CROSS based on his doctoral dissertation at Cambridge. At its first appearance we hailed the work with delight and wrote a favorable review. After teaching the work we are the more confirmed in our endorsement of its main positions and call it to the attention of our ministers who have been, in effect, asked to consider the biblical meaning of Redemption by the June 1958 Austin Seminary Bulletin.

Morris' treatment of the various Hebrew and Greek words translated redeem and redemption is of the same character as the exhaustive studies found in Kittel's *Theologisches Woerterbuch zum Neuen Testament* (TWNT), which work he repeatedly cites. He examines closely the three chief Hebrew words of the OT and with Professor Procksch in TWNT finds that these words, rendered *lutron* in the LXX, consistently signify deliverance by the payment of a price. In Isaiah 40.3, "I have given Egypt as thy ransom, Ethiopia and Seba for thee," the thought of substitution is plain.

In non-biblical Greek, Morris finds with Deissmann and Grenfell and Hunt that *lutron* refers to the payment for the freedom of a slave, and that this usage occurs, for example, in a papyrus document of 86 A.D. In Rabbinic literature it is used for the ransom price a man must pay to redeem his life. In Second Maccabees the story of the seven brothers who refused deliverance at the price of apostasy, illustrates Hebrews 11.35. The verbs *agorazo* and *exagorazo* describe Christians as those bought by God at a terrible cost — namely the blood (death) of Christ — that they might be God's servants and do His will. *Antilutron* occurs in I Tim. 2.6, while *lutron anti* is cited from our Lord in Mk. 10.45 and Matt. 20.28, where, as Bueschel shows, the life of Jesus is given as the sufficient price for the ransoming of the many, TWNT 1,373, or, as W. Manson phrases it, "in compensation for the sins of the people, interposing for them as their substitute."

From his ample study Morris concludes that the redemption category presents to view three aspects of the process of atonement: a) *The state of sin out of which men are redeemed.* It is like a slavery, a captivity from which man cannot break so that redemption represents the intervention of an outside Person who pays the price which man cannot pay. b) *The price which is paid.* Christ has paid the price of our redemption. As the price must be adequate for the purchase, this indicates an equivalence, a substitution. Christ bore what we should have borne, He is our substitute, as is taught in Mk. 10.45 as well as in Paul and in Peter. c) *The resultant state of the believer.* This deliverance brings him into the liberty of the sons of God that the saved one may do the will of his gracious heavenly Father.

The consistent testimony of the New Testament is: "Ye were not redeemed with . . . silver and gold . . . but with the precious blood of Christ." "Ye are not your own, for ye are bought with a price." "Thou wast slain, and has redeemed (purchased) us unto God by Thy blood."

THE APOSTOLIC PREACHING OF THE CROSS can be secured from the *Southern Presbyterian Journal* or from Eerdmans. ($3.50) We urge our ministers to consider carefully and prayerfully this scholarly defense of the position confessed by our Church before accepting a view that fails to do full justice to the greatness of the work Christ accomplished for us.

—W.C.R.

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Open Doors and Adversaries

I *Corinthians* 16:19

"For a great door and effectual is opened unto me, and there are many adversaries."

Open doors do not always mean easy going; beyond the open door are the adversaries. God opened the doors for Paul but the enemy was on the other side of the door and he was met with opposition and persecution.

But an open door is an *invitation* to enter. When the Israelites came to the borders of the land of Canaan it was God's invitation for them to go in and take possession of the land. They sent the twelve spies, and all of them saw that the land was a good land, but ten saw the adversaries and said, we cannot go in for the inhabitants of the land are too strong for us to conquer them. Only two, Joshua and Caleb, had faith enough to go in, and so they could not enter in because of unbelief, and it was forty years before the door was open again.

So an open door is an *opportunity* which in faith we must seize and take possession of, for it may never come again. The church had this opportunity once, I believe, in Japan, but we failed to enter the open door. In our own personal lives the same thing is true. Many a man can look back and say, O, if I had just taken the opportunity of investing some money, for instance, I would be a rich man today. But, far more important is some opportunity we had of speaking a word of comfort or of help to some soul that needed it. Have not all of us known the feeling of disappointment we have had when we realized our failure to enter in when the door was open?

We may expect to find adversaries. Satan is our great adversary and he watches the open doors. Then there are always those who help him in his business of hindering the work of God. We must be ready to fight the good fight of faith. It takes strong men to enter and take possession. In verse 13 of this same chapter Paul rather abruptly says, Watch ye, stand fast in the faith, quit you like men, be strong.

May God give us the vision to see the "open doors" and the grace to enter these doors.

—J.K.P.

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The Church's Mission

When Jesus prepared to ascend to His Father, He gave His disciples their final instructions. Under the circumstances, you might expect the last word to be extensive, instead the order was simple and brief. According to Mark, He said, "Go ye into all the world and preach the gospel." Matthew reported He said, "Go ye therefore and teach all nations."

The divine mission of the church is to spread the gospel of Jesus Christ to all creatures. We have been commanded to make it available to every race. This is the most important task we face. Are we carrying out the order? The facts condemn us. We penny-pinch our gifts to world missions and percentage-wise missionary funds are pitifully low.

The church has scores of highly approved causes—all worthy causes. Every college, seminary and school could use thousands of dollars, church extension and Christian education deserve our support. We are pouring out millions of dollars on ourselves, erecting great and beautiful churches and educational buildings, and we could use perhaps a score of new Presbyterian Hospitals.

We have given a small amount to Negro work. In this area we have not scratched the surface. Actually, the handful of colored Presbyterians among the ten million Negroes in the South convicts us of failing to obey our Lord's commission right here at our front door.

The great churches are built to the honor and glory of our Lord, but are they acceptable to Him if we fail to do our duty elsewhere? Across the General Assembly, from the Potomac to the Rio Grande, we are in perfect accord: We will glady give world missions every cent we have left over after our requirements here at home are met.

Our forefathers correctly and wisely said that missions come first. This is our prime business on every continent. World missions is world evangelism. When the founding fathers adopted missions as our first objective, they were led by the Holy Spirit.

Let's stop puffing with pride over what we do locally and get a proper focus. Missions should receive a much greater share of our prayers and dollars. If you will study the record, you will be shocked that we have not done more. The Bible says "repentance and remission of sins should be preached in His name among all nations." The Master addressed his last order to his eleven faithful followers. The work is far from finished. How faithful are you?

—Ralph Brewer

Billy Graham Charlotte Crusade

The rising tide of spiritual enthusiasm in the Billy Graham Charlotte, N. C., Crusade has led the Executive Committee, ministers, and evangelistic team unanimously to decide to continue another week through Saturday night, October 25. The following afternoon, Sunday, October 26, Billy Graham and the team will hold a great rally on the Statehouse lawn in Columbia, S. C.

Even from the standpoint of statistics, the Crusade surpasses anything previously known in the city's history. The Coliseum, seating about 13,000, has been filled almost every night and the adjoining Auditorium, seating 2500 to 3000, has been used with closed-circuit television for overflow crowds. Even with these, on some nights many have been turned away, and hundreds have been seated outside to listen to the service through loud-speakers.

Through October 10, the total attendance, since the beginning of the Crusade on September 21, has been 245,340 with 9923 recorded decisions for Christ. (By the time this is printed, these figures will have been greatly increased.)

The prayer support has been tremendous. 2500 to 3000 groups of women have been meeting daily, Tuesday through Friday, since September 2 for prayer. Many businesses and industries have arranged for prayer meetings for their employees. All of these meetings are held, not merely in Charlotte, but over a surrounding area of at least 30 to 50 miles. Many are praying also across the nation and in some 117 foreign countries.

The spiritual results go far beyond the ability of statistics to reveal. The response of the young people is thrilling. Night after night, hundreds stream down the aisles to make decisions for Christ. 77% of those who have come forward through October 10 have been 25 years old or under. *If revival sweeps our land, it seems certain that it will come through the young people.*

The deepening of the spiritual life of the churches is already evident, though the full fruitage lies ahead. Many of those who have come forward, though church members, either had never had a vital, transforming contact with the risen Christ, or were not sure of their salvation. Many others came to re-dedicate their lives to Him.

The training given in the counselling classes by Charles Riggs and Dan Piaut has been for many church members, as they have testified, one of the richest experiences of their lives. Also there has been a growing spirit of unity in Christ and of fellowship in His love among the members and ministers of the various churches.

Among the people at large, there has been an increasing conviction of sin and need. The press, radio and television have given unparalled coverage to the meetings. The Charlotte *Observer* has published the full sermons verbatim each day. As a result of all of this, many have come to the Coliseum with the definite purpose of making a public confession of faith in Christ. This does not include the Saturday night televising of the meetings, which is a story in itself.

Tens of thousands have come in special delegations, many even from long distances. Since God has said that His word should not return unto Him void, it is certain that there will be results beyond anything that can now be seen or imagined.

Some try to account for what is taking place by efficient organization, publicity, personality, or otherwise. The only adequate explanation is the power of God. The 1500 to 2000 voice choir, under the able leadership of Cliff Barrows, with Beverly Shea as soloist, sing the praises of God and stir the heart. The after-meetings led by Grady and T. W. Wilson and others make plain the ground of salvation through faith in Christ as presented in the word of God. Without compromise, Billy Graham preaches the gospel of Christ, and his message is accompanied by the evident power and blessing of the Holy Spirit. God honors His word and works graciously and mightily in the hearts of the people. To Him only is the glory.

—V.W.P.

The Fear of the Lord

Many blessings come from the fear of the Lord. There is a difference between the abject fear of unbelievers, which comes suddenly upon them in thunderstorms, floods, or on the battlefield, and that which all believers should have and which Dr. Scofield defines as "reverential trust." But it is unseemly and dangerous even for Christians to cast aside all fear of God and act toward Him as though He were a human being like ourselves. While most of the passages referring to it are in the Old Testament, there are a few in the New, showing that we need that "reverential trust" even in this age, when there is a tendency to be careless and irreverent. It brings with it many good things. Job said, "The fear of the Lord, that is wisdom" (28:28); David and Solomon said it was the beginning of wisdom and knowledge (Psa. 111: 10; Prov. 1:7), and undoubtedly one basic reason for

juvenile delinquency is that parents and teachers have not begun at the right place. The fear of the Lord has a cleansing power, like a fresh north wind after rain: "The fear of the Lord is clean . . . " (Psa. 19:9). Where it dominates the heart, it will drive out unclean thoughts and evil imaginations. One definition of it—often forgotten—is that "the fear of the Lord is to hate evil" (Prov. 8:13); and a corollary to this principle is that "by the fear of the Lord men depart from evil" (Prov. 16:6). God is dealing differently with His people in this age of grace from the ways in which He dealt with them under law; and we cannot always count upon prosperity and long life as rewards for obedience, for many believers suffer greatly and the lives of some appear to be cut short. But the fear of the Lord leads one to care for his body as the temple of the Holy Spirit and to be moderate and regular in his habits of eating, drinking, and sleeping. So it is often true today, as Solomon said, that "the fear of the Lord prolongeth days" (Prov. 10:27); and it is always true, as he said, that in it "is strong confidence," it "is a fountain of life," and it "tendeth to life" (14-26, 27; 19:23). Even the earthly life of the Lord Jesus was marked by it, for in a prophecy concerning Him, Isaiah said, "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (11:2). It was one of the secrets of the growth of the early churches: "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (Acts 9:31). The Apostle Paul did not hesitate to speak of it as one of the means of the sanctification of believers: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1); "Be filled with the Spirit . . . submitting yourselves one to another in the fear of God" (Eph. 5:18, 21). So, not only are we commanded to fear God, but the right kind of fear of the Lord brings with it a whole cluster of blessings, which any right-thinking person would be glad to have.

—The Sunday School Times
Sept. 6, 1958



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THE TALE OF A FIRE-PIT

(A Parable, in which the names and circumstances have been changed . . . naturally.)

By G. Aiken Taylor

Editor's Note: Satire, when written with an honest purpose, and in a good spirit can do good. Its usefulness is greatly enhanced when those who are the object of that satire take it as it is intended - not as a personal matter but as a constructive criticism.

Because so many in the church are becoming alarmed over bureaucracy, multiplied offices, and emphases which are coming "down from the top" we are publishing this with the hope that it will be amusing and constructive for all concerned.

First Preposterous Church
Anyplace, Atal.
February 2, 1958

Board of Church Affairs
Preposterous Church, Southern
Richland, U.S.A.

Gentlemen:

For some time, now, our Session has been exploring ways of improving the education and worship experiences of our congregation. It is our hope that these can be made more meaningful. To this end we have decided to enlarge our Fellowship Facilities in keeping with the suggestions set forth in the approval releases Nos. 167-L, 48-B, 38 (amended), as well as in the Manual for the construction of helpful outdoor fire-pits.

We understand that we can secure guidance in the development of this project from your office. We also have been led to believe that funds are available to help churches qualifying for assistance. Please tell us what we must do to qualify for financial aid in this venture.

Your early reply will be greatly appreciated.

Very sincerely yours,

Minister of Congregational Life
Malcolm T. Confused

Board of Church Affairs
Preposterous Church, Southern
February 5, 1958

Rev. Malcolm T. Confused
First Preposterous Church
Anyplace, Atal.

Dear Sir:

Your communication asking for assistance in your congregational project for the construction of an approved, outdoor fire-pit has been referred

to the division of Outdoor Life of this Board. In all probability you will hear from that office within the next few days.

Yours for more meaningful experiences,

Wm. B. Gasoff,
Asst. Secretary of Information

Board of Church Affairs
Division of Outdoor Life
Department of Plans and Specifications
Preposterous Church, Southern
Feb. 8, 1958

Rev. Malcolm T. Confused
First Preposterous Church
Anyplace, Atal.

Brother Confused:

Your communication to the Board was forwarded to this Department of the Division of Outdoor Life of the Board of Church Affairs.

I am answering your letter in the absence of the Rev. Clark C. Thunderhead, Executive Secretary of the Department, who is out of the office for a few days. This office is happy, of course, to make available its facilities to assist you in this commendable project. We have a number of meaningful pamphlets covering the problems that you will encounter in the design and construction of approved fire-pits. I have instructed our promotional office to mail you a package of these pamphlets and other helpful literature.

We cannot give you a commitment in the matter of financial assistance, of course, until your application has been received and processed through the approved channels. I am enclosing copies of the forms which you should prepare in quadruplicate (retaining one copy for your Session's files and returning the others to this office). Form No. 1 is your application. Form No. 2 must be filled out by the Church Treasurer and certified by the Bank holding the mortgage on your present property. We also will require a letter from the Trustees indicating the nature of the activities for which you ordinarily use your Fellowship Facilities. We are charged, as you will agree, as good Stewards of the Church, with the responsibility of helping our member congregations to make their activities as meaningful as possible. This is particularly true in cases where funds have been supplied by the Board.

If your request for aid is approved, the Board will recommend an allocation of $20.00 (twenty dollars) payable in two installments: the first after the ground-breaking ceremonies (I refer you to the pamphlet entitled "Meaningful Ground-Breaking Ceremonies") and the second after the office of Field Inspector for this department has completed his report.

If we can assist you further in any way, please do not hesitate to call on us.

(Miss) Mary P. Wandering
Assistant Executive Secretary.

First Preposterous Church
Anyplace, Atal.
March 1, 1958

Rev. Clark C. Thunderhead
Department of Plans and Specifications
Division of Outdoor Life
Board of Church Affairs
Preposterous Church, Southern

Dear Dr. Thunderhead:

Attached you will find the forms requested of us in connection with our formal application for assistance in the construction of the new addition to our Fellowship Facilities.

Our Committee carefully went over the specifications issued by your office, with the local architect and contractor. We encountered some difficulty adapting your suggestions to our needs. For one thing, native stone is not available in this part of the South. In order to meet your specifications, we would have to order from out of the state and the transportation costs would be prohibitive. Then, too, the blueprints sent us were all for Fellowship Facility fire-pits serving as many as 2,000 people at a time. We could not help thinking that the writers had in mind the needs of churches much larger than ours. We got the impression, indeed, that those who prepared these specifications did not expect them to be used by churches of less than 1,500 members. Our membership is small (235) and we have not been able to adapt the approved features of these plans to the needs of a congregation our size. We hope, of course, that the architect and the contractor we have engaged will be allowed a certain freedom in their work.

Hopefully yours,

Malcolm T. Confused
Minister of Congregational Life

Board of Church Affairs
Division of Outdoor Life
Department of Plans and Specifications
Preposterous Church, Southern
March 5, 1958

Rev. Malcolm T. Confused
First Preposterous Church
Anyplace, Atal.

Dear Mr. Confused:

Attached you will find your application forms, which are being returned to you for processing through your Synod's Committee on Outdoor Life.

Apparently you failed to realize that Synod's endorsement is necessary in matters involving financial aid. Inasmuch as your application is for aid, it must be approved by Synod's Committee. The Chairman is the Rev. I. M. Bishop of the First Church, Metropolis. We suggest that you communicate with him.

BOOTH, ABRAHAM: THE REIGN OF GRACE 311 pp. 2.50

In this old classic (1768) an instructive introduction by Dr. Thomas Chalmers adds value to the discussion. The subject is thoroughly and beautifully treated in relation to salvation, election and calling, justification, adoption, sanctification, holiness, good works, and the person and work of Christ.

THE SOUTHERN PRESBYTERIAN JOURNAL, Weaverville, N. C.

We are somewhat mystified by your reference to the alleged inadaptability of our literature to your congregation's requirements. It is the opinion of our consultants that any Preposterous Church should experience little difficulty following the suggestions outlined by our engineers. We have tried these out in various major laboratory clinics (approved, of course), and have always found them highly adaptable—according to group interests and local conditions, of course.

Very sincerely yours,

(Mrs.) Agnes W. Excited
Secretary to Miss Wandering
(Asst. Exec.)

First Preposterous Church
Anyplace, Atal.
May 28, 1958

Rev. Clark C. Thunderhead
Department of Plans and Specifications
Division of Outdoor Life
Board of Church Affairs
Preposterous Church, Southern

Dear Dr. Thunderhead:

It has been a little over two and a half months since we forwarded our request for assistance to Dr. I. M. Bishop of Synod's Committee of Outdoor Life, as requested by your office. This is to bring you up to date on our project.

Our local committee found, in a publication issued by the Baptists, some drawings of firepits which were specifically designed with churches of 200-300 members in mind. We went over these with our architect, who promptly prepared some plans which were unanimously approved by our committee. The contractor has completed the job and the congregation is delighted. We had the dedication of this new facility just last week and the experience was most meaningful.

The cost of the venture totalled slightly in excess of $1,500.00. The enthusiasm of the congregation has been so great that subscriptions exceeded the amount expected and we were able to dedicate the facility almost immediately upon completion.

We do not know, of course, what your decision in our case will be. If this reaches you before the Board acts, please accept it as a notice to the effect that, in view of the circumstances, we no longer need the assistance for which we applied.

Sincerely yours,

Malcolm T. Confused
Minister of Congregational Life

Board of Church Affairs
Preposterous Church, U.S.A.
May 30, 1958

Rev. Malcolm T. Confused
First Preposterous Church
Anyplace, Atal.

Dear Mr. Confused:

Your letter to me must have crossed in the mail with the notice that went out from this office to you just this week. By this time, of course, you have received our official communication advising you of the favorable action of the Board, in granting you the **full** amount of your request, and enclosing our draft in the amount of $20.00. Also included were three copies of the necessary acceptance contracts which you were instructed to fill out and return (two copies) to this office.

We are sorry that you viewed the time which has elapsed as a "delay." These things take time, as you know, and it was necessary to await the regular meeting of the Board.

Your statement to the effect that you secured your plans from the Baptists after sending in the information which constituted the basis of the action taken by the Board, casts a different light on the whole matter, of course. We cannot approve a maximum grant in cases where our own Preposterous publications have not been followed. Consequently I must ask you to return one half of the amount granted by the Board. I am sure you will understand. We must be good Stewards of the Church's resources.

You may make out the gift contracts for half the amount indicated on the voucher receipts, thus saving additional correspondence and expense.

I am sorry that you have received the impression of confusion in this office. Actually, we are overburdened with the multiplicity of duties thrust upon us by the Church and often are unable to give as prompt attention to the various requests coming in as we would like. You will be happy to hear that, as a direct result of the complaint voiced in your correspondence, the Board also voted to ask the Assembly to create a new Department within the Division of Outdoor Life. If the Assembly approves, we will next year undertake to add an office on Plans and Specifications for churches of **less** than 1,000 members.

Sincerely yours,

Maxwell C. Dogged
Executive Secretary
Board of Church Affairs

Responses to

A Rare Vacation

"When the Cat's away, the mice will play"
Journal issue of September 10, 1958

The following extracts from letters are quoted over the protest of H.B.D. - out-voted by L.N.B., W.C.S. and "the mice".

Alabama:

Heartily enjoyed the "Rare Vacation" in *Journal* issue Sept. 10, and the account of Dr. Dendy's 36 years of ministry in the Weaverville church. I only wish you had placed Mrs. Dendy's picture alongside his.

(We could have fulfilled this wish, but for the fact that the Dendy's were far away in Connecticut, the manse was closed and Mrs. Dendy's photograph was not available. If there ever was a "pastor's right hand" she is just that.—wcs)

Georgia:

May I thank you for your wonderful article about Dr. Dendy — also for publishing his

picture. I have had some brief correspondence with him; now I can write to him as a friend!

North Carolina:

I am delighted with your remarks (and picture) about "Editor Henry." He richly deserves every word you wrote. He is a grand, clean fighter and I like to be on his side.

Georgia:

Was glad to read your piece about Editor Henry B. Dendy. I think you did your readers a fine and gracious service by taking advantage of his absence to run his picture and the piece about him. If you get fired, there is always a place on the staff here for battle casualties of valor.

Louisiana:

The writer is not given to much correspondence, much less "letters to the editor," but just this once I am acting on impulse after reading your article concerning Dr. Dendy's vacation. I am certain that the article will be heartily appreciated by all who read it; and if you should lose your job there, one is waiting for you in Red River Presbytery.

Florida:

S.P.J. gets better all the time. We thank God for its faithful testimony in these dangerous days.

Pennsylvania:

We are so delighted to get the copy of the *Journal* with the picture of Dr. Dendy. Rev. Wade Smith did a good job, and we think should be commended rather than "get fired."

Alabama:

I would hardly have believed I would be so long in expressing warm appreciation of W.C.S.'s "A Rare Vacation" in the *Journal* of Sept. 10. Surely Dr. Dendy has done a marvelous work for our beloved church and many other agencies and individuals. Of course he would say, "Not I, but Christ in me," and of course that is true, but as some one said of Moody, it shows what God can do with a consecrated life . . . And another thing, while we don't know of anybody who could fill Dr. Dendy's shoes, I hope Wade Smith has demonstrated that "while the cat's away, the mice *will* play" and that he may be persuaded to take a vacation rest more often in the future.

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THE SOUTHERN PRESBYTERIAN JOURNAL
Weaverville, N. C.

Divorce and Remarriage

By Rev. R. D. Littleton

Our Church by the vote of the presbyteries has twice in recent years, 1954 and 1956, refused to alter what our Confession of Faith teaches on Marriage and Divorce, and it is to be hoped that the present proposal, practically the same as went to our presbyteries in 1954, will again be defeated. It broadens the grounds for divorce beyond that which the scripture allows, and offers ministers the privilege under certain circumstances of remarrying certain persons guilty of causing a divorce.

Many of us realize that it is not easy to maintain the high standards given in the Bible, but it is by the grace of God that we are called to keep it. John the Baptist found some trouble in trying to uphold God's standards in his day, and we should be ready to endure the same.

The only grounds allowed for divorce in the Bible are unchastity and desertion. We have Bible references to show that these were causes sufficient for divorce, see Matthew 5:32, Matthew 19:9, and I Corinthians 7:15. You cannot find other causes sufficient for it according to the teaching of the New Testament. Now the Confession of Faith teaches us that the scriptures are sufficiently clear for us to know what to believe and teach, and this is where the Bible stands on this subject. If we desert this standard we begin to follow the judgment of fallible men.

The argument is given that the redemptive power of the Gospel would give those who were truly repentant of their infidelity in marriage the right to remarry. The Bible doesn't state it. The Bible does not do away with the law, neither does the Gospel. It simply gives a man pardon and power to return to obedience to the law. Grace gives him the power as is given to many single people who never marry, the power to remain in that state and serve God. In this manner he is to uphold the standard of one husband and one wife which God has ordained. Malachi, in warning the priests to be true to their wives and not to divorce them reminds them that in the beginning God made one woman for one man. He also says that he had the "residue of the Spirit" and could have created others if he had so desired.

If we broaden the grounds for divorce and allow ministers the right under certain circumstances to remarry those guilty of causing a divorce it will not change God's standards but it will alter the usefulness of that instrument in promoting God's will in His church. And if this interpretation is made in our Confes-

sion it will mislead some. It will be a "vehicle for sin," and fail to warn those who are contemplating divorce on unscriptural grounds of the seriousness of it. Many may think, if they divorce their mate on unscriptural grounds, they can repent and remarry whom they please.

If this change is made it will give the minister an overwhelming task of deciding how greatly one can sin against another short of adultery or desertion and rightfully obtain a divorce. He will have an insuperable task also of deciding when a person has been sufficiently repentant to be qualified to remarry after he has been guilty of causing a divorce. To judge in such a manner would take omniscience.

This change, if made, will have a sad effect on the status of our ministry and officers who have already vowed before God that they accept the Confession of Faith as giving what the scriptures really teach. Must we teach what we do not believe? Will we be subject to discipline, we who believe what the Confession of Faith currently teaches? Will we be required to lose our manses, our position in the M.A.F., and our churches, if we refuse to accept this new leaven? Let us beware of it.

PREDESTINATION

By the Rev. James Benjamin Green, D. D.

A sermon delivered to the First Presbyterian Church of Columbus, Georgia

Romans 8:29 *Ephesians* 1:3-5

I approach this subject with hesitancy, for there is mystery in it. Our Confession calls the doctrine of Predestination a high mystery. But the subject should not be avoided because there is mystery in it. There is mystery in God, in man, in every common bush that grows, in everything. And we cannot think the mystery out of this subject, out of any subject. If we could, we would reduce the truth of God to the measure of our finite minds. If we could think the mystery out of religion, out of revelation, out of creation, out of God, we would think wonder out, and worship also.

So I shall not attempt to throw light all around this dark subject. I shall not attempt to do what the colored preacher told his congregation he intended to do. He announced that he was going to explain the unexplainable and unscrew the inscrutable. No, I am not so ambitious as that; but I hope to answer some questions which may be in your minds, and to correct some errors which may be in your thinking.

Some people think that Predestination is the principal doctrine of the Presbyterian Church. A certain colored Presbyterian preacher seemed to think so. He preached a sermon on "Procrastination." He repeated that word over and over again, rolling it off his tongue as if he delighted in it. The following week an official member of his church met him, and said, "Parson, that was a powerful sermon you preached on Procrastination last Sunday, but you never did tell us what Procrastination means." "What?" replied the preacher, "you are an officer in the Presbyterian Church and know not what Procrastination means? Why, Procrastination is the principalest doctrine of the Presbyterian Church." He must have thought he was preaching on Predestination, but Predestination is not the "principalest" doctrine of the Presbyterian Church, but Divine Sovereignty is. Predestination is under the sovereignty of God; it is one expression of that sovereignty.

Our Confession not only tells us that Predestination is a high mystery, but it tells us also how to preach on the subject—with care; to whom to preach on the subject—to saints, Christians; and why to preach on it—for assurance and comfort.

So let me approach the subject gently, beginning with the meaning of the word. To predestinate means to determine beforehand; to prearrange for something before undertaking to do it. Our Standards treat of Predestination under the head of Divine Decrees. They define the decrees as God's eternal purpose. Predestination is the name for God's purpose concerning rational creatures, angels and men. That purpose he had before he created them. He created them for a purpose, and the purpose was before the creation. We Presbyterians worship a God who has a purpose, and the purpose he now has, he has always had. We cannot think of him as changing his purpose. Why? Because his purpose is perfect, as perfect as he. He could not change it for the better, and he will not change it for the worse.

Having answered the question as to the meaning of the word, let us now ask if Predestination is a Bible word? Yes, the word in verbal form occurs twice in the Authorized Version; once in the 8th of Romans; and once in the first chapter of Ephesians. The Revised Version substitutes the word "foreordained", but the meaning remains the same. The idea is found often where the word does not occur. Predestination includes election. The predestined are the elect, the elect are the chosen. You have noticed how often these words occur in the Bible: Predestinate, decree, elect, chosen, called, foreknew, foreordained. This circle of terms is used in the New Testament alone more than 100 times. The same idea is set forth in other kindred words and equivalent phrases a great many more times.

Paul speaks of Israel as a people whom God foreknew, Romans 11:2; of the purpose of God according to election, Romans 9:11. In the same Epistle he gives this challenge: Who shall lay anything to the charge of God's elect? 8:33. And in 2nd Timothy, he declares that God saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal. 1:9. Peter addresses his First Epistle to the elect — "according to the foreknowledge of God." 1:2. These following words are from Jesus: Many are called, but few chosen. Matthew 22:14. Ye did not choose me, but I chose you, and appointed you. John 15:16. There shall arise false Christs and false prophets and shall show signs and wonders that they may lead astray, if possible, the elect. Mark 13:22. All that which the Father hath given me shall come to me. And this is the will of him that sent me, that I should lose nothing of all that which he has given me. John 6:37-39. In his high priestly prayer he prays not for the world, but for those whom the Father had given him. John 17:9.

So, from the words of these three witnesses— the witness of Jesus, of Paul, of Peter, let it be known that Predestination, that election, is a doctrine of the Bible.

Another question: Why did God elect those whom he chose? What was his motive? His motive was love, or grace. The Lord told Israel, through Moses, that he chose him because he loved him. Paul tells us that we are saved by grace through faith, which is the gift of God. Ephesians 2:8. He testifies that the grace of God has appeared, bringing salvation to all men. Titus 2:11. The context shows that he means bringing salvation to all classes and conditions of men. That passage does not teach universal salvation. Jesus declares that God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. John 3:16. God's love is both general and special. He loves all men unto giving them many blessings. He loves some men unto giving them the Supreme blessing of salvation. If he loved all men alike, would not all men alike be saved? If he loved the goats as he loved the sheep, what is the advantage of being a sheep? If he loved the goats as the sheep, the goats would not be goats.

The point I am making is that the fountain of Predestination, of election, or redemption, is the great loving heart of the Divine Shepherd of the sheep, of the heavenly Father for his earthly children.

Well, to what are people chosen? To what are they elected? The answer may be given in two grand words: One is life. "Predestinated to everlasting life is the language of the Confession. Paul, giving an account of one of his sermons, said as many as were ordained to eternal life believed. Acts 13:48. He charges Timothy to lay hold on the eternal life whereunto he was called. 1 Timothy 6:12.

The other grand word is salvation. Paul tells the Thessalonians that God chose them from the beginning unto salvation in sanctification of the Spirit and belief of the truth; unto the obtaining of the glory of our Lord Jesus Christ. There are certain things which precede or accompany salvation. To these we are called. Paul told the Romans that whom God foreknew, he also foreordained to be conformed to the image of his Son. Romans 8:29. He told the Ephesians that God chose us before the foundation of the world, that we should be holy and without blemish before him in love, having foreordained us unto adoption as sons through Jesus Christ. Ephesians 1:4-5. Holiness, unblemished character, adoption, to these we are called or elected. Peter tells us that the elect are chosen to obedience and the sprinkling of the blood of Jesus Christ. The sprinkling of the blood is equivalent to sanctification.

Combining these passages and others, we learn that we are predestinated, elected, chosen to obedience of faith, holiness, salvation, life, glory!

A final question: On what grounds was God's choice based? For what reason did he choose some and pass by others? On the ground of their superior goodness? On the ground that they were better than others? No; the ground or reason of his choice was not anything in the chosen, actual or foreseen. We have just seen that men are chosen to faith, obedience, holiness. The graces and virtues of character are the effects of election; therefore, they could not have been the cause of election. Predes-

tination precedes and produces faith, obedience, holiness. Augustine is reported as saying, "The grace of God does not find men fit to be elected; it makes them so."

God had a reason for what he did, but the reason was not in men, but in Himself. "Did God leave all mankind to perish in the estate of sin and misery?" "God, having out of his mere good pleasure, from all eternity, elected some unto eternal life, did enter into a covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer." Shorter Catechism Q. & A. 20.

That answer troubled a member of your Sunday School the other day. It has troubled many in the course of Christian history. People want to know why God chose some and passed by others. Don't ask me, don't ask John Calvin, don't ask any man; but ask God. And his answer is Deuteronomy 29:29. "The secret things belong unto the Lord our God: but the things that are revealed belong unto us and unto our children forever, that we may do all the words of this law." God chose some to holiness and sonship because it pleased him to do so. Why it pleased him to do so, it has not pleased him to reveal. This is one of the "secrets". Here we find a closed door. Shall we knock and demand that the door be opened? Not if we have a reverence worthy of God and a humility becoming men. On the outer door of an old building in the Old World used to be these challenging words: "Be Bold."

On an inner door of the same building were these arresting words: "Be Not Too Bold." He is a bold man, too bold, who dares to pry into the secrets of the All-wise.

So Predestination is not a bad thing that any should repudiate it. Its origin is in God's love. Its reason is in God's will. Its sphere of operation is in God's Son. Its subjects are all rational beings, even including his only begotten Son; for he was destined, predestined to become the Saviour of men. Its object or design is the image of God restored upon the soul of man.

Predestination never sent a single soul into sin and misery. No soul in hell will complain that God's predestination sent him there. Predestination never acted as a barrier to any soul desiring to enter heaven. On the contrary, it is peopling heaven with countless thousands of praiseful saints. There is not a soul in glory, but owes its presence there to divine election.

Let me so state the case that you can see this: All men were lost and not one of them could by any means save himself. If they were to be saved, God must be the Saviour. Now three choices were open to God: He might have chosen to save all; he might have chosen to save none; or he might have chosen to save some. You know that of the three possible choices, the actual choice was to save some. Why he did not choose to save all, the secret is with him. The secret things belong unto the Lord our God, but the things that are revealed belong unto us and to our children forever, that we may keep all the words of this law. Mark the word "revealed." Predestination is a truth of revelation, not of reason; men did not arrive at it by process of reasoning. It is useless to reason and speculate about it. It must be received by faith. Faith, Biblical faith, is believing with the warrant of God's word. Predestination is a truth of revelation to be accepted on the testimony of God's word.

All the greatest truths of our religion are so received. Creation, incarnation, the Trinity, blood atonement, justification by faith alone, the resurrection of the body, the immortality of soul and body in a new and indissoluble union; all of these are truths of revelation, not of reason.

Prophets and Apostles, even Jesus, blessed God for his electing love. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love; having foreordained us unto adoption as sons through Jesus Christ, according to the good pleasure of his will." Ephesians 1:3-5. Shall *we* complain and find fault in unbelief? Better beware how we sit in judgment on the ways of the All-wise and Almighty.

In the presence of the mysteries of his purpose and providence let us bow our heads and worship, saying with Jesus, with whom God was well pleased, I thank thee Father, for so it seemed good in thy sight. Does that which seemed good in God's sight seem evil in our sight? I leave you in the presence of mystery and of prophets, Apostles, and the Son of God, who approved and praised God for his electing love. Shall we not join them and make it a resounding chorus?




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LESSON FOR NOVEMBER 9

By THE REV. J. KENTON PARKER

Jesus Describes Discipleship

Background Scripture: Matthew 5 to 7
Devotional Reading: Matthew 5:38-48

Our lesson includes the whole "Sermon on the Mount." Luke, in chapter 9 gives us parts of it in his "Sermon in the Plain." Jesus repeated much of His teaching, as all teachers are obliged to do.

I am using as an outline, the one I believe that Dr. Shearer gave us at Davidson College. He calls verse 20 of chapter 5 the Text of the Sermon: "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." He asks the question, What do ye more than others? His outline, if I remember it correctly is: I. The Citizens of the Kingdom: their character and mission; II. Laws of the Kingdom; III. Life in the Kingdom; and IV. How to Enter the Kingdom.

I. *Citizens of the Kingdom*: Matt. 5:1-16

Verses 1-12, which contain our Printed Lesson in most of the quarterlies, constitute The Beatitudes, and each begins with the word "blessed," or "happy." (Compare Psalm 1 where God's Happy Man is described). Some of these Beatitudes surprise us; all of them give us some of the characteristics of a citizen of the kingdom. The "poor in spirit" realize their need; no self righteousness or pride is in their hearts. "They that mourn." This one surprises us, for happiness and mourning do not seem to go together. There is a godly sorrow for sin which results in the joy of forgiveness, and David, after he repented, could say, Oh the happiness of the man whose transgression is forgiven, whose sin is covered. Sorrow for sin brings the joy of forgiveness. Blessed are the meek. In our world the meek are often trampled under foot by the arrogant and aggressive, but the time is coming when the meek shall inherit the earth. Jesus was "meek and lowly" but He will be exalted and every knee shall bow to Him. We, if we follow His example, will share in His exaltation and sit in heavenly places with Him. "Hunger and thirst after righteousness." Do we have this hunger and thirst? Do we care whether we are holy or not? Here is a good place to do some heart-searching and pray that God will make us hungry and thirsty. It is an awful feeling to have no appetite for food; it is worse to have no appetite for righteousness. The merciful shall obtain mercy. May God keep our hearts tender. The pure in heart. Here we strike rock-bottom for the heart is the man. The peacemakers. We are living in a war torn world and a world in rebellion against God. If we can be the means of restoring peace through the Prince of Peace we will be children of God, for He is our Peace, even Jesus Christ. They that are persecuted for righteousness' sake, for my sake. The early Christian martyrs were happy in the midst of terrible persecution. What if we had to face such trials? I believe God gives supernatural grace in our time of greatest need. We can be "more than conquerors through Him who loves us."

Such people have a two-fold mission in the world: Ye are the salt of the earth; ye are the light of the world. There are two terrible things wrong with our world: it is corrupt and unclean through sin, and it is grovelling in darkness; sin having blinded men. Salt preserves and gives flavor, and Christians perserve the world; ten righteous people would have saved Sodom. The Christians keep the world from moral and spiritual decay. Jesus said, I am the light of the world, and here, He says, Ye are the light of the world. The thing for us to remember is, (1) Be sure your salt *has not lost its savor,* and (2) Be sure you *let the light shine.*

II. *Laws of the Kingdom*: 5:17-48.

Jesus came not to destroy the law, but to fulfill. How did He do this? First, He himself kept the law of God perfectly, and Second, He, as Teacher interpreted the Law of God giving it a fullness of meaning that escaped the scribes and other teachers. He takes up several of these laws and gives to each one a depth of meaning which had not been recog-

nized by the other teachers. To keep the law meant far more than the scribes and Pharisees realized, for they kept the letter of the law, but overlooked its deeper meaning and application. Our righteousness must exceed the mere formal righteousness of scribes and Pharisees. Take the command, Thou shalt not kill. We break this commandment when we are angry and have hate in our hearts even though we may not literally kill somebody. We commit adultery when we have impure thoughts and desires. We must be careful in our speech lest we take God's name in vain. Jesus puts it in a very strong way: Let your communication be yea, yea; nay, nay. We are to love not merely our neighbors, but even our enemies. He sums it up by saying, Be ye therefore perfect, even as your Father in heaven is perfect. In other words, God's Holy Law requires perfection and this perfection must reach the bottom of our hearts. No wonder Paul says that the law is our schoolmaster to bring us to Christ that we may be saved by grace through faith. If we let God's Holy Law do its work we will cry out in agony of soul, "God be merciful to me a sinner." God's law is living and active and sharper than a two-edged sword . . . all things are naked and open unto the eyes of Him with whom we have to do. Has the law led you to Christ for salvation? Let it search and try us and we will realize our need of Him.

III. *Life in the Kingdom*: 6:1-7, 12.

What sort of lives should we live as citizens of the kingdom? Jesus deals with a variety of subjects and I would like to just mention some of these and say a word or two about them.

Part of the Christian Life is giving alms. This idea of giving is stressed in the Bible. Some people have much, others have little; some are rich and others poor. Those who have of this world's wealth should gladly share with those who have not. There are two ways to give; one is parade our giving before the eyes of the world, the other is to give in such a way that your left hand does not know what your right hand is doing. The hypocrites would sound a trumpet and try to let everybody know: Verily I say unto you, they have received their reward. We are to let our almsgiving be secret and the Father who sees in secret will reward us openly.

The same thing is true of prayer. We are not to parade our praying before the eyes of men to get praise from them, but enter into our closet and pray in secret. I am afraid that some of our praying before large public gatherings never reaches very far toward heaven. They may be "eloquent prayers," but God would rather hear the simple cry of a broken and contrite heart. We are not to use vain repetitions. It is not the length of the prayer, but the sincerity of it, that brings results. Then Jesus gives them a Model Prayer which we call the Lord's Prayer, but in reality it is the prayer He taught them to pray; it is the Disciples' Prayer. It is familiar to us and its many wide implications are splendidly set forth in our Shorter Catechism. He stresses one thing: we are to forgive others if we expect God to forgive us.

The child of God is not to lay up treasures on earth, but in heaven, for our hearts will be where our treasures are. We are not to try to serve God and mammon. This has been true of many and their desire for wealth has been a snare to them. Our eye is to be single, not double. We are not to be anxious and worried. God takes care of the birds and the lilies of the field. He will take care of us. This does not mean that we fold our hands and do nothing to provide for ourselves and our loved ones, but it does mean that, having done our best, we rest content and not be anxious and troubled. We are to seek first the kingdom of God and His righteousness and all these things will be added to us, for our heavenly Father knows that we have need of these things: food and raiment and shelter. We are of more value than the sparrows; we are His children.

Judge not, that ye be not judged. We should remember that we have not been appointed to the office of judge; that is left to God and the Lord Jesus Christ who will judge the world. Then, we do not know all the facts and we are apt to be prejudiced or biased. We have enough to do to judge ourselves and try to be ready to give a strict account of our own life. We must not try to pull the mote out of our brother's eye until we have gotten rid of the beam in our own eye. Get rid of our beam and then we can help our brother get rid of his mote.

Ask, seek, knock: in these simple words He emphasizes the value of prayer: prayer is asking for the things we desire, seeking for God and His fellowship, knocking at the door of His treasure house.

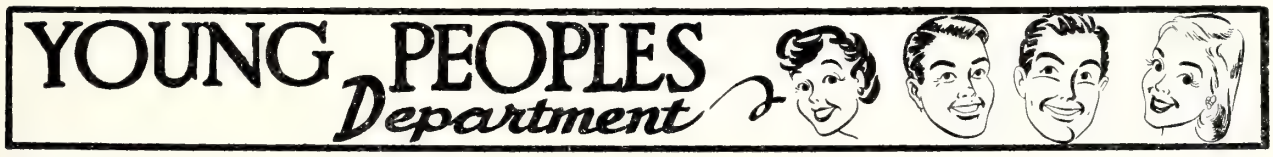
Verse 12 is the well-known "Golden Rule." Only those who have Hearts of Gold can live by the Golden Rule and a Heart of Gold is a gift of the grace of God through Jesus Christ. A man must be "born again" before he can live by this Golden Rule. What a marvelous life is described for us in this section of the Sermon on the Mount! Who is sufficient for these things? Our sufficiency is of God through our Lord Jesus Christ; apart from Him we can do nothing; only as He lives in us can we live as a disciple of His: the life I now live I live by the faith of the Son of God Who loved me and gave Himself for me.

IV. *How to Enter the Kingdom*: 7:13.

Enter in at the strait gate. Someone has said that there are two gate posts to the way of life; one is Faith and the other Repentance. We must believe on the Lord Jesus Christ and we must turn our back on sin.

Beware of false prophets. There are plenty of these and they are very busy these days trying to lead men astray. The one test for a false prophet is fruit-bearing. What sort of fruit does it bear? See the fruit of false religions in lands like India and China and compare it with the fruit of real Christianity in such countries as the United States and you see a big difference, and the United States is only partly Christian.

Not everyone who says, Lord, Lord, shall enter the kingdom but he that doeth the will of my Father which is in heaven. We are known by our deeds, as we build on the Rock foundation. Only those who build on the Rock Jesus Christ are safe. On Christ the solid rock I stand, all other ground is sinking sand.



YOUTH PROGRAM FOR NOVEMBER 9

By THE REV. B HOYT EVANS

Being And Doing Our Best For The Lord

Scripture: Matthew 25: 14-30

Suggested Hymns:
"Living for Jesus"
"Give of Your Best to the Master"
"I Gave My Life for Thee"

Note to Program Leader:
(This is the first of a series of three programs dealing with stewardship. Some people seem to have the idea that stewardship has to do only with the money that is given to the church. In these programs we hope to come to a broader and more adequate understanding of stewardship.)

Program Leader's Introduction:
This program is to be centered around the passage of Scripture found in the twenty-fifth chapter of Matthew which is commonly known as the "Parable of the Talents." You will find the discussion more interesting and helpful if you will open your Bibles to Matthew 25:14-30. (Allow time for the young people to locate the passage. Distribute Bibles or Testaments to those who do not have their own with them.)

This parable teaches us some very basic things about the nature of stewardship. We find that stewardship has to do with the use we make of our money, our time, and our abilities. According to the parable, the opportunities and abilities we are given may vary widely. This is God's responsibility. All that we are and all that we have comes from Him. He does not hold us responsible for having little or much, but He does hold us responsible for the use we make of what we do have. God is not displeased by those who have limited abilities and opportunities unless they refuse to use what they have. On the other hand, He is not pleased by those who have extensive gifts and opportunities unless they are faithful in their stewardship.

Our speakers will indicate some of the ways to serve the Lord as good stewards of our time and talents. They will also point out some of the pitfalls into which poor stewards are likely to fall.

First Speaker:
The servants who received five talents and two talents evidently dedicated their time to investing and increasing their lord's money. We cannot be and do our best for our Lord unless our time is dedicated to Him. We may not have a written or printed schedule for each day, but we do have some kind of plan for our time. As we budget our time the Lord should receive first consideration. Do we really take Him into account as we allot the hours of the day? We cannot call ourselves faithful stewards unless we have dedicated our time first of all to the service of God.

We may not have as many abilities as someone we can think of, but we all have some gifts. Whatever our abilities are, they have come to us from God. Are we really using them for Him? The men in the parable were diligent in investing the talents because they recognized that they really belonged to their lord. Our talents actually belong to our Lord. Are we using them for Him? Are they dedicated to His glory? If the Lord has given us the ability to speak, are we using that ability for Him and are we trying to improve it? If the Lord has

given us good minds, are we faithful in our studies so that our minds may be improved? If the Lord has given us the ability to make friends, are we using that ability to win people to Him? However many or few our abilities may be, we are not good stewards unless they are dedicated wholly to the Lord.

The men in the parable who were faithful in their stewardship received a rich reward. They received the approval of their master and they were given increased opportunities and responsibilities. People today who are faithful in the use of time and abilities for their Lord will also receive a reward. We shall receive the approval and the blessing of God, and our abilities and our opportunities will be increased. It is a reward which we begin to receive in this life, and which will continue throughout eternity.

Second Speaker:

The parable describes another man who was a poor steward. He had limited ability and limited opportunity. Because of his limitations less would have been expected of him than of the others, but he did absolutely nothing. The Bible indicates two faults that made him a poor steward: (1) He did not appreciate his master, and (2) He was lazy and selfish.

Some of us today are poor stewards because we do not appreciate our God. We do not recognize the wonderful things He has done for us, and we seem blind to His love and mercy. It is hard to see how anyone who really knows God through the sacrificial work of Jesus Christ can fail to be a good steward. Perhaps the only other explanation is selfishness and laziness. If we are concerned only for our own comfort and gratification it is understandable that we are not willing to exert ourselves even for God. Surely, though, when we consider the blessings God has freely given us and the terrible price He paid for our redemption, we will admit that even our best is not good enough for Him.

The poor steward in the parable was punished, not because his abilities and opportunities were limited, but because he was not faithful in making use of what he had. This is a warning to us. As has been said already, God only expects us to be faithful with what He has given us. He expects us to do and be our best, even if that best is very meagre. If we fail, we too shall be punished. The man in the parable lost the little he had, and he was separated from fellowship with his master and the faithful servants. When we miss opportunities, they are lost forever. When we fail to use and exercise the abilities we have, they are taken from us. The pianist who does not practice loses his skill. When we do not seek the Lord through faithful service, it is an indication that we probably never really knew Him, and we shall be separated from fellowship with Him and with those who are faithful.

Questions for Discussion:

1. Why is it a mistake for young people to plan exclusively to be good stewards in adulthood without giving any thought to the present?
2. What are some of the commonest ways for young people to waste time, talents, and opportunities?

Closing Prayer

Say, Teenagers!

By Wade C. Smith

Teenagers, have you heard of the expert who was called in to start the big engine? It had stalled. Every wheel in the plant had come to a sudden standstill. The engineer was nonplussed. To save his life he could not locate the trouble. The superintendent was down there, mad as a hornet. A thousand operatives were idle on full pay, and it was like burning money on an ash heap. Still the engineer fumbled around. The "super" telephoned for an expert machinist to come at once and see what was the matter.

Directly, he walked quietly in, glanced at the steam gauge and turned the throttle wheel a bit. Then, with a tiny hammer which he drew from his pocket he lightly tapped some parts of the machine, here and there. He paused at a certain pipe leading to the steam chest, called for a wrench, removed a tap and a plate, peered in, then carefully picked out a piece of cotton waste and replaced the plate and tap. "Now open your throttle," he said to the engineer. The big engine moved off like a thing of life, pulleys began to whirl and belts to whirr, and a thousand hands resumed their work.

In the office the expert handed in his memorandum charge. It was fifty dollars and fifty cents.

"It's all right," said the superintendent, "we're glad to pay it, but would you mind telling me what the fifty cents is for?" The expert smiled, "Why that is my charge for the two minutes spent in locating your trouble, the fifty dollars is for *knowing how.*"

Teenagers, your body is a great big costly engine, built with infinite skill, and you are the engineer. It is a wonderful thing running that engine — wonderful because it has the motive power to turn many wheels and affect many lives. Rightly understood and properly handled it will produce great values, and be a blessing to the world. Misunderstood and carelessly handled, it will cause loss and suffering to you and perhaps many others.

As a boy, I used to go to the engine room of my father's mill and watch the engineer. Continually he moved about, noting its movements, its big flywheel half below in the pit, half above, and the broad belt that glided over it and disappeared through the brick wall into the mill. Now he would be refilling the oil cups, now noting the steam gauge, or polishing the shining brass trimmings almost with a caress. He was the first man on hand in the morning and the last to leave at night. Oh how well he must know his engine, how carefully he must guard its movements, how always he must be on the job, if he would be a capable, successful, happy engineer!

And what is God's Word telling us about it today? Listen, "Happy is the man that findeth wisdom (to know God, to know himself, to know his engine), and the man that getteth understanding (how to run his engine). For the merchandise of it is better than the merchandise of silver, and the gain thereof of fine gold. Length of days is in her right hand (a long and happy career of productive energy), and in her left hand riches (the actual wealth which God promises to those who obey His law and love His service, and the inexpressible satisfaction which comes with honor that honors God first of all).". Proverbs 3:13-16.

Now Teenagers, here is the whole matter in a nutshell: your life machine is the most wonderful, the most mysterious, and at the same time the most "runnable" thing that God has created; but to run it successfully, as God designed it to be run, you must get your instructions from Him, the Maker of it. His Book of Rules must be your daily guide; and through it He will speak to you in your wonderful day as you live it in His companionship.

Men are four:

He who knows not and knows not he knows not,
he is a fool—shun him;
He who knows not and knows he knows not,
he is simple—teach him;
He who knows and knows not he knows,
he is asleep—wake him;
He who knows and knows he knows,
he is wise—follow him!

—Arabian Proverb

NEWS of CHURCHES Around the World

Rev. Oscar A. Gardner

April 15, 1906 - June 13, 1958

(At the Stated Meeting of Guerrant Presbytery at Hull Memorial Presbyterian Church on September 28, 1958, the following memorial was given in conjunction with the Lord's Supper.)

Oscar A. Gardner was the son of William A. and Zora McDonald Gardner. He was descended from an old and prominent Choctaw family which had been active in the work of the Presbyterian Church Oklahoma for more than a hundred years. His father was an elder in the old Bennington Church.

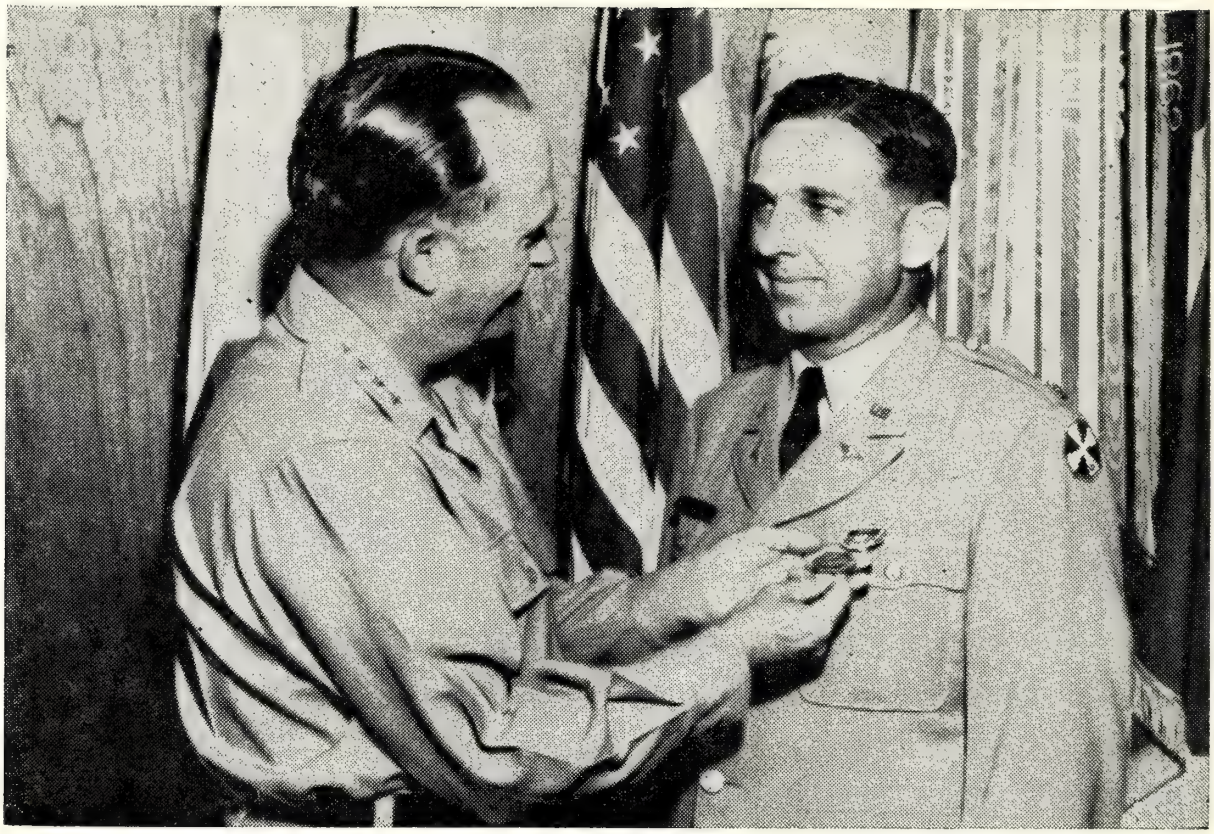
Oscar Gardner received his secondary education in the schools at Bennington and was graduated with honors from Bascome College, Muskogee, Oklahoma, in June 1932. After college he enrolled at Austin Theological Seminary, Austin, Texas, and graduated with the class of 1935. He was ordained to the Gospel Ministry by Indian Presbytery on September 14, 1935.

For the next eleven years he served as pastor of the following churches in Indian Presbytery: Beachtree, St. Matthews, Smithfield, and others. In 1945 he was elected moderator of the Synod of Oklahoma.

In 1946 he became superintendent of Goodland Indian Orphanage. Under his leadership the indebtedness was paid and many additions made to the physical plant. The dynamic, witty and friendly Oscar Gardner was in great demand as a public speaker, especially during the Home Mission Season each year. It was on one of these speaking tours that he visited the churches of Guerrant Presbytery in Eastern Kentucky. In 1957 he resigned as superintendent of Goodland Indian Orphanage and accepted a call to the Peter Creek Church in Pike County, Kentucky. Truly the Lord moves in mysterious ways which the natural man cannot understand, for Oscar Gardner came back to minister as Christ's servant to the people whose ancestors drove his ancestors across the mighty waters. Although his pastorate at Phelps, Kentucky, lasted less than six months, his ministry greatly strengthened the church and he left a lasting impression upon the entire community. He was on his way to the church when he suffered a fatal heart attack. He was carried back across the mighty waters to be buried with his ancestors in Oklahoma.

He is survived by his wife, Blanche Turrentine Gardner, whom he married in 1941, his mother and a number of other relatives.

"A Prince has fallen in Israel."



General Decker **Major Crane**

Correction — Last week through error we ran the wrong picture for Dr. Paul S. Crane

Seoul — (PN) — Major Paul S. Crane was recently awarded a Commendation Ribbon with Metal Pendant by General George H. Decker, Commander in Chief, United Nations Command, U. S. Forces in Korea, and commanding general, Eighth U. S. Army, in a ceremony held at Headquarters of the Eighth U. S. Army in Seoul, Korea.

Major Crane was cited for meritorious service while assigned as chief of Surgical Service, 121st Evacuation Hospital and commanding officer, 43rd Surgical Hospital during the period August 10, 1956 to August 7, 1958.

He also received the Korean "Shungmu Distinguished Military Service" Medal with Gold Star, from the Minister of Defense, Kim Shung Yul, pinned by the Republic of Korea General Paik Sun Yups.

Dr. Crane has since resumed his position as director and surgeon at the Chunju Presbyterian Mission Hospital, which is the chief surgical and medical training center maintained by the Presbyterian Church in Korea.

Dr. Crane is the son of Dr. and Mrs. . C. Crane, retired Presbyterian missionaries to Korea who are now residents of Gulfport, Miss.

During his two years in service with the Army, Dr. Paul Crane's family lived in Seoul, where Mrs. Crane served as hostess for the Mission Home there for all missionaries who had to visit Seoul on business and for official visitors from the home Church.

Atlanta — (PN) — The Rev. James V. Johnson, Jr., pastor of First Presbyterian Church, Natchez, Miss., has been named Assistant in the office of the General Council, Presbyterian Church, U.S., in Atlanta. Mr. Johnson's appointment was announced here recently by Dr. J. G. Patton, Executive Secretary of the General Council. He will join the staff of the coordinating, stewardship and planning agency of the Southern Presbyterian Denomination on November 1st.

Mr. Johnson has announced his resignation to the congregation of the Natchez Church which he has served since 1955. A native of Memphis, Tenn., he is the son of Dr. James V. Johnson, now retired, who was pastor for more than 20 years of the Westminster Presbyterian Church of Miami. The Rev. Mr. Johnson's mother is the former Irene Dews of Arkadelphia, Ark., a sister of J. E. (Chink) Dews, former president of the Assembly Men's Council.

In his new duties at the General Council, Mr. Johnson will be especially concerned with stewardship promotion, a field in which he has been outstandingly successful. Mr. Johnson is a graduate of Princeton University and of Princeton Theological Seminary. Prior to accepting the pastorate of the Natchez Church, he was assistant pastor of the First Presbyterian Church of Pensacola, Florida.

Mr. Johnson is married to the former Lobenta Davis of Tampa, Fla. The couple has two children, Jane age 5, and James, III, age 2½ months.

KNOXVILLE PRESBYTERY

The Presbytery of Knoxville met in its 230th Stated Session in the Sequoyah Hills Presbyterian Church, Knoxville, Tennessee, on October 6-7. Present were 51 ministers and 36 Ruling Elders.

The retiring Moderator was the Rev. C. E. Gammon, pastor of the Central Church of Chattanooga, Tenn. Rev. Leonard Bullock, pastor of the East Ridge Church, Chattanooga, was elected Moderator.

The Rev. James R. Ellington, formerly pastor of the Trinity Church at Alcoa, was dismissed to St. Louis Presbytery. Three ministers were received. The Rev. Ray R. Hanson, Jr., was received from Montgomery Presbytery, and will be installed pastor of the Moore Memorial Church at Pineville, Kentucky; and the Rev. Paul W. Hoffman was received from Lexington-Ebenezer Presbytery and will be installed pastor of the Inskip Church in Knoxville. Licentiate James R. Boozer was received from Enoree Presbytery and will be ordained and installed pastor of the First Church at Soddy, Tennessee. One young man, Paul James Robere of the Brainerd Church in Chattanooga, was taken under the care and oversight of the Presbytery, as a Candidate for the Gospel ministry. We now have 27 young men in our roll of candidates.

Presbytery set the dates for the four Stated Meetings in 1959, and invitations from churches were accepted for all of these meetings. We feel this will be a help to the whole program of Presbytery — having the dates and places all selected for the whole year.

Presbytery gave their approval to the plan by a Special Committee on Camp and Conference Grounds to make plans for a Campaign to raise $243,000 to erect the necessary buildings. This Campaign will take place during the first three months of next year.

The Stated Winter Meeting will be held at Bachman Home, near Cleveland, Tennessee, on February 2, 1959.

D. R. Greenhoe, S. C.

NORTH CAROLINA

Newberne — Rev. Robert G. Balnicky, pastor of the McCutchen Memorial Church, Union, S. C., conducted an 8-day evangelistic meeting in the Neuse Forest Presbyterian church, September 21 to 28. There was an overflow attendance every night. There were 27 first decisions and about 50 re-dedicated their prayer lives the first night. In response to a challenge to missions about 100 dedicated their lives to Christ. One Sunday school class and the Women of the church are considering partial support to a missionary. At the 10 o'clock morning meetings the average attendance was 50. All of the first decisions, except one were aged over 15 years.

Rev. Mr. Balnicky was a chaplain in the Navy during World War II. He is a graduate of Columbia Theological Seminary, and is much in demand as an evangelist.

Montreat — Dr. Felix B. Gear, Professor at Columbia Theological Seminary, Decatur, Georgia, has been engaged as Montreat Conference Director for the 1959 season. He will handle all correspondence with reference to the conferences and will again set up the Bible Conference to be held next August. Dr. Gear served most acceptably in this position for the 1958 season and the management is happy to have his services again.

Presbyterian College Evangelistic Teams

Clinton, S. C.—Evangelistic teams, composed of Presbyterian College pre-ministerial students, are available again this year for religious services in churches of the Synods of Georgia and South Carolina.

That's the announcement today from President Marshall W. Brown, who praised the work of the teams last year in filling guest engagements.

These groups made more than 50 appearances before congregations of the two states last session. They conducted a variety of programs ranging from morning services to men's meetings, to young people's assemblies and evening worship. The work was well-received by every church in which the teams appeared.

This evangelistic program is sponsored by the Presbyterian College Ministerial Club under the guidance of Dr. T. Layton Fraser, professor of Bible and the author of several religious workbooks.

He said three teams, each composed of four or five Presbyterian College students preparing for the ministry, stand ready to handle a variety of church activities on request. They take complete charge of the program, often in the absence of the pastor, and provide prayer, scripture reading, a main talk and one or two brief supplementary talks in the nature of testimonials. Programs have particular appeal for young people.

Dr. Fraser requested all churches seeking appearances of the evangelistic teams to contact him in care of Presbyterian College for arrangements.

Bequests To Bolster Foundation

Settlement of two sizable estates will leave bequests amounting to $400,000 to the Presbyterian Foundation, Dr. John R. Cunningham has reported to foundation trustees.

Dr. Cunningham, executive director of the foundation, said the estates will be settled before the year is out.

He also told trustees at their semi-annual meeting that the bequest of Dr. Calvin T. Young of Plant City, Fla., in the amount of $1,100,000 has been settled and is now operating in favor of world missions, Christian education and church extension in the state of Florida.

Plans for extending the foundation's program in the 16 Southeastern states which are included in the Presbyterian Church, U. S., also were outlined by Dr. Cunningham, the former president of Davidson College.

Trustees present for the meeting included F. L. Jackson of Davidson, president, the Rev. J. Cecil Lawrence of Charlotte, Mrs. Charles S. Ragland of Nashville, Mrs. A. R. Craig of Rutherfordton, J. P. Hobson and Louise Rose of Charlotte, Kenneth S. Keyes of Miami.

Also, Ivey W. Stewart of Charlotte, the Rev. J. Chester Frist of Mobile, William R. Perkins of Lynchburg, Paul E. Manners of Atlanta, John Cansler of Charlotte, A. V. Pritchartt of Memphis and Dr. William Kadel of Orlando, Fla.



Hope-Filled Christians

Molly Jones Monroe

Wilfred Grenfell, the great missionary doctor who labored in the frozen north with such Christ-like compassion for the poor people of that cold country, once said, "Personally, I have no more use for a dead Christ than I have for a molten image. The Christ who once did loving deeds and does them no more, who once spoke words of comfort but has been silent for centuries means nothing to me."

The reality of the living, indwelling Christ was the source of strength and hope for the early Christians. If the risen Saviour lives within our hearts today, if He walks with us and talks with us along life's narrow way, if He *really* lives within our hearts, we too will be hope-filled Christians.

The world in which the First Century A. D. Christian lived was indeed a gloomy world, with oppression, tyranny and persecution on all sides. Yet, these faithful ones labored for their Lord in joy and hope. The world in which we live today does not look much less gloomy, with widespread ignorance of, and indifference to God's Word, and deceit, dishonesty, intrigue and greed on all sides in high places. Yes, we know that the world is in the power of the devil. John in his First Epistle, chapter 5:19 says, "We know that we are of God, and the whole world lieth in the evil one."

Even in darkness, there is joy and hope—glorious hope for the faithful. For there always have been and there always will be those who are faithful to God. There was a faithful remnant in blind, idolatrous Israel, who waited eagerly for the coming Messiah. Luke tells us in the second chapter of his gospel about two of these — Anna and Simeon. In the last chapter of I Thessalonians Paul tells us about those who faithfully await the Second Coming of God's Son from heaven.

The Second Coming of Jesus is one of the most prominent themes in the New Testament. Matthew, John and Paul, to mention a few, all tell us that to the faithful, the descent of our Lord from Heaven to raise the sleeping and change the living saints is a constant expectation and hope.

Even as the faithful old Hebrews waited, yea longed for the first coming of our Lord, so the faithful today are waiting in hope, yea longing for the Second Coming of our Lord.

Luke, in giving the account of our Lord's ascension into Heaven says, "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

It has been rather lightly said from some of our pulpits that "Some people hope that many of these apparently insurmountable and insolvable problems in our world today will be solved by *Christ's return!*" We are taught all through the New Testament that the faithful do constantly long for the return of our Lord, who is still able to calm the raging waves of all our present-day "stormy Galilees" with His "Peace, be still!"

We should each one be like the saint of old who went to the window of his room every morning, and looking out as the rising sun flooded the world with light said, "Perhaps today, Lord," and at night longing for the coming of Christ, he looked up at the twinkling stars and said, "Perhaps tonight, Lord."

The world as of yore, naught of all doth divine,-
Saith again that believers are filled with new wine,-
Suffers warning to pass all unseen and unheard,
And, like Herod, fulfills while opposing His word.

Then welcome, thrice welcome, ye tokens of God!
What else but His coming can comfort afford?
What presence but His set this prisoned earth free?
O Star of the Morning, our hope is in Thee!"

—From "Waiting for the Morning and Other Poems."

Christ Himself said, "Surely, I come quickly"; let us say with John as he was guided by the Holy Spirit, "Even so, come Lord Jesus."

We are told in Scripture that Jesus is in Heaven now sitting at the right hand of God. When Stephen was stoned, the Scripture tells us that Stephen looking steadfastly into Heaven, saw Jesus, *standing* at the right hand of God. It gives one a thrill to read that. Jesus must have loved Stephen so very much to *stand* to welcome him home to Heaven. As Dwight L. Moody said, "To those of us who believe, who

love our Saviour, who look for his appearing, oh, what glorious tidings. Jesus is there, at the right hand of God. Ah, it is not so much the jasper walls, it is not the pearly gates, or the streets of pure gold, the sea of glass, the river of crystal, the seraphim and cherubim; but above all, and before all, it is the Lamb that is the light thereof! It is that which makes Heaven our home. Christ is there. Jesus our elder Brother has gone before us, and is there now, preparing mansions for us, looking for us, expecting us. He is waiting to welcome home His own people."

Where things were so lovely and different;
"Jesus had brothers and sisters;
The house was crowded and small,
With not enough room for them nearly,
But they didn't mind it at all.

For He was their elder Brother;
He must have been dear, so dear
To all of the younger children
Who grew up together there.

I wonder if He remembered
The home where He used to live,
Where things were so lovely and different;
If so, I think He would give

The least little sigh - for remembrance;
But I'm sure that they never knew,
That they never saw Him discouraged,
And never impatient or blue.

I wish I had been in that family,
In that precious and simple way—
Just to be living with Jesus,
In the same house, day after day!

But some day I SHALL be living,
(O it makes me catch my breath!)
In the same house with Jesus my Saviour—
And this is what men call—death!"

—Martha Snell Nicholson

When our Lord returns to this earth, or when we go out into eternity through the door of death, whichever comes first, let us be sure our Saviour will find us among the Remnant who has been faithful to Him. We have been bought with the precious blood of the Lamb. We are children of the King—joint heirs with Christ.

May we not be primarily concerned in this world with material possessions, fame or glory, but along with so many of the Old and New Testament saints, let us make our Father's business our chief interest on this earth.

We must remember that the faithful will be rewarded in Heaven. And what wonderful rewards God must have prepared for them who love Him!

Generals do not give medals to their soldiers in the midst of battle. The rewards come after the battle. This earthly life is our battle. Let us always keep our eyes steadfastly fixed on our General, Christ Jesus, ever seeking to do His will on this earth.

Forty-Ninth Annual Meeting of Women of the Church—Synod of Georgia

The forty-ninth annual meeting of the Women of the Church, Synod of Georgia, met at the First Presbyterian Church in Athens, Georgia, on September 25-26. Approximately 175 women, representing the six presbyteries of the state, were present.

Mrs. J. Swanton Ivy, synodical president, presided. A resolution was offered by Mrs. Gilbert Gragg of Bainbridge calling attention to the election of Mrs. Ivy as chairman of the Women's Advisory Council.

The principal speaker for the meeting was Mrs. Henry D. Haberyan of Shreveport, Louisiana, a member of the Board of World Missions and a world traveler. On Thursday morning Mrs. Haberyan presented the 1959 Birthday Objective. The special offering will go to erect a training school for lay leaders in Brazil. She pointed out the great opportunity for spreading the gospel in a country which is growing in population and fast becoming modern.

Rev. Phil Esty, Friendship Presbyterian Church, Athens, spoke on First Peter, challenging the women of the church to "Gird up your minds and know what you believe and why." Mrs. E. L. Secrest of Atlanta presented "Tomorrow's Literature" calling attention to the "Do It Yourself Kit" prepared by the Board of Women's Work for 1959 women. Mrs. Joe B. Patrick of Decatur was moderator of a panel discussion on "Our Georgia Responsibilities."

On Thursday evening Mrs. Haberyan gave a preview of the church in the world today in a talk on "World-Wide Witness." She stated that the church in varying degrees of development is planted in every country on earth. Dr. Harmon B. Ramsey, First Presbyterian Church, Athens, administered the Sacrament of the Lord's Supper.

At the Friday morning session Rev. B. G. Munro, Central Presbyterian Church, Athens, highlighted the special Bible study on Revelation, challenging Christians to remember that there can be victory through conflict.

Reports from the committee chairmen revealed that the women of the Georgia Synodical are praying, working, and giving, thus serving Christ here and throughout the world.

Mrs. Leighton McCutcheon, Executive Secretary of the Board of Women's Work, conducted the installation service for new officers. The newly elected ones were Mrs. C. J. Martin, Hinesville, treasurer; Mrs. C. J. Knapp, Moultrie, historian; Mrs. J. W. Cooper, Mariettta, Chairman of World Missions; Mrs. Gilbert Gragg, Bainbridge, Chairman of Christian Education; Mrs. Donald Patterson, Perry, Stewardship chairman.

Report written by Mrs. Jack Murrah, Atlanta.

Submitted by Mrs. Marvin Perry, Publicity Chairman.

West Point Cadets Receive Bibles

In a troubled world seething with discontent and rumors of war, it is an obvious fact that in the years to come, great importance will center on the military leaders of our country.

Those who approach the situation in a realistic manner cannot help but come to the conclusion that the restlessness and anxiety smouldering throughout the circumference of our earth will not subside into an era of Utopian joy, unless God intervenes in a miraculous way.

Because of this, more than ever before the AMERICAN TRACT SOCIETY of 513 West 166th Street, New York 32, New York has dedicated itself anew to the responsibility and opportunity which presents itself each year at the United States Military Academy, West Point, New York.

On Sunday morning, September 14, 1958, 544 Cadets were presented with specially-bound copies of the Holy Bible with their individual names inscribed on the cover in gold, marking the Society's 89th Annual Presentation.

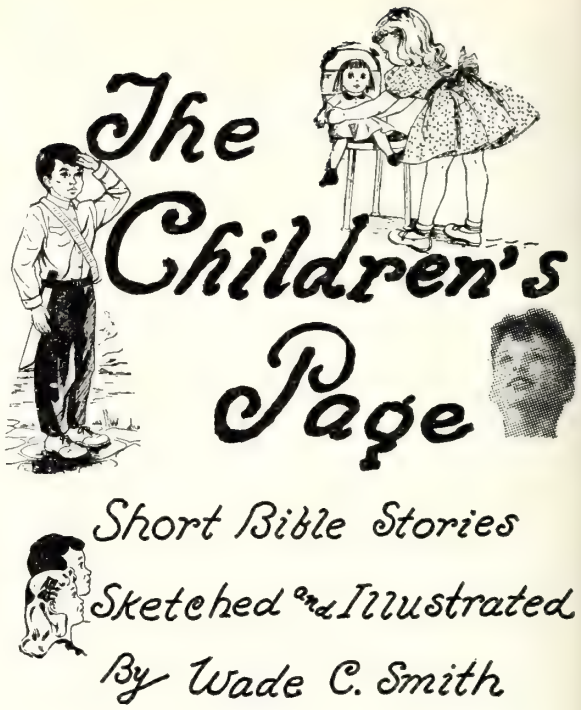
West Point Chaplain Rev. George M. Bean presided, and Mr. Henry G. Perry, the Society's Executive Secretary, made the presentation, assisted by Rev. Henry R. Gooch, Assistant Chaplain.

Dr. Frank E. Gaebelein, President of the Society, preached the sermon, and said in part: "My subject this morning is The Bible the Word of Life. As a basis for our thinking, I give you this passage from the fourth chapter of the Epistle to the Hebrews: 'The Word of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.'

"The writer begins by declaring that 'the Word of God'—and by this he means primarily the written Word, the Bible—'is alive and powerful.' . . . Taken at its face value, that proposition sets the Bible apart from all other books. . . . Therefore, when we think about the Bible as the written Word of life, we must do so in personal terms. . . . The Bible speaks to our deepest need. And it does not speak abstractly, but in direct, personal terms. The Word of God is living and powerful, because it is the essential source of our knowledge of the Lord and life. . . .

"What is this eternal life? Well, the Bible tells us that it is a new kind of life that begins here and now and that goes on forever. 'If any man be in Christ,' says the apostle Paul, 'he is a new creation: old things are passed away; behold, all things are become new.' Or, as Christ Himself declares, 'I am come that they might have life, and that they might have it more abundantly.' "

Dr. Gaebelein concluded by saying: "My friends, remember this. Your Bible is the Word of Life. It is the rule and standard for daily living, for justice between man and man, and nation and nation. But above all it is the inspired witness, always available, always at your side, always inviting you to the abundant life in Christ—not tomorrow, but today, here and now. May your Bible be for every one of you what God meant it to be, living and powerful through your own trust in Jesus Christ."



The above is a facsimile (reduced) of the cover for The Children's Page — eighty pages — bound in one volume, for sale at $1.25 postpaid. The **Journal** has received many letters of appreciation for this feature which was continued 18 months, including "scribbled" letters from the children themselves. Below are extracts from some of them.

Florida: It is good to know you are bringing out, **available before Christmas,** "Children's Page" with 80 stories in book form. Do I need tell you what a wonderful aid and inspiration it is sure to prove, not only to the S. S. teachers seeking practical application of Bible lessons, but with strong and happy appeal to both big and little tots as well.

Mississippi: This household is charmed with "The Children's Page" in the **Journal.** The children are eager to tear off the wrapper as soon as the magazine comes, and we older folks are careful to see it.

North Carolina: I think your "Children's Page" is simply wonderful; indeed, it is inspired! The children read it eagerly - and over and over. We want at least four of the books.

Texas: I hope you will compile the Children's Page into a book - **and in time for Christmas.** It will make an unique and most appropriate gift for any child.

South Carolina: How do you do it? Animals, birds, reptiles, insects, sea and land, mountains and rivers! Is the storehouse for "starting a story" inexhaustible? Then will you go into "Space"? Don't fail to make a book of the Children's Page - and have it off the press in time for Christmas gifts. I want four copies to begin with.

California: Every member of the household fingers for the Children's Page as soon as the **Journal** arrives. It is unique in childhood literature.

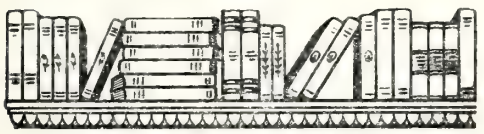
Some of the titles

The Spider and the Hands — Sparrows — Grasshoppers — Swat the Fly — The Little Foxes — The Brier and the Roses — Grandmothers and Mothers — Joseph - in four continued stories — David - in four continued stories — The Boyhood of Jesus - in four continued stories — Ten "Miracle" stories — The Ant, a worker — Bears and Bugbears — Jesus Loves Children — The Little Lost Sheep — Smiles — Stripes — He Climbed A Tree — The Tongue — Thanksgiving — Greyfriars' Bobbie — A Little Girl's Christmas Story.

The Children's Page is promised to be off the press by November 1st. Price $1.25 postpaid. Order from

The Southern Presbyterian Journal

Weaverville, N. C.



BOOKS

CREATION AND EVOLUTION. Jan Lever. Kregel's. $3.95.

This book differs in several important respects from Clark's. It is more detailed and technical. Chapter IV, **The Concept of Species and the Problem of Origin,** is so cluttered up with information, not too obviously systematized, that an ordinary reader has trouble threading his way through it. Chapter III, however, **The Origin of the Types of Organisms,** is quite good, in spite of the technicalities.

A second difference from Clark's book is that the English is atrocious. No doubt Lever wrote good Dutch, but the translator was incompetent. The English version abounds with the idiomatic Dutch **already; deducted** takes the place of deduced; the position of adverbs, direct objects, and other points of syntax follow the Dutch and not the English order.

The aim of the book is to harmonize creationism with evolution. Lever is quite good in showing that there is no scientific evidence on the origin of man; what evidence there is, however, dates man as 500,000 years old. Lever even seems to incline toward the view that life developed out of inanimate matter. That is to say, creationism and the Bible do not prevent us from accepting a universal or almost universal evolution.

The harmony is accomplished by a definition of creationism plus a neo-orthodox view of the Bible. In several passages Lever looks askance at creation out of nothing. "By creationism we understand here every biological approach to the problem of origin which, issuing from the central credo of the Christian church, wishes to confess also in science the creation of this reality and the daily direction of all processes through God" (p.26). These vague words, interpreted by other passages, seem to amount to no more than a vigorous repudiation of atheism with the converse that God has something or other to do with nature.

As for the Bible, Lever correctly protests against imposing on it the scientific concepts of the eighteenth and nineteenth centuries. Nor would anyone assert that the Bible contains graphs, tables, charts, and other scientific notations (p.21). He also makes telling points against some commonly held, fundamentalistic exegesis. But from this does it follow (1) that the days of Genesis 1 do not indicate time or succession at all (p.16); (2) that the contents of revelation have no concrete contact with scientific investigation (p.21); (3) that Scripture does not give us data that we could find out for ourselves (e.g. the existence of a fish that could swallow a man) (p.24); and (4) that God's breathing a soul into the body of man is pure eisegesis? (p.197).

Furthermore we must take most definite exception to Lever's repeated assertion that the Bible gives us no historical information. Apparently we cannot learn from Scripture that David was King of Israel or that Christ and the Pharisees ever lived. At any rate Lever says, "We can never derive from Scripture exact physical, astronomical, and biological knowledge, and thus also not exact historical knowledge (pp. 21 and 171). His examples are: "When the writers of Scripture saw the fragments of happenings of the hoary past . . . through lack of knowledge and imagination he, as it were, contracted these to a level dating of only a few thousand years ago . . . Consequently the genealogies similarly have not the same historical correctness as, e.g. the family tree of the Royal House of the Netherlands, as it is found in the history books" (p.177).

This clear exclusion of historical information from the Scripture, with the result that Scripture is less accurate than Dutch history books, will be of interest to those who have been told by certain people in America that the Free University of Amsterdam is the center and apex of all good Calvinism. Professor Dooyeweerd and his colleagues have been advertized as the leaders of contemporary Reformed thought. A few of his most ardent American supporters would be glad to see Dooyeweerd's position made a requirement for ordination. But in the Gordon Review (Sept. 1956) in an article on **Cosmic Time,** I pointed out that Dooyeweerd, though more cautious in his language than Lever, seems to imply a rejection of the verbal inspiration of Scripture. Lever's clearer language is evidence that I may not have been completely mistaken.

—G.H.C.

DARWIN: BEFORE AND AFTER. 192 pages. Robert E. D. Clark. Kregel's. $2.95.

After some interesting observations on the history of biology and a bit of Darwin's biography, Dr. Clark discusses certain ethical and sociological applications of evolution, compares the methods and laws of biology with those of physics, and sets forth a substantial array of pertinent biological details.

The ethical section is interesting; but the reviewer doubts that it supports the conclusions which the author seems to have in mind. The author's treatment of the concept of design also seems to underestimate the difficulties inherent in theology. The comparison of biology with physics is very good.

It is impossible to write a review of concrete biological facts. How soluble calcium bicarbonate affects shellfish and the theoretical significance of the results must be read in full. Likewise one must read why natural selection cannot account for kidneys and eyes. The reviewer only wishes to assure prospective readers that such material is far from dull. The book is well written and extremely interesting.

G.H.C.

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The Southern
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EDITORIAL

Philosophical Presuppositions

Bound up in these two words is to be found the heart of all theological problems. The average layman does not understand either the meaning or the significance of these two words but they can be reduced to terms he *can* understand and when he does it makes him stop and think—for he faces exactly the same problem.

In philosophy one examines an array of thought, evidence, principles, etc., etc., and from these derives a philosophy on that particular subject—a line of reasoning which seems consistent with all of the adduced facts.

To be philosophical is to look at life in all of its aspects with the calmness and assurance which comes from judicial analysis and conclusions, all of which fit into the pattern of known facts and which are therefore to be expected.

There is nothing wrong with philosophy, as a science, as a search for wisdom. It is good that men should look for the principles of reality; that they should develop the theory of logic, ethics, aesthetics, metaphysics, and of knowledge itself.

The great problem of each generation is that men so often develop philosophies which are predicated on presuppositions which are false. In the realm of theology this problem is acute. Reject the supernatural and the miraculous and any philosophy about God will be false. C. S. Lewis in his famous book, *Miracles,* speaks of those who deny the miraculous because "they are a scientific impossibility," thereby arriving at a false conclusion because they labor under the presupposition that what man has discovered about Nature excludes the possibility of miracles.

In the theological world it is the philosophical presuppositions of man which limit the Holy One of Israel and reduce God to the dimensions of human understanding. A preconceived prejudice can work havoc with true faith. Nathanael was laboring under such a prejudice when he said: *"Can there any good thing come out of Nazareth?* Fortunately, he was willing to be convinced.

At the other extreme, and equally dangerous, is the now-popular philosophy that God is so great and so utterly separated from man that man can never hope to understand Him. Here we have the rejection of *words* as a vehicle of communication between God and man and the substitution of "concepts" which are subject to the vacillations of human reason.

In the former case we have God obscured by man's rejection of the supernatural. In the latter we have man walking in the confusion of his own thinking, and that of others, when it is his privilege to hear the clear and unmistakable voice of God speaking through His written Word.

For a clear and intelligent faith there would seem to be certain necessary presuppositions, all of which are consistent with the revelation which God has given of Himself in Creation, in the written Word, in the living Word and by the testimony of the Holy Spirit in these and in our hearts.

First of these must be that God is the Sovereign God.

Not only is He Creator and Preserver of all which He has made but He is sovereign to act according to His inscrutable will and that it is not for man to question His acts or His purposes.

We all need to learn from Job. He started with the presupposition that he could argue with God on the basis of his own goodness but his final conclusion was one of complete recognition of his own sinfulness: *". . . therefore I despise myself, and repent in dust and ashes."*

Shall we presumptuously think that we can fathom all of the righteous and sovereign acts of God and because of this dictate the course He must take. Or, shall we admit that the God of the Universe is always right and bow our opinions and wills to Him, no matter how inscrutable they are.

The second presupposition on which we should base our faith is that *God intervened in human history in the person of His eternal Son, for the specific purpose of reconciling men to Himself, and that the record of His atoning work as revealed in the Scriptures is not open to debate.*

Some think it scholarly to reject the blood shed on Calvary as the cleansing agent of redemption when revelation tells us that *"the blood of Jesus Christ His Son cleanseth us from all sin"?*

Is it not presumption to take *anything* away from the records of our Lord's earthly ministry, His death or His resurrection, because they do not meet with our presuppositions with reference to revelation, or the supernatural or the miraculous?

Our presuppositions about the nature of God affect our attitudes to sin, judgment and eternal punishment. Furthermore, if we assume that the progression of human knowledge and human behavior run a parallel course we dethrone God and make a god of man.

On the other hand, if we accept the premise that the heart of man has been estranged from God by sin and that this estrangement continues in the heart of every man in every generation we are then prepared to recognize and receive God's provision for sin and see in Christ man's only hope of redemption.

Distorted presuppositions can lead to grotesque and dangerous conclusions. One of these distortions is the now popular explanation of *kenosis,* that Christ emptied Himself of his divine attributes to the point where He was capable of sin. Furthermore, that this emptying was such that he was both capable of and did speak in error at times. Such concepts not only distort the implications of the incarnation but they also lead to gross error, not the least of which is making our Lord the ignorant and unwitting partner in perpetrating that which was not true.

When Christ said: *"Before Abraham was, I am,"* was He speaking of a man who never existed? When He said: *"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead,"* was he speaking of historical fact and prophetic certainty, or was He furthering the ignorance of His generation?

Christ spoke much of the future; of His coming again; of certain judgment. If He was ignorant of the past; if he believed Old Testament records which were unworthy of belief, then we have no assurance of the truthfulness of His statements with reference to the future.

One could go on indefinitely. It is man's presuppositions which stand between him and God; between him and God's Son; between him and the gracious ministry of the Holy Spirit. But once we can learn to say with Paul: *For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged,"* then we are in a position to receive divine truth, not on the presuppositions of human limitations but on the greatness and goodness of God.

One of the grave problems of biblical interpretation is to be found in the attitude of scholars who approach the Bible as largely a human document rather than that which it claims for itself, a revelation of divine truths, given through human instruments who were themselves inspired by the Holy Spirit. The difference is somewhat comparable to that of a medical student in a dissecting hall and a surgeon in the operating room. There is a tremendous difference in the approach to a dead body for scientific dissection and that exercised towards a living person for some surgical procedure. Reverent critical study has been and is of untold blessing in understanding the Bible. The presumptuous dissecting of the Scriptures with "interpretations" which are, in fact, frank denials of clearly stated truths is an entirely different concern and something which has taken the joy from many a heart and the *Message* from many a lip.

Let us not fool ourselves. We *all* have philosophical presuppositions about many things. Let us be very sure that in our approach

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to God and His Word that we come with open minds and hearts, ready to be judged rather than to ourselves sit in judgement.

It can make the difference of eternity itself.

—L.N.B.

The Witness of a Young Life

Seven weeks for God, but this was long enough, according to His beautiful plan. Such was the entire life-span of a sweet mature Christian, known as "Chuckey," who left us only a few weeks ago. In many respects his life was different, but he left a witness for God that was both earnest and impressive. Kind friends showered over a hundred birthday presents upon him, shortly after he entered the world. When he was a month old he witnessed to his faith in Jesus Christ as His Saviour by receiving the divine sacrament of baptism.

His was an eventful life. He spent portions of those seven weeks in three state capitals, visiting friends and relatives, traveling in all, over a thousand miles by air. Had he lived one week more, he planned to journey three thousand miles more, going to the land of old Scotia.

His was a spiritual career, but life was marked by the chastening hand of God. Most men acquire heart trouble at forty or fifty, but he was born with a heart ailment. Breathing was at times very difficult, adding to the refining discipline of our Heavenly Father's love and the perfecting of a beautiful and Christ-like life. When one asks how this deep spirituality was detected, the answer was in his face and especially through his large beautiful eyes. They had a penetrating earnestness one could never forget. Rather than being radiant he was overly-serious. Without being a master of English he witnessed to a rare consecration to Jesus Christ. In seven short weeks our God accomplished His sanctifying work to prepare him for a still more beautiful witness in heaven.

There are those who say that we have only given vent to a fanciful and indulgent imagination. Maybe so, but we think differently. Who is there that will dare to say that God cannot speak to one so young? Can He not reveal His redeeming love to all whom He pleases, regardless of the years, months, or even weeks.

His was a beautiful end. Here was given a lovely witness to the power of Christian love. He was buried in a plot given by a kind friend. Graveside services were attended by a large and distinguished company of God's people. No eulogies were needed, but the word of God and prayer permeated the air like sweet incense ascending above his wee remains to our Father in heaven. He was a child of the Covenant and truly born from above.

His tiny body sleeps only a bit away from the eaves of Columbia Seminary which we believe he loved. So appropriate was this resting place for his father had just graduated there five months before. His great, great grandfather graduated there over a century ago and his great, great, great grandfather was on the first Board of Trustees. Could he have spoken, we believe he would have made mention of his affection for this school of the prophets, along with his love for God.

His influence will go on and on when the stars have burned out in their courses and Jesus our Lord shall make up His jewels. "He being dead yet speaketh." "Whosoever believeth in me shall never die."

(His Grandfather)

—R.W.C.

Epistles of Commendation

"Ye are our epistle written in our hearts, known and read of all men".

The man of the world, the unsaved man, does not read the Bible: he tries to read us, who profess to be Christians, and he is very critical as he reads. He sees all our faults and fails to see the genuine good that may be there in spite of our faults and failings. I am sure that often times they judge harshly and incorrectly and call us hypocrites when we are just weak Christians.

This does not excuse us from our duty and privileges to be a real witness for Jesus Christ. As men read us they ought to see Christ in us. We should commend our Saviour to them by the way we speak and the way we live. If men would rather "see a sermon than hear one", then there ought to be something for them to see.

They ought to be able to see in us some of *Love of Christ* for lost men. Are we showing them that love by the way we live and act and speak? Is the love of Christ so constraining us that we cannot help showing it by our attitude towards Him and our fellowmen?

There ought to be some of the *Faith of* Christ which men can see. How implicitly He trusted His Heavenly Father and sought to do His will! Are we trusting God and trying to do His will? or do men see us fretting and worrying about the things of the world? Does Peace seem to be so written upon our faces, even in times of sickness and pain?

There ought to be something of the *Sacrifice of Christ* in our lives. Not the redeeming sacrifice of the cross, for He alone could take away sin by the sacrifice of Himself, but the willingness to take up our cross and follow Him? Do we shrink from sacrifice? Do we want to be carried to the skies on flowery beds of ease? Are we seeking an easy place in which to work for the sake of the One who gave Himself for us?

Are we a good letter for men to read? Do we tell the world the truth about our Lord Jesus Christ?

J.K.P

Builds According to Presbyterian Worship: Saves $10,000

In the October 15, 1958, issue of *Presbyterian Life,* the official organ of the UP-USA Church there is an article entitled, THE CHURCH AROUND THE TABLE. The story is that of the building of the Bethany Presbyterian Church of Portland, Oregon. An earlier article by Dr. James H. Nichols of the University of Chicago appeared in *Presbyterian Life,* September 15, 1956, advocating *Architecture Appropriate for Presbyterian Worship.* This article led the local architect to scrap the plan he had drawn for a modified Gothic building and to base a new one on Nichols' suggestions that "Reformed worship implies the elimination of the chancel as the space reserved to the priesthood. Or perhaps we should say that the chancel is to be enlarged to include the whole congregation . . . The Table does not belong in a separate clerical compartment, but should stand among the people who are the household of God."

The Portland Church has done this. It has no chancel, but locates the Table in the center of the nave with the congregation seated about it on three sides. The pulpit is against one wall facing the Table and the people. This eliminated much floor space and saved about 14 per cent or $10,000. The Pastor, Reverend Clayton F. Rice, adds: "Most of the congregation have told me that they never felt the meaning of the Sacrament of Holy Communion until they received it around the Table together. Now they understand the forgiveness of God in Christ which united them not only with God but with one another in the family of God."

* * * * *

The article of Nichols follows a careful study presented to the Presbytery of Chicago on January 13, 1953, by a committee composed of the historical scholars of that body such as Professor L. J. Trinterud of McCormack, Professor James H. Nichols of the University of Chicago, Professor Emeritus Jesse Halsey. We are informed that Professor Ed Dowey, then of McCormick, now of Princeton, likewise concurs in this study and has collected pictures to show examples of architecture appropriate for Presbyterian or Reformed worship in various parts of the world.

* * * * *

The Chicago Brochure was secured and used at Columbia Theological Seminary in 1954, deposited in our Library and a copy sent to our Department of Architecture on Ponce de Leon, Atlanta. A number of editorials have appeared in the *Southern Presbyterian Journal* calling attention to our true heritage in these matters. Those who believe in the Presbyterian viewpoint which makes the pulpit central and places the Table of the Lord on the level of the congregation secured the passing of an overture by the 1950 General Assembly directing our Boards to prepare and make available appropriate literature setting forth this form of architecture as well as that popularized by the Interdenominational Bureau of Architecture. We trust that this directive of our General Assembly is being observed and that our congregations considering building are having presented to them our own historical and doctrinal viewpoint as well as that pushed in our Church by the late Dr. Conover of New York. If so, some of our congregations may also save $10,000 by omitting an un-Presbyterian chancel from their plans. We by no means insist that the details of the Bethany hexagonal plan be copied, but we do ask that our people be offered a genuine and attractive architecture suitable for Reformed Worship before being pressed to accept a plan that is out of harmony with our history and our understanding of the means of grace.

Through the courtesy of one of our students the Chicago Brochure has been re-mimeographed and made available on our Columbia campus at a nominal figure. A limited number of these studies on THE ARCHITECTURAL SETTING OF PRESBYTERIAN WORSHIP may be secured at twenty-five cents a copy by writing Mr. Ladson Brearley, Columbia Theological Seminary. Since the supply is very limited it is suggested that no one ask for more than one copy.

Since two articles on the side of the historic Presbyterian position have appeared in the official organ of the USA Presbyterian Church, is it too much to ask that one article setting forth this position be published by the official organ of the Presbyterian Church, U.S.? Many in our Church will welcome the publication by our *Presbyterian Survey* of the Chicago bro-

chure so that our people may see our historical position and then decide for themselves whether to be Presbyterian in their architecture or to take the pattern that is advocated by the Interdenominational Bureau.

—W.C.R.

Blessings in Charlotte

The response of Charlotte teen-agers to Billy Graham's Ministry has been phenomenal. Some 5,000 of them have made public decisions for Christ and many parents and ministers are reporting the effect of the Crusade messages on the hearts of the young people with whom they have to deal.

Under the heading, "Why Teen-Agers Go To Hear Billy Graham," the *Charlotte Observer* carried the following article by Martha Williamson:

"The boy stands . . . bluejeans and tee-shirt . . . holding the skirt-and-sweater girl's hand . . . Jerry Richard, 16, and Sandra Madison, 14, both of Olon, are two of the thousands at Billy Graham's Youth Night.

"Bates Killough, of Indian Trail sits typically cross-legged on aluminum sheeting under stars . . . 'This is where the words of Billy belong—out here, closer to God,' he says . . . then turns abruptly away to listen.

"Perhaps two hundred other young people sit outdoors . . . some are eating . . . here, a hamburger halts halfway to mouth as its owner's attention is held by the evangelist.

"Inside the Coliseum, the teen-agers are bright specks of crowded color . . . 'I'm here because I wanted to see the man I've heard so much about,' said Central's Margaret Williamson.

"Thirty-five teen kids from Tryon sit, illegally in the aisle . . . many bowed heads . . . praying silently throughout the sermon.

"Tall, blond Shirley Deal, 15, one of Stateville's 65, is among the standing . . . 'He puts God where we can understand him."

"Queens student and teen counselor, Nancy Cook, puts it differently . . . 'He has the truth.'

" 'He makes me see how much better life with God is' . . . Martha Davis of Central has come often.

"The Myers Park football team stands . . . their seats, reserved for 7:35 had been filled by 7:10 . . . 'I think all young people like Billy. They want Billy's God to be their own,' . . . said one tackle.

"Teen-agers with Bibles . . . teen-agers with shoes off under seats . . . many have come from work and have not yet eaten.

"The teen counselors pray during service, after it and before it for themselves and others . . . Central's Joe Sellers, North's Bill Whitlow, East's LeRoy Wray, Myers Park's Ginger Allison . . . a few . . . 'This counseling job has been a real blessing': Atkins Carson, Myers Park senior and co-editor of the school paper.

"All over the audience this night . . . lips slightly parted with listening . . . some eyes veiled by tears . . . mouths joyous in singing . . . heads lowered, hearts lifted in prayer . . . the young, by thousands, have come."



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The Christian Faith and Life Sunday School Curriculum Material Popularizes Higher Criticism

By The Rev. Richard W. Gray
Willow Grove, Penn.

Editor's Note:

When confronted with an article like this an editor is faced with a serious problem.

First of all he must ascertain the authentic background of the article and its author.

In the second place he must determine whether the cause of Christ is furthered by taking up such a controversial matter.

Thirdly, he must evaluate the potentials of the situation. Does Sunday School material used in a sister denomination come under the justified criticism of those outside that particular church? If it is a local situation to be settled at the local level then its publication can do harm.

In this case we have held up the publishing of this article to ascertain the results of a meeting called in Pittsburgh to discuss this material.

We now have before us a report of that meeting with detailed notes prepared by one of the participants.

The Christian Faith and Life Sunday School curriculum, as criticized in the accompanying article, was vigorously defended by its Editor-in-Chief.

The frank statement was made that our Lord was not a research scholar and did not know the textual problems in His day so (erroneously) spoke of Moses as the author of the Pentateuch.

We publish this article for two reasons:

a. To express our profound thanks that our own department of Christian Education has not sought to lead our Church astray in our own literature.

b. In the hope that this airing of a situation elsewhere may help men think through the implications of the higher critical scholarship on the entire life of the Church.

The author of this article is a pastor in the Reformed Presbyterian Church, General Synod. His sources of material and information come from the Christian Faith and Life curriculum of the new United Presbyterian Church in the U.S.A. and from men in that church.

Higher Criticism, that destructive approach to the Bible once taught only to college and seminary students, is now being popularized in Sunday School.

Christian Faith and Life, the Sunday School curriculum of the new United Presbyterian Church, is presenting Higher Criticism in an attractive, pedagogically up-to-the-minute form.

This approach to the Bible which has destroyed the faith of many a college and seminary student will now undermine the faith of Sunday School pupils in the inspiration of the Bible.

The Christian Church has sung of its faith in the familiar hymn-lines,

"How firm a foundation ye saints of the Lord
Is laid for your faith in His excellent Word."

The Church has believed the Bible to be God's Word. But today Sunday School literature is teaching that the Bible in its entirety is not God's Word, though it may contain God's Word. God's Word, it is alleged, is encased in the Bible, but the Bible is an admixture of the Divine Word and of human error.

The Bible Speaks To You, by Robert Mc Afee Brown, is the pupil's reference book for the coming year. This, along with the corresponding quarterlies for pupil and instructor, teaches several Higher Critical hypostheses. They are:

1. That Jesus was mistaken when He thought that Moses, by inspiration of the Holy Spirit, wrote the first five books of the Bible.

2. That the Bible is not to be taken literally because it contains contradictions.

3. That Adam and Eve were not real people in history.

WAS JESUS MISTAKEN ABOUT THE MOSAIC AUTHORSHIP?

Jesus taught that Moses, under the inspiration of the Holy Spirit, wrote the first five books of the Bible. But this Sunday School material teaches that these books were not written until long after his time. And when they were written, it was by men depending on the faulty memories of generations rather than on the Spirit of the living God.

A description of this fallible human process is given in *The Bible Speaks To You* in these *words*:

"Our Old Testament is the end product of this gradual process and our appreciation of its contents can be heightened by a recognition of how this process of 'getting it down' into its present form was done. It is, of course, possible to read these books profitably without extensive knowledge of their origins, but to know how the accounts were woven together is often a help when we run across two or three different accounts of the same event . . .

"Here's how it happened. Perhaps as long ago as 900 B. C. (nearly 3,000 years ago!) an early writer compiled a series of stories about the tribes in southern Palestine, and sometime later additions were made to this account so that the Northern tribes would not be left out of the story. In these accounts the Hebrew word used for God was one which we would write as 'Yahweh,' and which in Hebrew would be YHWH (or, as it sometimes written JHVH). For this reason the document is called the 'J' document, and where JHVH occurs in the early part of our Old Testament we can be pretty sure that the passages in question are from 'J'.

"Later on (perhaps between 750-700 B.C.) another writer wrote a similar account of the history, this time with chief emphasis on the Northern tribes. Since he did not believe that the 'name' of JHVH was known until the time of Moses, he used another Hebrew word for God, Elohim. His document is therefore known as the 'E' document. Later on the accounts were woven together, to form what you should be able to guess is called 'JE'.

"Now the Northern tribes, who had by this time become a kingdom, met a disastrous military defeat in 722 B.C. and in the chaos following this experience a group of people came to feel that the disaster was due to the faulty worship of God. Consequently they wrote another history, with special emphasis on how worship should be conducted. About a hundred years after the defeat, in 621 B.C. this document was discovered in the Temple. It led to sweeping reforms. Much of this document seems to be contained in what we call 'Deuteronomy,' so it is called, naturally enough, 'D'. So important did it become that it was woven into the other histrical accounts, to form 'JED'.

"There was a final step. The Southern Kingdom likewise went down to military defeat and the people were taken into exile. Once again they wrote their history, this time with special emphasis on the importance of Jerusalem as a center of worship and of the priests as the directors of the religious life of the people. Because of its 'priestly' emphasis this document is known as 'P'. The four documents were woven together to form 'JEDP,' and it is out of this composite that the books of Genesis through Joshua come."

This is the heart of the Higher Critical theory of the authorship of the first six books of the Bible. They were not written by Moses as Jesus believed but they were passed on by word of mouth until the time of Solomon, more than 400 years later. How reliable could stories be which have no other basis in fact than word-of-mouth repetition for 400 years?

Worse still, the record made in Solomon's time was only the beginning of a fallible process, according to this theory. Other records were written two and three hundred years after Solomon. And the Biblical account as we have it today was fabricated out of these records by a redactor which wove them together at least a thousand years after the events they describe took place.

The word "fabricated" is used advisedly because the book of Exodus says that God commanded Moses to write and he did write. (See Exodus 1:14; 24:3,4; 34:27; Numbers 33:1,2; Deuteronomy 31:21-29).

This theory not only asks us to believe that the writer of Exodus falsified when he attributed what he was writing to Moses, but it also asks us to believe that the Son of God was ignorant of this falsehood. Referring to the books which bear Moses' name Jesus said: "For had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:46,47; cf. Luke 24:44,45); 16:31).

By what strange inconsistency does the *Christian Faith and Life* Sunday School material

present Jesus as the Son of God? How could He be the omniscient Son of God if he made such a terrible blunder in thinking Moses actually wrote the books which bear his name? Could it be that this material does not mean by the deity of Christ that which the Church has associated with deity, namely omniscience and infallibility?

IS THE BIBLE TO BE TAKEN LITERALLY?

Perhaps the authors of this material would argue that Jesus did not take the Bible literally. They might say that Jesus was aware of the discrepancy mentioned above but this simply proves that He did not interpret the Bible literally.

Jesus' teaching in the Sermon on the Mount reveals His respect for the very letter of the law of Moses. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matthew 5:18). In another place He clinched an argument with the Pharisees with an appeal to an obscure reference in the Psalms about which He said, " . . . and the Scripture cannot be broken" (John 10:35). Repeatedly He silenced His critics by an appeal to the final court with the formula, "It is written."

Holding the Bible to be literally true (true to the very letter which makes one word different from another) does not preclude the use of figures of speech. Jesus Himself employed them in such statements as "I am the door."

But the *Christian Faith and Life* Sunday School material criticizes the *literal* method of interpretation which it accurately describes as a belief that "every word is directly inspired. . . ," "a belief in the absolute authority of the Scriptures, interpreted in such a way that to be a Christian meant believing the words of the Bible, the statements contained within the covers of the Book, as literally true in all particulars."

Let us see just how it denounces this view of the Scripture held by Conservatives or Fundamentalists and conveniently designated "verbal inspiration." We quote from *The Bible Speaks To You*:

> "2. In sharp contrast to the allegorical method is the view that the Bible is to be interpreted literally, often with the further claim that since every word is directly inspired, all parts are therefore of equal profit and value. This is a much newer way of interpreting the Bible than the allegorical way. Luther, for example, the first Protestant Reformer, made sharp distinctions between various parts of the Bible, calling James an 'epistle of the straw,' and stating that he saw little religious value in the book of Revelation. Whether his judgments were correct is not so important, for the moment, as the fact that he felt free to make them. But later Reformers, having continued with Luther to repudiate the absolute authority of the pope, turned more and more to a belief in the absolute authority of the Scriptures, interpreted in such a way that to be a Christian meant believing the words of the Bible, the statements contained within the covers of the book, as literally true in all particulars. In what way did this raise a problem?
>
> "There is an ethical difficulty in the position 'literalists' sometimes adopt, that all the parts of the Bible are equally true and inspired. There is—or ought to be—a clear difference between the attitude of Ps. 137 toward the enemy, 'Happy shall be he who takes your little ones and dashes them against a rock!' (v.9) and Jesus' attitude toward his enemies, 'Father, forgive them; for they know not what they do' (Luke 23:24). Such statements are clearly not on the same level of spiritual significance . . ." (Ps. 18,19).

Note how the writer creates the impression that the Bible contradicts itself, leaving his reader with the innuendo that it cannot be verbally inspired. He wrests a verse from Psalm 137 implying that the Old Testament people worshipped a God who was a cruel, vindictive monster. Then he singles out a statement of Jesus disclosing a God who is really forgiving rather than vindictive.

An examination of the context in Psalm 137 reveals this is a Psalm of the Exile. The people are being cruelly treated by the Babylonian oppressor. The only silver lining in the clouds on their horizon is the prediction that God was going to end the Captivity and punish the wicked oppressor. Of this judgment they sing.

Jesus speaks of the same God of judgment when He upbraids the cities wherein He did many of His mighty works. He cries out: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day" (Matthew 11:23).

Jesus pictures a God of stern justice and forgiving mercy. The Old Testament does the same. The God who in His justice fulminates against Babylon at the same time holds out the hand of mercy. His prophet cried, "Yet forty days and Ninevah shall be destroyed," imply-

ing that there is always mercy when the declaration of judgment brings repentance. Nineveh repented and Nineveh was forgiven and spared.

WERE ADAM AND EVE REALLY PEOPLE IN HISTORY?

One would like to ask a question of this Sunday School literature so anxious to give the impression the Bible contradicts itself. It is: "How serious are these so-called errors in the Bible? Do they affect its central message?"

The answer is at hand. These alleged errors are so serious as to raise question as to the historicity of Adam and Eve. And let it be added, if Adam was not a real person, God's plan of redemption from Adam's sin is not real, and as a result our faith in Christ as Saviour is vain and we are yet in our sins. This is a solemn charge. Let us see whether this material really denies the historicity of Adam and if so whether this undermines our faith in God's plan of salvation.

It is not hard to see why the authors lack confidence in the account of Genesis. If, as they allege, the only basis in fact for these records is that they were handed down by word of mouth for thousands of years, one could hardly believe that Adam and Eve were real people.

The instructor's manual speaks of them in this way:

> "In the Hebrew language, *Adam* means *man* and is a clear derivative of the word for *ground,* and *Eve* means *woman, but* basically *life.* We have almost always thought of Adam and Eve as the names of of people. The story says, 'no these are not names, but are terms to indicate that this is not only first man but all man.' In light of this, what are you going to do the next time you hear a joke about Adam and Eve? Can you stop thinking about them as proper names?" (*Westminster Adult Leader,* Oct.-Dec. 1958 p. 15)

Now how important is belief in Adam and Eve as real people to the plan of salvation? In Romans 5:12-19, the Holy Spirit draws a parallel between Adam and Christ, concluding with: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Adam is the fountain-head of the old creation and Christ of the new. Adam's disobedience plunged the human race into misery; Christ's obedience ushers the redeemed race into eternal blessing. If Adam did not really live and disobey, the analogy topples and with it the salvation Christ was born to consummate.

Another facet of the plan of salvation is illumined by a similar analogy in I Corinthians 15:20-22. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so in Christ shall all be made alive." If Adam did not live, then he did not die. If he did not die, then we do not die as a result of Adam's death. If we do not die as the result of Adam's death, then there is no point to analogy that we live as the result of Christ's resurrection.

How important, then, is the historicity of Adam? It is essential to the superstructure of the plan of salvation God reveals in the Bible.

Christian Faith and Life, Sunday School material which purports to teach how men can find life, in reality forges a chain of death. The denial of the Mosaic authorship of the Pentateuch involves a denial of the infallibility of the Son of God, the inspiration of the Bible and the historicity of the events upon which the plan of salvation is suspended. It leaves no more hope than the relatives of Dives, who refused to believe Moses. When the rich man pleaded that a special revelation of the horrors of hell be given his family, God said, "If they will not hear Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke 16:31).

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OVER THE TOP?

By Rev. F. A. Brown, D.D., Norfolk, Va.

At last our church has reached the goal of an average annual gift of $4.00 per member for World Missions. The year closing December 31, 1957, marked the crossing of the line to $4.07.

This was no 100 yard dash but a 50 year Marathon. The Assembly, meeting in Birmingham, 1907, drew up a revolutionary platform which astonished and enthused the church and helped to influence 25 of our sister denominations, "to go and do likewise." That platform is worthy to stand by the side of our First Missionary Platform of 1861, of which our church is so justly proud.

I have before me the original little leaflet of 1907 giving the action of the General Assembly, without comment. I quote a few lines:

> "It is the judgment of the General Assembly that the number of Foreign Missionaries of our Church necessary to give the Gospel to those 25,000,000 within the present generation, is not less than 800.
>
> "It is the judgment of the General Assembly that it will cost not less than $1,000,000 per annum to support the above named workers and their work . . . This would be an average of about $4.00 per member . . . We therefore declare it to be in our judgment, the duty of our Church to begin the effort to bring its foreign mission offerings up to this mark at once."

Now before we sing the Doxology over this achievement of our generation, let us take a hard look at these figures. The goal set in 1907 was four postage stamps per week per member. The goal reached in 1957 is two postage stamps per week.

There is no point in protesting, "you are confusing the two stamps; a two cent stamp in 1907 and a four cent stamp in 1907". Not so. The two cent stamp then carried a letter just as far as a four cent stamp does today. This is a just comparison between the dollar of 1907 and the dollar of 1957, and it even ignores the vast difference between the earning power of our people fifty years ago and today.

These statistics, by the way, are taken from the schedules in the Assembly's Minutes, which include all gifts from living donors including the Birthday Gift from the Women of the Church, but excludes the amount paid into the equalization fund by the Board of World Missions.

We have to admit that since 1926, when we reached a high peak, our church has gone backward in her missionary zeal, as measured by the number of her missionaries and the proportional amount of her giving. True, we still lead all other large denominations. But does that give us any comfort?

But here is comfort. Take another look at the record of 1957. $3,500,000.00 is a lot of money no matter how you look at it, even if you divide it among 850,000 church members. Every dollar could have been wisely used at home. Behind these gifts is hard work, sacrifice, love and prayer, that made this giving possible, in the lives of many - perhaps we should say, "in the lives of the few," for World Missions has always been a minority movement - "The Master's Minority."

The 504 missionaries on the field today are as truly led by the Holy Spirit as if they numbered 1000. We must never forget that this giving of life and money is an evidence of the presence of the Holy Spirit in the Church. This is the ground of our hope. Ours is a missionary-minded church, and if our present methods of giving do not yield better results, the church will adopt other methods. When the whole church feels and acts as the minority feels and acts, "the windows of heaven will be opened."

My dear friend and co-worker, Mr. Hu Yu Ting, a preacher-elder, once spoke to a group of Chinese Christians as follows: "Don't talk to me about miracles. I have seen a miracle. Look at these missionaries. Look at these hospitals, schools, churches and the money given year after year, year after year by Christians overseas who have never even seen our faces. This to me is a great miracle." A few years later — about 1935 — Mr. Hu was cruelly murdered by the Communists, as he was giving famine relief to the starving.



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LESSON FOR NOVEMBER 16

By THE REV. J. KENTON PARKER

Jesus' Healing Ministry

Background Scripture: Matthew 8:1-17; Mark 1:29-34a
Devotional Reading: Matthew 9:35-38

Jesus' ministry was threefold: Teaching, Preaching, Healing. We have seen samples of His teaching and preaching. Today we take up His healing ministry.

Why did Jesus heal so many sick people? I believe the answer is three-fold. *First*, He healed out of compassion for the sick. All of us have a certain amount of compassion for sick people. It is a hard-hearted person indeed who does not. Over and over we read that He was moved with compassion. We are often powerless and can do little or nothing to relieve human suffering or cure the sick. Jesus had the power and He healed all who came. A *second* reason for His healing was to show the people that He was their Messiah. His miracles of healing were a part of His credentials. This was true of many of the prophets. They, however, healed through the power of God, not their own power. Jesus, as the Son of God, had power in Himself; virtue went out of Him to heal those who were sick. Jesus said to the Jews, Believe me for the sake of my works and when John sent to enquire if He were the Messiah, He healed many and claimed this as part proof of His being the Messiah. A *third* reason was that by healing the body He proved that He had the right to heal the soul. He spoke to the man borne of four and said, Son, thy sins be forgiven thee, and when certain of the scribes reasoned in their hearts, why doth this man speak blasphemies? who can forgive sins but God only? He healed the man's body proving that He had the right to forgive his sins. Jesus always sought to do more than heal the body, He was seeking to save the man himself.

There are certain things we want in a physician. We want him to be accredited; we want him to have his diploma and something to show that he has the right to practice medicine. We do not want a "quack doctor." Jesus was the accredited Physician. The voice from heaven had said, This is my Beloved Son, and He had been anointed with the Holy Spirit. Then, too, we want an experienced physician, one who has healed others like us. Jesus was the Experienced Physician, for all manner of sick people came. We want a successful physician, one who has cured those who came. Jesus healed all who came and placed themselves in His hands. There were some who would not come for healing of body or soul, for He says, ye will not come to me that ye might have life, and "the power of the Lord was present to heal them" (the Pharisees and scribes) but they were not healed because of hardness of heart. Last of all, but not least, we want a doctor who loves sick people. When they complained that He ate with publicans and sinners, He said, "they that are whole need not a physician, but they that are sick; I came not to call the righteous, but sinners to repentance". Where do you expect to find a doctor? He is found ministering to the sick. So Jesus ate with publicans and sinners because He loved them and wished to save them. We love to sing, The Great Physician now is near, the Sympathizing Jesus. He has the right for He is God's Son; He has the experience, for He has healed others who have the same disease; He is successful, for He says, him that cometh to me, I will in no wise cast out; He loves sinners; "He loved me and gave Himself for me."

In our Devotional Reading from Matthew we have a summary of the three-fold work of Jesus as He healed and preached and taught, followed by His saying, as He beheld the multitudes and had compassion upon them for they were scattered abroad, as sheep having no shepherd, pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest. Jesus needs our help in this three-fold ministry. Our missionary work is divided into these three parts: our schools, our hospitals, and our churches. The object of all three is to minister not merely, or chiefly, to the bodies of men, but to their souls. The school and the hospital, as well as the church, has

this for their main business, or else they do not deserve the name of Christian.

I. *Samples of His Healing from Matthew*: Matthew 8:1-17.

The first one mentioned is a leper. Leprosy was the most dreaded disease of the East. It was a loathsome disease and those suffering from it had to live lives separated as much as possible from other people. They had to cry, unclean, unclean, so that others must avoid them. It is a type of sin, and there were very strict laws regulating it, and the priests had to examine and pronounce whether the person was healed or not. (See Leviticus 13 and 14 for the laws governing this dread disease). This leper said to Jesus, Lord, if thou wilt, thou canst make me clean. And Jesus put forth His hand and touched him, saying, I will; be thou clean. Notice that Jesus commanded him to shew himself to the priest and offer the gift commanded by Moses. In every way Jesus observed the Old Testament Law. Notice also the touch of Jesus. He could touch the unclean leper and thus show His compassion.

The second one is a centurion who had a sick servant. He came and told Jesus, and Jesus said, I will come and heal him. The centurion said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. Jesus marveled at the man's faith: Verily, I say unto you, I have not found so great faith, no, not in Israel, and predicts the coming of many from the east and west, while the children of the kingdom shall be shut out. How true this has been! The church today is largely Gentile while the Jews are still in the darkness of unbelief. Paul says that blindness is come upon them until the fullness of the Gentiles is come in. It will be a glorious day when this veil is taken away and Israel turns to her Messiah.

This Roman centurion is one of several outstanding men in the Gospels and Acts. Another one is the officer in charge of the soldiers who crucified Jesus, and said, Truly this was the Son of God. Then the well-known one who sent for Peter (see Acts chapter 10) and in whose home the Spirit was poured out in what is known as the "Gentile Pentecost." Still another is the one who saved Paul's life when the soldiers wanted to kill the prisoners (see Acts 27:42,43). The higher Roman officers, such as Pilate and Herod, Festus and Felix, seemed to have little or no character but these minor officers — the centurions — were of a different type.

Notice the combination of Humility, Courtesy, and Faith which were exhibited by this one who came to Jesus. It is quite different from what one would expect in a Roman soldier, for the Romans as a whole despised the Jews and treated Him shamefully at the trial. Humility and Faith are necessary when we come to God, and He answers us when we come in this way. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

Jesus then comes into Peter's house, saw his wife's mother lying sick of a fever. And He touched her hand and the fever left her; and she arose, and ministered unto them. Jesus' cures were immediate and thorough, no weeks and days of slowly getting better. There are many feverish souls that need the touch of His hand today. The Great Physician can bring peace and quietness into our hearts as well as to our bodies.

In the evening many came with evil spirits. These were cast out and the sick healed. Matthew is careful to tell us that this was a fulfillment of a prophecy made by Isaiah (Isa. 43:4).

II. *Samples of Healing as given by Mark*: Mark 1:29-34.

These are the same as given by Matthew. I wish to emphasize some little words which bring out the magnitude of Jesus' work as a Physician and the prominent place which evil spirits took in this healing. Mark says they brought into Him "all" that were diseased or had evil spirits, that "all" the city was gathered at the door. His healing ministry was one of the major parts of His work. Sin, too, is a terrible disease and He can heal sinsick souls, as we shall see in our next lesson. He healed "many" and cast out "many" devils. It was a wonderful time in Galilee.

I have spoken before of the prominence of devils (or more correctly, demons) for these were evil spirits employed in the service of the great evil spirit, the devil, who has a great many such spirits at his command. Satan was marshalling all his forces for the battle. I feel that today we have an unusual display of Satanic power. We read and hear of crimes which seem too horrible for men to commit unless under the influence of some evil spirit. Then in the world as a whole we see demonstrations of evil forces in a wholesale way as mobs gather in a mad display of anger. It looks like Satan is using all his power again and the "Man of Sin" may soon be revealed. May our Saviour come quickly!

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YOUTH PROGRAM FOR NOVEMBER 16

By THE REV. B. HOYT EVANS

The Green Stuff

Scripture: Psalm 24

Suggested Hymns:

"We Give Thee But Thine Own"

"I Am Thine, O Lord, I Have Heard Thy Voice"

"Take My Life And Let It Be Consecrated"

Program Leader's Introduction:

Money is convenient,. Paper money, the "green stuff," is even more convenient than metal money because it is lighter in weight and easier to carry. We are troubled at times because we do not have as much money as we think we need, but think how complicated life would be if there were no money at all. Money is representative of time, skill, and effort. We sacrifice our lives bit by bit and day by day for money. Money also represents things and services which we need. We take the money for which we toil and use it to buy food, clothing, education, entertainment, and many other things. God is very concerned about our attitude toward money, toward the ways we earn it and the ways we use it. In a sense, your money is your life, and the Lord is very much interested in what you do with your life.

During His public ministry Christ had many things to say about money and the relation of people to it. Our speakers will read some of the passages in which Christ spoke of money and will explain what they mean to us.

First Speaker:

(Read Matthew 19:16-22.) Here was a young man who was blessed in many ways, but he recognized that something very important was lacking in his life. In all sincerity he came to Jesus seeking to have his need met. Jesus told him to sell all of his possessions and to follow Him. The young man refused because he had a higher regard for his riches than he did for his own soul. This is a tragic picture.

As we apply this teaching to our own lives, we must understand that the Lord does not require us to part with all of our possessions. He simply wants us to put Him first in our lives. He wants us to be willing to give up anything if it is necessary to do so in order to follow Him. He wants us to realize that it is possible to worship material possessions in place of God. Are we ever tempted to place a higher value on the things we possess than on our immortal souls? Do we ever allow the love of things to come between us and our worship and service of God?

Second Speaker:

(Read Luke 12:13-21.) Here is another tragic story. This man mistook his body for his soul and he mistook time for eternity. He looked on his possessions as an end within themselves. There was no essential sin in his abundant harvests. God had given them to him. It was not wrong for him to prepare barns and storehouses for the fruits of the harvest, but it was very wrong for him to think that in hoarding up these possessions he had attained the highest goal in life.

Most of us are not tempted to grow crops and to build barns and storehouses, but we may be tempted to make and hoard money. We may be tempted to think that the essence of success is a tremendous bank account. We may think that our souls can be nourished and satisfied by possessing great sums of money. There is no sin in possessing money, if we recognize that money is to be used as a means to an end and that it is not an end in itself. If God allows us to make money, it is in order that we may use it to glorify Him and to help others. If we make money just for the joy of having it, we are missing God's purpose for our lives and we are cheating ourselves. The money we keep to ourselves, we are certain to lose, but that which we give away in the service of God and God's people is an investment for eternity.

Third Speaker:

(Read Mark 12:41-44.) We can be sure that this poor woman who made this meager offering had no idea that her act would go down in history as one of the best known examples of sacrificial giving. It was not much in the eyes of others, but it was all that she had, and the Lord honored it. We can also be certain that she received joy and blessing from the gift she made. She would not have given so sacrificially had she not really wanted to. When any person is as concerned about making an

offering to the Lord as she was, blessing and joy are bound to result from it.

There was a poor woman who earned only a few dollars a week, and her small earnings were the only income for the support of herself and her small children. Every week she gave five cents to the church. One of the officers of the church thought it a shame that she gave even five cents out of her living, and he went to her offering to pay it for her each week. With tears in her eyes she refused his offer saying that one of the few joys she had in life was that she could make an offering to the Lord. She had found the blessing of giving. Have we?

Fourth Speaker:

(Read Matthew 6:19-21.) This is another passage which tells us that the money we save is really lost in the accounting of eternity, and that the money we spend in the service of Christ is an investment for eternity. The passage also tells us that what we do with our money is a true indication of the devotion of our hearts. Many of us profess that our lives are dedicated to the service of Christ. In our prayers and in our hymns we call Him "Lord" and "Master." If He is really the Lord and Master of our lives, then He will receive first consideration in the use we make of our money. We observed at the very beginning of this program that our money is representative of us. Beginning now and throughout life we shall be trading our lives . . . our energy, our skill, and our time . . . for the "green stuff." The dollars we have earned and hold in our hands represent a small part of our lives. Are all of those dollars dedicated to the glory of God? It is not expected that all of the dollars shall be given to the church, but as we spend them we must seek the will and the plan of God. If we seek to glorify God with every dollar we possess, we are well on the way to glorifying Him in the whole of life.

Questions for Discussion:

1. How can young people become the slaves of money?

2. How can they make money serve them?

3. How can money be used to glorify God other than giving it to specific Christian work?

Closing Prayer

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Say, Teenagers!

By Wade C. Smith

Teenagers, "Popeye's" little friend "Wimpy's" ruling passion was expressed at the lunch counter: "I will pay you Tuesday for a hamburger today!" He was in continual hot water because of his stomach for the present, and his blindness to the future. And we laugh at Wimpy because he is in the comic strip, while we say it would be a pity for any human to be like that, But, believe me, Wimpy is a perfect type of a multitude of folks today, with this exception in Wimpy's favor: Wimpy really has not a normal mind; he is a complete dunce. But there are lots of fellows with plenty of brains running right along on Wimpy's precarious platform, and "Tuesday," the day of judgment, is coming toward them with relentless precision.

One of our Sunday school lessons bore the title, "The Financial Cost of Alcoholic beverages." The financial cost is the smallest part of the price, even when we count into the cost the loss of money making power, the loss of a job, the loss of a home and other material assets — which losses usually follow in the trail of alcoholic investment. All that loss is trifling compared with the loss of self-respect, the loss of friends, the loss of influence, the loss of health, the loss of mental peace, and, in many cases, the loss of eternal life in Christ.

When our government resumed the licensing of the liquor traffic it handed over to Satan, as far as it was able to do so, the youth and the manhood and the womanhood of this country and, in effect, said: "Take them and do your worst with them; all we want is the internal revenue!" Uncle Sam may be a topliner among the nations of the world, but he was not wise enough to see when he did that, he was giving up something a thousand times more precious than all the revenue he will derive from liquor licenses. He sold his birthright for a mess of pottage. Before "Prohibition Days" the old saloon was a foul, ill-smelling place, the rendezvous of toughs and those who had lost all self-respect. That was a moral barricade that saved many from the pitfall of liquor. Then the country rose up and voted for prohibition, which closed the dirty saloons. This opened the way for the bootlegger and sales were continued, but under a legal ban and in vastly reduced volume. Here again the moral barricade of lawlessness helped to keep many from the liquor curse.

But the brewers were cut down and Uncle Sam was missing his revenue, so the country was sowed down with the argument that the bootleggers were selling as much as the saloons had sold (which was not true) and the government was losing a vast sum by the absence of

the liquor tax. A new generation of voters who had not known the dirty saloon days went to the polls and annulled the prohibition amendment. One of the campaign slogans was that if prohibition was discarded the old saloon would not be allowed to return. Liquor won the election, and now what have we?

The old saloon is back in all its hideousness, with a few technical restrictions which are either disregarded or cut no figure; and in addition we have the liquor traffic spread out in other places of trade. Drugstores make elaborate displays of bottled whiskies and wines; grocery and food stores carry alcoholic beverages on the front shelves, and restaurants, soda founts and cafes dispense it freely. Even a woman, making pretense to decency, can step into an orderly *looking* establishment, purchase a bottle of whiskey and blandly walk out with it under her arm. The magazines and daily newspapers carry whole page ads of liquor. The brewers and cigarette manufacturers are among the few who can afford such prodigal advertising costs. On every hand one is faced with display billboards and artistic signs flaunting the invitation to buy "elegant" liquors, which only means down under the camouflage, "Come and make a sot of yourself." In one of our large cities I saw a tremendous and costly neon billboard, high above one of the principal shopping centers, flashing this Barnum-like cry: "Clear heads call for ————!" and the name of a brand of whiskey filled the blank. Clear heads! Think of it! How long would they be clear? Truly Barnum was right when he said the American public like to be humbugged. Give me Wimpy and his hamburger every time.



Our Religious Heritage

Mrs. J. W. Hassell

A recent book entitled "In God We Trust," by Norman Cousins, makes this statement, "The Youthful Founding Fathers were, many of them, dramatic examples of whole men . . . They connected their spiritual beliefs to political action." And so see we that religion to them was very real; not only was their faith vital but their conduct of the highest order.

These Founding Fathers came from many lands but all from much the same background —from a Europe torn by religious conflict and bitter persecution.

To understand their strong convictions, their sincere desire to worship God according to the dictates of their own conscience, their love of freedom, we turn to the pages of European history.

The first translation of the Bible into English was made by John Wycliffe, English reformer, Oxford professor and popular lecturer. The famous Wycliffe Bible was hand-written as the printing press was yet to be invented. He lived during the reign of Edward III. Protected by royalty, his writings became very popular. He believed firmly in the authority of the Scriptures and the right of all men to have access to them. As a result, in 1380 he was condemned as a heretic by the Roman Catholic Church and many of his followers were persecuted. Fortunately Wycliffe escaped arrest and died a few years later in 1384.

Another great religious leader arose in what is now Czecho-Slovakia, - John Huss. He followed in the footsteps of Wycliffe. The Bible had been translated into Bohemian, his native speech, two or three years before Wycliffe's translation of the English Bible appeared. Huss, the great reformer, Dean at the University of Prague, used his native tongue to preach the Bible. He also attacked the corruption of the clergy and the sale of indulgences. At first he accepted the official ban on Wycliffe's so called heresies, but his own studies of the Bible later revealed to him his agreement with Wycliffe. He challenged the authority of the Pope. He demanded reforms in the church. He asked the people to look into the Scriptures for answer to their day to day problems. Hated by the clergy, his books were ordered burned by the Archbishop of Prague in 1410. In 1414 Huss was seized and imprisoned. When he refused to recant his doctrines, he was pronounced a heretic and burned at the stake. His friend, Jerome of Prague, rushed to his help. He also was arrested. When Jerome too refused to recant his views, he was burned at the stake like Huss. However, their followers kept alive the doctrines of reform.

A little later in 1452 there was born in Italy a man destined to stir his own nation as Wycliffe had stirred England and Huss and Jerome Bohemia. This man, Savonarola, possessed fierce resolve to save the people from their sins. Starting to preach in the churches, he soon swayed such hordes that he had to speak out-of-doors. Savonarola also was burned at the stake as a

heretic, this in 1498, just six years after the discovery of America.

As early as the 13th century the unorthodox teachings of the Albigensians of southern France came under attack by the Roman Church. After unsuccessfully attempting to convert the Albigensians to Catholicism, Pope Innocent III launched a crusade against them. Bloodshed, persecutions and destruction accompanied the Albigensian crusade which lasted for nearly 20 years. However, Albigensian believers remained scattered throughout France, carrying on their practices in secret until the Inquisition was employed against them.

About this time Galileo made his great contribution to science, being one of the first astronomers to use the telescope in the study of celestial bodies. The Church condemned his opinions and Galileo, under threat of excommunication, was made to recant his views before a tribunal of ten cardinals.

When young Martin Luther nailed a notice to the door of Wittenburg Church in October 1517, he started a wedge in Western Christendom which was to crack it asunder. Within a generation the Protestant movement he founded was intrenched in much of Europe. This was an era of awakening. Europe had been slumbering intellectually for 1000 years. Now men were beginning to question the religious teachings of the Roman Church. With the invention of the printing press, they gained new sources of information. They began asking whether Church dogma sprang from the Scriptures. The discovery also of the New World gave them a sense of progress on earth, independent of Church auspices.

The Reformation progressed. By 1555 Rome's thousand years of supreme authority in Western Europe was ended.

The aim of Luther, Calvin and other reformers was not full religious liberty but the establishment of particular churches and creeds independent of Rome. But once the process of division had been set in motion, its logical conclusion was religious freedom. Across Europe spread many new sects such as Anabaptist, who rejected infant baptism, held that a confession of faith was prerequisite to baptism and stood for separation of church and state.

According to the book, "Bible and Christianity, Presented by Year," (I quote) "In the end Christian ethics benefited from competition between many churches. Each sect guarded its conduct to avoid criticism."

And now we come to some of the most stirring events of all Protestant history, - those connected with the strong reform movement among the Huguenots of France, followers of John Calvin. Though bitterly persecuted by the Roman Catholic Church, they grew rapidly in numbers. Converts came chiefly from among the middle classes and nobility. We are all familiar with the events of St. Bartholomew's Day, - "On the eve of St. Bartholomew's Day, August 24, 1572, doors of Huguenot residents in Paris were marked to guide the assassins. At the sound of the palace bell 2,000 burghers fell on the victims and butchered them. Thousands were murdered. The Pope upon hearing the news (some historians think the news distorted), ordered bonfires and a special medal to be struck celebrating the event. Thus ended the grisly St. Bartholomew massacre, blackest moment in the Reformation. But it utterly failed to accomplish its purpose of destroying French Protestantism."

In 1598 France's Religious Wars were brought to an end and the Edict of Nantes proclaimed, one of the earliest guarantees of religious liberty. Under this protection the reform movement won as much as a fourth of the French population. But in mid-17th Century Louis XIV renewed the old persecution of Protestants and finally revoked the Edict of Nantes. Though forbidden to leave France, some 50,000 Huguenots chanced death and fled to other countries, including the American colonies.

Under the vigorous leadership of John Knox, Scotland became the crucial salient in the rapidly developing struggle between Protestant and Roman Catholic forces in Europe. The church organization was a middle road between episcopacy and congregationalism. God was the supreme authority and the Bible the standard of belief. Knox effected a stern morality throughout the country. An adherent of the Calvinistic doctrines which put not only religious beliefs but manners and private morals under the jurisdiction of the church, he did not hesitate to rebuke the ladies of the court of Mary, Queen of Scots, nor even the Queen herself. Historians credit much of Scotland's high educational standards and its adherence to democratic traditions to John Knox.

A word now about the Baptists, Methodists and Episcopal Churches as well as the Quakers.

In 1608 the first Baptist Church was established by John Smythe, a former minister of the Church of England (Episcopal). The Declaration of Faith contained the first demand made by Englishmen for the separation of church and state. It reads, "The magistrate is not to meddle with religion, or matters of conscience, nor compel men to this or that form of religion." This church was established in Amsterdam where they as Independents or Separatists had found asylum, fleeing from persecution in England on account of their faith.

Methodism did not have its beginning until 1729. By 1767 societies were organized in both New York and Maryland. This church soon made rapid growth in the New World.

The Congregational Church and the Quakers both exerted vast influence in the early days of the Colonies. In 1630 a group of Congregationalists sailed for America and founded Plymouth Colony. Together with the Massachusetts Bay Puritans they formed a powerful theocratic government in the New World. One of the leading tenets of the Congregational Church was that the civil government should be respected but have no authority over the church. The term Puritan signified that those who bore it sought to "purify" reformation teaching and to simplify the church service. They were opposed to elaborate ceremonials and vestments and were inclined to seek guidance solely in the Bible. Their plain dress, speech and manners were in marked contrast to the early English settlers of Virginia who were largely adherents of the Established or Episcopal Church of England. However, they shared in common the strict observance of the Sabbath Day.

It was during the reign of Edward VI, son of King Henry VIII, that the 39 Articles of Faith were adopted, English substituted for Latin in church services, and the celibacy of the clergy and the confession discontinued.

This was the religious background of our Founding Fathers. One of their first acts in every instance was to build a church. In Virginia as well as New England moral misdemeanors were severely punished. It is written of the early settlers that when they swore at their blisters, Captain John Smith decreed that a can of cold water should be poured down the offender's sleeve, one can for each bath.

Our Founding Fathers had in common a deep faith in God, a holy reverence of the Scriptures, a determination to worship God according to the dictates of their own consciences. Many were seeking religious freedom. Their faith, their courage, their perseverance against terrific odds, their love of liberty,-these are some of the religious heritages that are ours today.

WHAT PRESBYTERIANS BELIEVE

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By Gordon H. Clark

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I am thinking this morning of

Property Ready for Possession

By Mrs. R. T. Reed

This property may be obtained without a cash payment. The purchase price has been paid in full for you. It is yours to accept with certain stipulation which you must accept.

1. You must believe without question that the price was paid by another just for you.

2. You can never sell or will it to anyone else, but you can share the knowledge of it with others.

3. You must be willing to acknowledge that while you can be in possession you are also possessed by the One who has your welfare at heart.

4. You must accept this Mansion sight unseen and yet have complete awareness that it is yours.

5. You may not like to think of blood, but you cannot enter without its purifying power and cleansing reaching into the innermost parts of your being. The One who owns you and prepared this Mansion gave this blood from His own body.

You will want to know something of the grounds and surroundings. It is built on good ground. It is not rocky. The fowls do not eat the seed as it is sown nor does the wind blow it away. You will be able to find the entrance. There is just one and it is lighted by One who is light. The sign over the gate reads *Salvation* and the path leading to it is well marked also, but many do not seem to read it and they lose the way. The sign on the path says "I am the way, the truth and the life."

You will find that the One who gives you this property has it fully prepared and will be ready to welcome you and to receive you to Himself. Before He left the earth to build these Mansions for His friends, He told everyone about His plan. Some did not believe and some would not listen and some have forgotten, but it is all fully recorded in the Book of Life. The words are so plain. They are "I go to prepare a place for you—I will come again and receive you unto myself that where I am, there ye may be also."

Your property will be surrounded by good neighbors filled with love for you. There are well lighted streets, for it is the Land of Eternal Day. There is perfect law and order for the Ruler is perfect and all who live there. A beautiful river flows through, calm and clear as crystal and you will see a tree—an unusual tree

bearing fruit every month, and the leaves are for healing—the healing of the Nations.

One never sees a funeral procession, for there is no death there. In fact, no sickness nor pain. The climate is perfect. There is no need of police protection for it is restricted against all evil.

If you have never appreciated music before, you will love it there for it will have a new meaning. Of course, to really know more about this beautiful home which *you* can claim you must examine the Word of Truth. You will read that John was a prisoner on the Isle of Patmos and one Lord's Day beauties and glories of the Lard were shown to him in order that he might pass it on to us. At the end of this Revelation he heard a special invitation which reads "and the Spirit and the Bride say Come." Our purchaser says if we wish to accept a mansion and live in this wonderful Land of Eternity we must keep ready and be able to say "Even so, come, Lord Jesus." Meantime, He wants us to speak enthusiastically to others about the Mansion they too can find "ready for possession."

Stillman College

Stillman College opened on September 15, with a registration of 440. This is an increase of 21% over the 364 of 1957 and 52% over the 286 of 1956.

In spite of the fact that the college has been stricter in screening admissions and has turned away a large number of applicants, the facilities—residence, classroom and laboratories are taxed to the utmost.

We are happy to report that placement tests given to the 167 freshmen and 19 transfer students, show an improved average over previous years. The faculty reports an improvement in student attitude toward classroom work. We feel that this spirit is reflected in all phases of college life.

This year, both of the major student offices are held by candidates for the Presbyterian ministry. **Eugene King**, a senior from Tampa, Florida, is President of Westminster Fellowship, the only religious organization on the campus; while **Roosevelt Haynes**, a senior from Gallatin, Tennessee is president of the student body.

Miss Pauline Finney, a junior from Richmond, Virginia, and a member of the Eastminster Presbyterian Church, is editor of the college yearbook, **The Stillmate. Johnny Davis**, a senior from Brewton, Alabama, who was sent last summer by students and friends to France to attend a work camp under the auspices of the World Council of Churches, is editor of the college newspaper, "The Tiger's Paw."

The new faculty members are: **Dr. E. C. Beck**, Head of the Division of Humanities and Professor of English. Dr. Beck is a distinguished author, and an experienced educator. **Miss Margaret Davis**, for several years the principal of our Mission School in Cardenas, Cuba, is now Head of the Modern Language Department at Stillman. Before coming to us she served as Associate Professor of Spanish at the University of Alabama.

Mrs. Myllicent Buchanan is now an instructor in the Social Science Department. Last year she was at Alabama A&M College. Still another is Mr. E. A. Colvin, an instructor in Art and Mathematics.

Ground was broken on September 28 for the new sanctuary of Brown-Memorial Church just off the Stillman Campus. In addition to substantial assistance from the Board of Church Extension, and the Board of Christian Education, the small local membership of this Church has pledged $25,000. We are praying that friends of our work will become interested in this great endeavor for Christ and provide the balance of $65,475 needed to complete the Church.

It is our earnest desire that this church become as near a model as possible in order that our students may have a worship and learning experience that will better prepare them for future leadership in the Church.

Rev. Joseph Richard McRee, D.D.

Rev. Joseph Richard McRee, D.D., died August 3, 1958, at Soddy, Tennessee. He was born Sept. 7, 1872, ordained as a minister in 1900, married Miss Mary Lillian McSween in 1902, and became the minister at Zion Presbyterian Church, Columbia, Tennessee, on March 12, 1924, from which church he retired in 1940. He is survived by his widow and his son, John B. McRee, an elder in Fairview Presbyterian Church, North Augusta, South Carolina.

The Session of Zion Presbyterian Church, Columbia, Tennessee, in its regular quarterly meeting on October 12, 1958, adopted the following resolution.

Whereas, Rev. Joseph Richard McRee, D.D., was called from his earthly home at Soddy, Tennessee, to his eternal home on August 3, in the year of our Lord 1958; and

Whereas, Dr. McRee served his Lord as the beloved minister of Zion Presbyterian Church Columbia, Tennessee, for sixteen years; and

Whereas, during his ministry at Zion Church many united with the church, and through them and us and others, known to God, his influence in God's Kingdom continues;

Now, therefore, we the Session of Zion Presbyterian Church, being cognizant of the worth of this man of God, do hereby resolve:

1. That we give thanks for his lifetime of fruitful service in God's Kingdom and for his ministry at Zion Church, which will ever be held in loving remembrance;

2. That we give thanks that the ministry of his life continues not only in the lives of his widow, son, and grandson, but in the hearts and lives of the unknown number of persons who were led by his ministry into the Christian life, and were guided, comforted, and strengthened by the true presentation of the Gospel of his Lord by precept and example;

3. That we assure his family that we share in the sorrow of their bereavement, and express to them our love and sympathy;

4. That copies of these resolutions be sent to the bereaved family, our church papers and spread on the Minutes of the Session.

Rockville Presbyterian Church Repudiates National Council

The following resolution was adopted May 18, 1958, by the unanimous vote of the entire Session of the Rockville, S. C., Presbyterian Church:

The Session of the Rockville Presbyterian Church, Wadmalaw Island, S. C., overtures the Presbytery of Charleston as follows:

WHEREAS, the National Council of the Churches of Christ in the U. S. A. is a reorganization (1950) of the Federal Council of Churches which was organized in 1908 by radical, leftwing, "religious" leaders including at least one cited as Communist; and,

WHEREAS, the N. C. C. C. has been promulgating a "social gospel" instead of the spiritual Gospel of Jesus Christ and has been engaged primarily in political and subversive activities; and,

WHEREAS, the N. C. C. C. has accepted a contribution of $200,000 from the Philip Murray Fund of the Walter Reuther-controlled C.I.O. which is hostile to the South and its institution; and,

WHEREAS, the N. C. C. C. has accepted over $50,000 from The Fund for the Republic "for betterment of race relations," meaning the adoption of ruinous racial integration in churches, schools, etc., as part of the Communist conspiracy to destroy America; and,

WHEREAS, the 1935 report of the Intelligence Department of the United States Navy that the Council was a "radical, pacifist organization" has been confirmed by its subsequent actions which follow the "Communist line" and by the Red records of many of its leaders including its present head, Rev. E. T. Dahlberg who has several subversive citations; and,

WHEREAS, the policies and activities of the N. C. C. C. under the pretext of an "ecumenical movement" are building it up into a super-church or ecclesiastical hierarchy which will supersede the existing Protestant churches; and,

WHEREAS, the propaganda and activities of the N. C. C. C. evidently are influencing the Presbyterian Church in the United States to adopt "liberal," socialistic and non-Christian policies as indicated by actions taken by the last two General Assemblies; and,

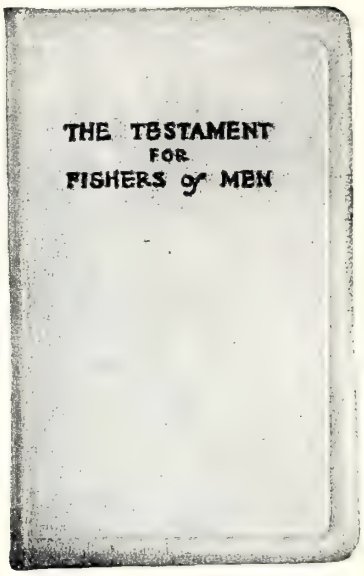
WHEREAS, the attempts of the so-called "liberals" in the Presbyterian Church in the United States to force members who believe in fundamental Christianity to accept unsound Socialistic, non-religious doctrines is creating disunity in the Church and antagonism towards some of its ministers;

NOW, THEREFORE, BE IT RESOLVED by the Session of the Rockville, S. C., Presbyterian Church that it sever all connections with the National Council of the Churches of Christ in the U.S.A. and withhold its prorata of all contributions for the support of the N. C. C. C., such funds to be allocated instead to local Church needs; and,

BE IT FURTHER RESOLVED that the Session of the Rockville Presbyterian Church hereby overtures the Presbytery of Charleston to overture the next meeting of the General Assembly to sever all relationship with the National Council of the Churches of Christ in the U.S.A. and to withdraw all financial support from the N. C. C. C. in the U.S.A.

ATTEST: Stanley F. Morse,
Clerk of Session

A Personal Worker's Pocket Testament
"The Testament for Fishers of Men"

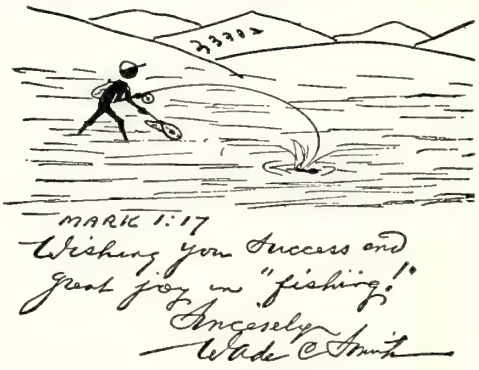


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There are 22 pages of practical suggestions for soul winning built upon the Lord's own figure of "fishing." One page giving God's answers, book, chapter and verse, covering every objection which may be raised by a critical "prospect."

It is the King James version, without comment, but with an introductory paragraph at the beginning of each book, explaining its purpose and a keyword.

The booklet is neatly bound in black leather, with thin paper and gilt edges, the title stamped in gold letters. The price is $3.25. If desired and so stated, a fisherman will be etched on the flyleaf, signed by the author.



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EDITORIAL

"With a Kiss?"

When our Lord announced to his disciples that one of them would betray Him, sorrow filled their hearts and each in turn said: *"Lord, is it I?"*

Knowing as we do the one who did betray Him, we are prone to think of the other disciples' questioning as rhetorical; they knew in their hearts that they would not betray their Master and in this questioning were merely bolstering their position with Him.

But was such the case? Aware of our Lord's deep perception, his keen insight into the minds and hearts of men, and sensing the rising tide of opposition on the part of the religious leaders, these men who had been with Christ for nearly three years were, with the exception of the impetuous Peter, no longer certain of their own ability to withstand the pressures that might arise.

"Lord, is it I?" could well have been the anguished cry of men who loved the Lord but who were aware of their own weakness, and this weakness was only too apparent a few hours later when most of them forsook Him and fled.

What about you and me? Do we deny Him today?

There are a thousand ways in which weak Christians deny their Lord. When you eat in a public place and do not bow your head to say grace for fear of appearing peculiar you deny Him.

When without protest you listen to filthy stories; when without protest you hear His name taken in vain; when you engage in practices in which you cannot ask Him to share—in all of these ways you deny Him.

When you accept man's estimate of Christ and His written Word rather than the estimate of the Holy Spirit you have denied Him. It makes no matter how much we may protest our love for Him, when we accept any Christ other than of the Scriptures we are merely denying Him with a kiss.

When we see men in need and fail to go to their aid we are denying our Lord. When, confronted by the sorrows of others, we fail to bring comfort, we have denied Him. When suffering, for which we can bring relief, is passed by on the other side, we have denied Christ.

One does not honor Christ by attempting to parade one's piety. But, when we fail to rise to the moral and ethical standards which are inherent in one's Christian profession the kiss of Judas lurks in the shadows.

The name "Judas," and all that it brings to mind, causes a revulsion in which we all share. The question we need to ask ourselves is whether we too have not denied our Lord, either with the kiss of a professed faith we do not possess, or by failure to witness for Him in places and ways which would identify us with Him and bring honor to His name.

Being a Christian is a full-time job and it involves, by God's grace and help, facing the immediate issues of each day in such a way that we profess Christ as Saviour and Lord in everything we do.

Otherwise—remember Judas.

—L.N.B.

The Hearts of the Fathers and of Their Children

During this calendar year our hearts have been shocked by accounts of fathers beating and biting little children until they died, and of teenage children killing and burying their parents for slight provocation. The Old Testament closes with a solemn word on this very subject:

Behold I will send you Elijah the prophet before the great and terrible day of the Lord come. And he shall turn the heart of the fathers to the children and the heart of the children to their fathers; lest I come and smite the earth with a curse.

In the light of the New Testament revelation of the new and living way of access opened to God by the mediation of His Son our Lord, and trusting in the merits of His atonement and His heavenly intercession, let us come to the throne of grace and plead for the outpouring of God's Spirit upon our people that the hearts of parents and their children be drawn together in the bonds of mutual respect and family love in homes of which Christ is the Head.

—W.C.R.

One Day To Go

Suppose that you knew that 24 hours from now you would be dead. Possessed of your normal faculties and still able to get about, what would you do?

Faced with eternity would we not make sure that all was well between us and our Maker? Would we not thank Him that we do not have to go into His presence trusting in anything we have ever done? Would we not thank Him for His Son and for His redemptive work?

Faced with eternity are there not a number of things we would feel pressed to do? Ask the forgiveness of some one we may have offended? Make right some wrong of which we were guilty in a business deal? Speak a word of comfort and hope to some one less grounded in the Christian faith than we are? Go out of our way to write a letter, or speak a word, to people with whom we have been living and working for years but to whom we have never spoken a word about Christ.

We jokingly say nothing is as sure as death and taxes. Why then, facing the inevitability of death do we do so little about it? Why is there such an air of fatalism, or procrastination, or of numb unrealism?

One reason, and it is but one of many, has been our concern and emphasis on the things of the world. It is right to stress the importance and relevance of Christian ethics to the contemporary scene, but let us never fail to relate the Christian faith to personal salvation and eternal life. The significance of *"should not perish, but have everlasting life"* may be lost because we lose sight of the eternal realities and set our affections on those things which are temporal, and which will perish.

If you had but 24 hours to live what would you do?

Why not do it NOW?

—L.N.B.

Your Bible and You

No book can even begin to compete with the Bible as to its impact upon mankind. Before it, all the other so-called sacred books pale into the dimmest insignificance. No volume has wrought such transformation among men and nations. Nothing but its Divine authority can explain its Divine effects upon the hearts and minds of multitudes.

And yet while most professing Christians acknowledge the truth of these observations, yet many fail to recognize that the Bible must be read, studied, proclaimed, received, assimilated, and translated into life, before it can bring its Spirit-given benefits to any heart. God speaks to us through His Word of truth.

In the words of Phillips' translation we read: "the holy Scriptures . . . can open the mind to the salvation which comes through believing in Christ Jesus." (II Timothy 3:15). But this is only the beginning of the Bible's purpose in the life of a believer. We continue to read from the same translation the following pertinent words: "All Scripture is inspired by God and is useful for teaching the faith and correcting error, for re-setting the direction of man's life and training him for good living." Then follows this clinching line: "The Scriptures are the comprehensive equipment of the man of God, and fit him for all branches of his work." (II Timothy 3:17).

Three great lacks among church people are pointed up in these three verses of Scripture (II Timothy 3:15,16,17).

First, there exists among many *an inadequate understanding of how to be saved.* Many pro-

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fessing Christians are not genuine Christians. They are not truly converted. They have never been born from above through the Word and by the Spirit. II Timothy 3:15 indicates that "the Holy Scriptures . . . can open the mind to the salvation which comes through believing in Christ Jesus." The Written Word points us to the Living Word, the Lord Jesus Christ who died for our sins on the cross and rose for our justification. The Holy Spirit uses the Word to make us "wise unto salvation." To any who are not clear as to their relationship to God, we would commend in particular the reading of the Gospel according to John.

Secondly, there exists among many Christians *an inadequate concept of God's will for their lives.* This is remedied only by saturating one's mind with the God-breathed Word of truth, which is not only useful for "Teaching the faith and correcting error," but also for "resetting the direction of a man's life and training him for good living." Peter, in his first epistle exhorts: "As new born babes in Christ, desire the sincere milk of the Word that ye may grow thereby, if so be ye have tasted that the Lord is gracious." (I Peter 2:2,3).

You can't really live the Christian life until you take time out each day to assimilate prayerfully some of the Heavenly Manna. The Word is God's chart and compass to reset the course of your life, to school you in the New Life.

Thirdly, the reason so many Christians are *inadequately equipped for productive Christian service,* is that they are *unlearned* in the Scriptures. As we become *informed* in the Word, we are *transformed* from spiritual babes in Christ into mature servants of Christ—prepared to do His work in His way for His glory. The Scriptures are indeed "the comprehensive equipment of the man of God and fit him for all branches of his work." (II Timothy 3:17).

The daily, prayerful study of God's Word and the faithful week-by-week exposure to the preaching of God's Word can do more to make us mature, understanding, and fruitful servants of Christ than any other factor.

For these important reasons may your Bible and you, under the tutelage of the Holy Spirit, become inseparable companions.

—G.S.



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Maxton North Carolina

The Holy Spirit

Not long ago a young lady was talking to a preacher and told him that she had been praying for the Holy Spirit. Many mature Christians sometimes make that mistake but the truth is—it is not necessary to pray for something which our Lord has already given us. Every reborn Christian already has been given the Holy Spirit, for Jesus said, "I will pray the Father and He shall give you another Comforter that he may abide with you forever; even the Spirit of Truth; whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you."

The Holy Spirit however will not compete with the world for place in our lives. An apt illustration is this—Take a glass of water and pour part of the water out and air flows in and fills the emptied part. Then pour out the remainder of the water and the air fills the whole glass. No effort is required, the air flows in naturally — Our hearts; aren't they the same way? We keep them full of the world and there is no room for the Holy Spirit, but if we will empty just one little corner, then the Holy Spirit, which has been waiting, immediately comes in and occupies the vacated portion and if we then drive out the world completely, the Spirit will completely fill our hearts to overflowing.

Our problem then is to empty ourselves; not our minds, but our hearts; for the Spirit will occupy only the heart. He can be satisfied with no less.

The Comforter then is ours and the Christian needs only to appropriate Him.

—R.LeC.

Estimating Ourselves

"Not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

Someone has said that you can divide Christians into three classes (and other people, too): those who think too highly of themselves; those who think too meanly of themselves; and those who think soberly of themselves. There are always some who set too high a value on themselves and their importance. These try to push themselves into places of power and authority where the eyes of men may be on them. They are proud and haughty and while they work, they spoil it all by this attitude.

There are others who place too low a value on themselves and their ability. They may not

have but one talent, but they hide it in the ground. This may be a kind of humility, but a false sort. Some of God's greatest saints have described the condition of their hearts as so foul and unclean that you wonder if they have forgotten that God *cleanses* as well as forgives. None of us, to be sure, can claim any righteousness of our own, but we do have the righteousness of Christ both *imputed* and *imparted.* Then, they forget that we can *do all* things through Christ, Who works in and through us. Humility is a wonderful grace, but we must remember that we can boast in the Lord and He can make us both clean and strong.

There are those who, knowing their weakness, yet realize that God can thoroughly furnish unto every good work. He gives to each child a measure of faith and the ability to work for Him. In all humility, but thankfully, they take from God and use their gifts for His glory and in His service. We might take D. L. Moody as an example. In every church there are those who, while not thinking of themselves more highly than they ought, yet think soberly, and realize that God cleanses from sin and gives us the strength and ability we need. These are the ones who can be counted on to "do the best they can," and as I would rather say, "do the best that God enables them by His grace, to do."

May we be truly humble, for God cannot use false pride in His service, but let us praise Him for giving us our measure of faith and use what He gives us in His service and for His glory. I can think of many who are doing this. Are you and I of that number?

—J.K.P.

"Be of Good Cheer"

Despite all the things that go wrong in our lives, we have been told by Our Lord to be of good cheer. "Good cheer" appears four times in the Gospels, four times in Acts. A long, sad and forlorn face does not make a Christian. Sorrows in our lives, burdens on our hearts, we endure, but as there is a time for all things, there is a proper and appropriate time for cheerfulness. Jesus made the wine at the wedding feast for "good cheer." Without a cheerful attitude we lose our perspective.

Take Job, a perfect and righteous man before he was tested. He suffered because God loves whom He chasteneth. But came a day when Job thought he could not stand it any longer. Often we feel that the breaks are against us without rhyme or reason. We fail to see beyond our hour of trials and tribulations. Job cursed his day.

This was Job's great mistake. His "friends" attacked him, criticizing, judging and condemning. Their words restored Job's reason and he appealed to God: "I will say unto God, Do not condemn me; show me wherefore thou contendest with me." Job declared his undying faith: "I know that my redeemer liveth." God entered the debate and set Job right on a few matters that disturbed him.

"Then Job answered the Lord and said, I know that thou canst do everything and that no thought can be withholden from thee . . . Wherefore I abhor myself and repent in dust and ashes."

"The Lord said to Eliphaz the Temanite, My wrath is kindled against thee and against thy two friends." The Lord was on Job's side. Job was on the Lord's side. If you are on the Lord's side, you need not worry about who is against you. So the Lord gave Job, once a rich man, "twice as much as he had before." Ahead of him lay 140 years — years of happiness.

In our darkest hour, if we hold fast our integrity, we will enjoy times of contentment. So be of good cheer, as Jesus advised his disciples, everything will turn out all right for those who love God. All the Eliphazes in the world cannot hurt you. Be of good cheer.

—Ralph Brewer

Redemption — A Price Paid

Redemption points us to a price paid . . . and the contention that it means no more than deliverance will not stand examination. It points to the evil plight in which man finds himself as a result of his sin, in that he is in a state of slavery from which he cannot break free, and also that he is under the condemnation of God, for it was in connection with disasters like these that the ancient world made use of the redemption terminology. But no less is our attention drawn to the price paid, for price was of the very essence of redemption, and was in point of fact that which distinguishes it from other methods of deliverance. Even though the process might be used metaphorically to describe God's action in saving His people from Egypt, or from exile, yet even here there is the thought of cost; and so is it also in the New Testament. The salvation which Christ effects is not thought of as something brought about with effortless ease, but as something purchased only at the price of His blood. There seems not the slightest doubt that the New Testament writers thought of redemption as an objective thing, a process whereby Christ paid the price which brought them into salvation, and the idea that this

means no more than that His example inspired them to be better men seems hopelessly inadequate. Whatever redemption is, it is something purchased by Christ; and in the first place it is outside of man, though the application of redemption to the individual, of course, calls for the exercise of faith, and hence to something subjective. (Leon Morris, APOSTOLIC PREACHING OF THE CROSS, pp. 275-276.)



Barnardsville, N. C.
October 23, 1958

Editor of Southern Presbyterian Journal
Weaverville, N. C.

Dear Dr. Dendy:

The first paragraphs of the proposed revision of chapter XXVI of the Confession of Faith are good.

The sixth paragraph is: "The remarriage of divorced persons may be sanctioned by the Church in keeping with the redemptive Gospel of Christ, when sufficient penitence for sin and failure is evident, and a firm purpose of and endeavor after Christian marriage is manifested."

Twenty-two proof texts are given to support this paragraph. Not one talks about divorce, not one has a word to say about remarriage. Scripture does not give a thread of support.

The redemptive Gospel of Christ NEVER gives a person permission to sin.

Jesus said, "Whosoever shall put away his wife, except it be for fornication and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Can anything be plainer?

Jesus does forgive, but He always says, "Go and sin no more."

Let all of us pray that our church will follow Christ and not the will of the world.

The world will know that divorce does not mean much to the Church, if the Church marries anyone again, just because that person says, "I am sorry."

Our job is to stand by the Word of God.

Dan E. Carlton, pastor
of Dillingham and Ivy Park
Presbyterian Churches

. . . whose alumni are serving God and man in pulpits throughout the world . . .

PRESBYTERIAN COLLEGE

Marshall W. Brown, President — Clinton, S. C.

Charlotte Crusade

A Glorious Chapter in an Eternal Drama

Those who were privileged to view the final meeting of the Charlotte Crusade (one hour's time given free by four of the Carolinas' largest TV stations, during which time they cancelled their network programs) saw a moving work of the Holy Spirit. Mr. Graham preached with unusual power and when the invitation was given the response was stirring to see.

During the Crusade over 17,000 *people made public decisions for Christ. Of these many were first-time decisions while others were Church members who for the first time came to grips with a personal faith in Christ or who wanted to rededicate their lives to Christ.*

An early issue of the Journal will carry an article by one of Charlotte's most prominent Presbyterian ministers, telling what the Crusade meant to one church.

Below we are carrying excerpts from a letter written by one of Charlotte's outstanding business men, a Presbyterian elder, to a few of his business friends in other cities:

Charlotte, North Carolina

October 21, 1958

"Dear ——— ——— ———:

"Steve has suggested that I endeavor to give some resume and summing up of the local 'Charlotte Crusade' of Billy Graham and his 'Team.' (Team as here used refers to those associated officially with Billy. 'Staff' as here used includes the Local Committee representing Charlotte and this area locally and working with Billy and his 'Team.'

"In attempting this resume it must be kept in mind: 1. This is a Christian **religious** meeting —it has no other objective. 2. Graham has but one basis for his message, namely that the Bible is **true** — that the God, Christ and Holy Spirit revealed therein are both real and controlling the destiny of man, both here and hereafter. In other words, this background of belief is essential to understand and evaluate the meeting. Hence this foreword clarifying these points.

"The Message: The message is from some Bible text and the sermon is a Gospel message — simple and forcefully delivered, of about 45 to 55 minutes in length. Pressure in the sermon every night is to 'get right with God' and **according to His declared way that this can be done:** Namely by **accepting Jesus Christ as a personal Saviour.** There is an absolute minimum (in my experience) of what you would classify as 'sob-stuff,' 'tear jerking' and the like. He quotes the Bible again and again supporting statements made as he preaches. Over and over again 'The Bible says' — then quotes accurately a pertinent passage. He never in the remotest way takes credit for the results obtained. He states frankly and sincerely that he is not so stupid as to think that he could speak 30 to 50 minutes and 1,000 people get up out of their seats, all over that big building, and come forward publicly declaring their new

faith or reconsecrating their former but now 'cold' faith. Full credit is given to God. The humbleness of the man is his greatest power. The meeting is for the glory of God **and nothing else.** George Ivey, president of J. B. Ivey Company, that does 25 to 35 millions in six department stores is the Chairman of the Local Executive Committee. When chatting with George last week he said 'that when Billy and his Team members are in private session or conference, any proposal made is discussed from the angle — **not** will it put on a more showy and humanly approved meeting, but 'will the proposal being discussed give greater glory to God.' I don't believe the **deep seated SINCERITY** of Billy and his team members can be successfully challenged. I've known George Ivey for many years, and well, and when it comes to cold judgment — he's got it — a grand chap but piercing in cold analysis. He is 100% sold on their sincerity.

"The Service: Starts right on time. Wonderful special and mass singing — the normal invocations and prayers in such a service (two, sometimes 3 in all and none very long). Sometimes introduction of some special guest on the platform — Jerome Hines, Metropolitan base singer gave a marvelous testimonial one night and can that guy sing!! His testimony couldn't have been simpler or more direct. Also, he was here at **his** expense. Always a word from George Ivey for the Local Committee — usually two or more grand solos by Rev. Shea, I mean that guy can really sing gospel music — the old hymns often that you guys were raised on!! Cliff Barrows 'M. Cs.' the platform, leads and announces all music and speakers for the first half hour. He then turns the meeting over to Billy. Billy preaches 40 to 50 minutes usually and then offers a clear concise invitation — no 'sob stuff' here either.

"You can imagine a building that seats 12,500 — it ain't small!! and the back seats and the top seats on the side are a **long way** from the platform. His invitation is to 'get out of your seats and come down and stand quietly before the platform. Long way for you to come away up there or away back there? Yes! but also Christ carried a cross for a long way to Calvary for you! If you mean it — you can certainly come that far to declare your gratitude to Him and to publicly declare your decision to friends and others here.' That's about the language used, sometimes almost 'blunt' and never 'cheap.' Now get this, 'youse guys' — I've 'been around' a reasonable bit in these 68 years but I can recall only one thing that is more inspiring and from which one gets a greater thrill — **every night you see it,** it hits you again! Billy gives his invitation, steps back and folds his arms—often bows his head a little — the choir sings an appropriate hymn, and people begin to get up ALL OVER THAT BIG AUDIENCE — by ones, twos, groups, families — old, young, middle age; **very few are crying** — none sobbing that I have seen — ALL are **deadly serious.** By tens, by scores, by hundreds they get up and come!! From time to time Billy may supplement his invitation — he will **not** be hurried as long as people are coming. If 'on the air,' he offers the same invitation to all 'looking in.' 'Bow your head, **right there in your** living room — say to yourself, Lord, I accept Jesus Christ as my personal Saviour — go to Church tomorrow and tell your pastor what you have done. I'll appreciate it if you will send me a note or a card — Billy Graham, Charlotte, N. C. You may be watching this broadcast in a bar somewhere — bow your head right there — wherever you are I hope you will' — just about that language. In 8 to 12 minutes from 500 to over 1,000 will be gathered before the platform. Billy makes a few remarks to the group and then asks all to go with the Counselors back into the Counseling room where further help to them and names and addresses are gotten for 'follow-up' and help to get each into the Church of his or her choice, and started in an active Christian life. I am tremendously impressed with each member of the Team, that I have met. Each, without exception, does his assigned chore with complete thoroughness and in complete harmony and cooperation with every other Team member, and each with self effacing consecration to the task that surpasses anything I have ever seen! Truly a remarkable **'Team'** doing a remarkable job. That, Gentlemen, about tells the story. Steve asked what data is there as to how these new converts 'stick.' Incidentally a good percentage of those coming forward are declaring a desire to re-dedicate themselves and start over from the cold and indifferent Christian life they have drifted into. But back to Steve's question — How do they 'stick'? I asked George Ivey to get me the best data he could on this point. I quote from his note in reply: 'Of the 33 graduates from the Anglican Theological schools in England last year, 23 were converted in Billy's Crusade there. In a news story from the Herald Tribune in New York, it was stated that 95% of those who accepted Christ in the N. Y. Crusade were still active Christians.' (Billy Graham's remark on this was 'I think the Herald Tribune is too high.')

"Many theological students in the U. S. decided to enter the ministry following a Billy Graham Crusade. Billy Graham quoted Billy Sunday when some scoffer said his converts didn't last: 'Neither does a bath last, but it helps.' (Such a comeback sounds exactly like old Billy S., as I knew him!)

"When Billy Graham went back for a two day session in London some **two years after his meeting there,** several thousands of his former converts came to offer their services in any way that they could help. Steve, that's about all I know that I think is worthy of quoting. To the above I would personally add two remarks. These folks that come forward here **are dead in earnest.** This I know because I have watched carefully and personally dealt with quite a few in the Counseling Room. With all I have seen it has been very real. To get up and come forward before 12 to 15,000 people isn't, in itself, an easy thing to do — or a thing one would do unless really 'moved'! My second comment is a sincere inquiry — just how good do those Church members who come before our Session, your vestry, Strath's Deacons —the 'normal incoming church members' — how well do they 'stick'? No sarcasm here — none whatever, just an honest serious inquiry for true comparison. Don't know 'bout your Episcopalian and Strath's Methodist but must frankly admit our Presbyterian rank and file of new members don't pan out too 'all fired' well, I fear. The 'normal comers' and the 'Crusade comers' are all pretty 'human' — and as Billy G. states over and over, 'the Christian life **isn't easy — don't think it will** be — nor was it easy to carry a cross to Calvary!' Maybe they don't **all** stick, and of course they all don't; however, undoubtedly many, many DO stick and are truly and gloriously saved — for those that don't, maybe Billy Sunday's comment is not so bad — 'Neither does a bath last, **but it helps'!!**

"If Billy Graham ever comes to your City, by all means attend and then let us have your comments, we'll all be interested!!

"And now, 'mein Amigos,' I bid you
Adieu !"

—T.G.

On Guard Christians!!! Great Rewards Are At Stake!

By Walter W. Strong

Why are so many of our Christian people doing so little to reach the unsaved? Something must be very wrong with their thinking, for did not Jesus, just before His ascension, give to all who are His the command, "Go ye into all the world, and preach the gospel to every creature"? And, previously, did He not say, "If ye love me, keep my commandments"?

That the great majority of those who profess to be followers of Christ are strangely indifferent to the fate of the unsaved all about them is all too evident. They believe that only those who are saved before death may enjoy the bliss of heaven, and that all of the myriad others will have to go forever into a fiery hell, from which there can be no escape. Yet so few appear to be doing anything to save the lost from so horrible a fate!

Would it not seem imperative for those whose belief in a hell is genuine to give every ounce of their strength during every possible hour of their lives to getting God's saving gospel to those who so need it? But how many do you know who are doing this?

If any Christian suddenly, in the dead of night, were to become aware of the fact that a developing fire was endangering the lives of sleeping Christian neighbors in a nearby apartment house, what would they do? Would they not rush out, even in night robes, without the loss of a moment, and arouse and warn these neighbors lest they perish in the flames? And would they not keep at it until all were safe? Yet they hardly would count the death of the saved in a burning building so great a tragedy as the death of the unsaved from any cause, followed by endless suffering in hell fire. Why then do Christians so fail in their duty to give out the gospel to the unsaved?

Some may attempt to explain this by saying that most Christians are naturally hesitant about speaking to others concerning their need of Christ lest they give offense, or that they are not fitted for this kind of service. But is that the true explanation of their failure? They have no difficulty to tell others about a bargain in real estate, or a good buy at the store, or why they should be for a certain political measure or candidate. No—that hardly would seem to explain it. Perhaps the reason is that they have not been sufficiently impressed, through either careful Bible study, or the proper teaching, with the facts as to what they will lose if they fail to do as Christ commanded.

God has so made us that we react with enthusiasm to the spur of an opportunity to obtain something desirable to possess. And doubtless there is not a Christian who does not want to have in the next life the best obtainable of things and position, and who would earnestly work for them if he realized the urgent need to do so for his own sake. Will it not be sad indeed for those who fall short of having what might have been earned by them because of their not having been properly taught or reminded in time?

What about the Christian leaders who are failing to make the right approach to the abilities and desires of those who look to them for instruction and guidance concerning what to do and how to do it in God's service, and are not appealing to the motive which God, in His wisdom, repeatedly has stressed, the motive of self-interest?

In God's Word, the most natural and logical inducement is held out to move people to action —the promise of rewards. Since it is quite evident that the belief in endless torment for all who die unsaved has not moved most Christians to ardent activity in obeying Christ and giving out the gospel, does it not seem urgently in order to try the kind of persuasion that God has used.

God says to us in Daniel 12:3, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." And in II Corinthians 5:10, God's Word declares, "We all must appear before the judgment seat of Christ, that every man may receive the things done in his body, according to that he hath done, whether it be good or bad," and "Every man's work shall be made manifest . . . and the fire shall try every man's work of what sort it is. If any man's work abide . . . , he shall receive a reward." (I Cor. 3:13,14) Plainly, here and elsewhere, God seeks to spur His own to vigorous activity in His service by the offer of rewards. And who can believe that God's rewards will not be even more satisfying than now can be imagined when we remember that "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him"? (I Cor. 2:9)

That our glorious Lord has the right to expect obedience of each of us, who will question? Surely, none who know the Word will venture to say, as the justification for their doing little for God, that Christ has asked of them more than He knows they are able to perform.

It having been proved over the centuries that "anxiety for souls," "concern for the unsaved," and "devotion to God" have not moved more than a pitifully small percentage of Christians to effective activity for the unsaved, it would seem clear that the way to get most Christians to work is to appeal to their desire for personal gain—their natural and proper desire to benefit by earning from Christ His promised rewards. Therefore, it now is submitted that the best way—the scriptural way—to stir Christians to vigorous activity for the unsaved is to help them understand that only by their willingly and earnestly doing all that they can, with both their time and money, in helping to carry the gospel to every creature, may they become qualified for the best rewards which God stands ready to give them.

Not only will our other rewards from Christ be in keeping with the degree of our obedience and service, but our very position in Christ's coming, glorious kingdom will depend thereon, and how well we persevere in being "overcomers." (Rev. 3:21) And how glad we shall be if from now on we leave nothing undone in the performance of our duty to the unsaved!

How we shall rejoice when we stand before Christ if we shall have been steadfastly at work for God, and on guard for ourselves, and are able to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith," and thereby qualify for our Lord's approving words, "Well done, thou good and faithful servant; thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord"!

Let Us Keep The Faith

We are thankful that there are still areas of our land in which the Christian tradition in public education still persists. From the beginning of the American public school until recent years it has been taken for granted that ours is a "nation under God" and that our future citizens must be taught a respect for God and His Word as a basic principle of the American way of life.

Today we find a strange new development in public education which threatens to destroy the last vestiges of respect for God, for the Bible and for the Church in our body politic. It is based on the hatred of minority groups for Christianity and predicated on the assumption that in a pluralistic society the majority has no right to make laws which are distasteful to minorities. The minority groups are bringing ever increasing pressures on our legislatures not only to eliminate the Bible from the public schools but all favorable reference to Christ and the Church.

In a recent report of the U. S. Census Bureau, based on a sample survey made in March 1957, it was stated that 109,700,000 Americans age fourteen or older class themselves as Protestants and 30,700,000 as Roman Catholics. Ninety-six per cent of our citizens said they professed religion, three per cent said they had none and one per cent gave no report.

It is also a matter of record that the majority of our Senators and Representatives in the current Congress are Christian men and women. From the President on down through members of his Cabinet and other officials of the present Administration, the majority of its personnel is Christian. There is scarcely a department or commission of our Government of which the same could not be said. Our representatives to foreign lands and in the United Nations are mostly of the Christian faith.

With the vast majority of Americans on record, in some way or other, as Christians, yet our leaders in state and nation hesitate to preserve our two-hundred year Christian heritage. Have the vocal minorities in American life so intimidated us that we do not dare exercise our historic democratic right of a simple majority expression of our faith?

Parenthetically: The question is often asked why our Christian forefathers did not clearly indicate the Christian character of our government in the Declaration of Independence and the Constitution.

These worthy men are all dead and we cannot ask them. All answers to the question must be conjectural. Might it not be (1) that they assumed the universal recognition of that Christian character and (2) that they were not under pressure by well-organized minorities who sought to minimize or discount the Christian faith?

Every minority in American life has received from a predominantly Christian citizenry every right, privilege and freedom that they enjoy in the United States of America. This Christian majority has never sought and will never seek a union of church and state, the creation of any "establishment of religion," or any repression of minorities; in fact, a Christian majority has written into the fundamental law of our land strong safeguards which make any such development impossible.

Our minorities need to know the facts about their Christian heritage:

The founders of the Plymouth Colony in Massachusetts in 1620 were all Christian men and women who came to America that they might "worship God according to the dictates of their conscience." Before they landed their leaders met in the cabin of the *Mayflower* and wrote a thrilling Christian "Compact" the opening line of which reads, "In the name of God, Amen."

The founders of Virginia some 350 years ago covenanted together in these words: "We whose names are underwritten have undertaken for the glory of God to establish in Virginia the first colony for the advancement of the Christian faith."

The New England Federation Compact of 1630 states, "We have come into these parts of America with one and the same end, namely, to advance the Kingdom of our Lord Jesus Christ.

Every Roman Catholic colony first planted the cross of Jesus Christ, engaged in services of worship in Christ's name and covenanted to maintain and extend their faith.

George Washington's public addresses and his private papers are filled with references to his Christian faith.

Abraham Lincoln likewise repeatedly attributed America's moral and spiritual strength to the Christian religion and on one occasion said, "I know that liberty is right because Christ teaches it and Christ is God."

Why is it, in the light of these facts, and many more which might be adduced, that we Christian Americans in government permit minorities to silence our Christian testimony?

Our public schools which for a hundred years have permitted the reading of the Holy Scriptures, the offering of prayers and the encouragement of church and Sunday School attendance are now avoiding these traditional practices in many places. As a result 27,000,000 youths and children in America are growing up as moral morons and spiritual illiterates with alarming results.

The Federal Bureau of Investigation continues to report increases in crime with the percentages of increase largest in the age brackets of our rising generation. Is this a result of our failure to recognize, preserve and perpetuate our national Christian heritage?

These minorities who are smothering our Christian testimony and making mice out of Christian men should be courageously told that all the freedoms which they enjoy in America are theirs because the Christian religion, with its fundamental and inherent concepts of liberty and freedom, has made them possible. They should be willing out of gratitude to admit this fully attested fact and welcome every effort that is made to preserve and perpetuate that system of thought and that way of life as essential to their future welfare.

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We readily acknowledge that there have been important minority factors which have made a large contribution to the welfare of our body politic. We are grateful to them for their part in the advances that have been made in education, science, the fine arts, business, industry, labor, agriculture, government and every phase of our social order. We look forward to greater attainments in which we all may share with equal opportunity and freedom of expression.

But let us be realistic. Let us face the facts. Without the predominantly Christian philosophy of life which has impregnated the so-called "American way of life" there would be no America as we know it today.

Shall we by our inaction continue to encourage a rule by minorities in America rather than by a rule by majority as provided in the traditional law of the land?

—United Evangelical Action

The Lure of Ritual

By Willis Thompson

A letter from our Presbyterian Book store informs us that they carry a full line of "altar" equipment. With the "altar" there goes a seductive call for formalism of various degrees. The direction and power of that trend is best seen in ritualized worship, where its vagaries are not restrained by authentic Christian judgment. Gladstone wrote to his wife (Eccles. Letters; V.II; p. 200) after a visit to the cadthedral at Callais: "When I see the amazing accumulation of gestures and evolutions, almost dancing masterlike, of their priests celebrating the service, it never fails to prompt a Puritanical reaction in my mind."

When Christian unction fails, the easy recourse to pad out a service is a set of ceremonies with a sheaf of liturgies. When the preacher distrusts the Word of God and the Holy Spirit's aid, he seeks formalities to justify his leadership. The moribund touch of an altar-service is seen in the manner in which the liturgies are rattled off in ritualized churches. The altar was specifically excised from Christian worship in the New Testament. (Hebrews 8:3 & 13; all of Ch. 9:14 & 18) If no sacrifice, then no altar. It is hostile to valid Christian worship and understanding. This is the Presbyterian view.

Apostolic worship had none of these devitalized formalities; nor did they intrude in worship until centuries of decadence set in. While Christianity was vital, worship was free and soundly spiritual. That accounts for the amazing victories it showed in a hostile world. Justyn Martyr, writing in the second century, named the parts of worship that churches used. He specified the reading of the Bible, prayer, the Lord's Supper, the offerings and stated that the minister "offered prayers according to his ability."

Two hundred years later, while worship was still distinctively Christian, pagan infiltration was barred from it; formalities were alien to it in contrast to the practice of pagans. Tertullian writes in his notation of this fact, "We pray without a monitor, because we pray from the heart." Ritualism is out, if we have the New Testament for our guide. Decline of integrity in those who profess Christian faith has an indicator in the rise of formalism with its rites, altar trappings and ready made liturgies.

This decline of integrity in worship when it falls back on formalism is noted by historians even in the ill founded worship of heathenism. Lord writes (Beacon Lights of History; V. I., p. 138); "As faith in the gods declined ceremonies and pomps were multiplied and the ice of ritualism accumulated on the banks of piety. The consequent hypocrisy . . . spread the blight among high and low, especially among those who were high." Ritual is the atrophy of integrity in religious life. Miller in his "Handbook of Ancient History" (p.84) dates the cessation of creative civilization in Egypt about 1400 B. C., with the evaporation of devout worship; "Religion now consisted . . . in innumerable external usages."

The prophets of Israel spoke harshly of the lure of ceremonials, for they had a semblance of validity in the worship of the sanctuary. Isaiah berates the practices by participants who "trampled" the courts of God like animals, in his opening chapter. Amos (5:21) writes for God, "I hate, I despise your feast days, and I will not smell in your solemn assemblies" with scathing declarations of contempt for the recourse to rituals that marked the worship of devotees.

The prophet specifies the personal defections of godliness that go easily with this type of worship. We may come nearer to our times with illustrations of this association of ritualized worship with rampant vices. Boswell, the biographer of Dr. Samuel Johnson, kept a diary which has been published recently. In it he tells of abandoning what he calls "the stiff worship" of his Presbyterian family for the ritualized way of the Episcopal church. He writes (p.54) "I am therefore given to the most brilliant and showy method of worship." He writes (p.101) on his self credited "piety" along with his steps in the seduction of one of his many assignations; and he traces his departure from the days when he was "scrupulously moral" (p.231) to his current practices. Elsewhere he tells when, after the entrancing formalities of his chosen church, he hastened to assignations he had arranged elsewhere.

Ritual, like dope, calls for added doses of its esthetic spinal ticklings as time goes on and one imaginative functionary after another seeks to surpass the rest with fanciful additions. Thus it progressively devitalizes and blinds the worshipper to evils that easily beset us. There are exceptions to any rule; but the normal course of pomposity in formalized worship permits the surging lusts that Amos names to take over, unchallenged by the plain and obvious directions of revealed worship. The movement shows in the average practices of populations that have known only ritualized worship. Decadence is the rule.

If an antiquarian comes up with the fact that liturgies were at one time used by Presbyterian churches, we may add that our forebears had the perspicacity to see the anti-Christian effects of them and discarded them, trusting a healthy, prophetic ministry for integrity in Christian worship and life.



LESSON FOR NOVEMBER 13

By THE REV. J. KENTON PARKER

Jesus Arouses Opposition

Background Scripture: Mark 2:1-3:6

Devotional Reading: I Peter

Opposition: there is always opposition, whenever any good thing is proposed or done. We would naturally expect opposition from bad people — the ones considered bad in the eyes of the world. It was not the publicans and sinners, however, who opposed Jesus, but the so-called "good" people of His day — the scribes and Pharisees and chief priests — the religious leaders of the Jews, the very men who should have helped and encouraged Him in His ministry of preaching, teaching and healing. Pilate saw into the reason for this opposition, "For he knew that the chief priests had delivered him for envy" (Mark 15:10). Envy has an awfully black record in the Bible and in history. Jesus was becoming very popular at this time because of His many wonderful miracles of healing and the common people heard Him gladly.

I believe we have an illustration in a minor way in the case of Dr. Billy Graham today. He has met violent opposition from some religious leaders who ought to rejoice at the wonderful work he is doing. Who can see on television the tremendous results of his preaching the simple Gospel message and not be glad as they see hundreds of men and women accept Christ? Perhaps envy is at the bottom of some of this opposition. There is another illustration taken from a different sphere, the field of international affairs. While I write these notes the Vice-president of the United States, who is on a "Good-will" tour of South America, is meeting violent opposition. He is being stoned and spit upon by angry mobs. We feel that this movement, at least partly, is inspired by Communist agents, as it is in many parts of the world. We can be sure that back of all efforts in the preaching of the Gospel, there is the devil-incited opposition. Satan is very shrewd and cunning; we know the "wiles of the devil," and nothing suits him better than to use church leaders to persecute Christians. He has plenty of wicked men to help him.

The best illustration of this sort of opposition since the time of Christ and His apostles is in the days of the Protestant Reformation. The church had become so corrupt that it was almost, if not altogether, an apostate church and various men were raised up of God to try to reform the church, men like Huss, and Luther and Calvin and John Knox. Instead of joining with these men and helping them revive and reform the church, the Popes and other church officials used every means in their power to put an end to this movement to bring the church back to the simple Gospel of salvation by grace through faith. Let me quote a few sentences from the "Bible Handbook" by Halley (a most valuable book) "Rome's answer to the Lutheran Secession: the *Inquisition* under the leadership of the Jesuits. In France they were responsible for St. Bartholomew's Massacre, Religious wars, Persecution of the Hugenots . . . In Spain, Netherlands, South Germany, Bohemia, Austria, Poland and other countries they led in the massacre of untold multitudes." It was during this time that America got some of its best settlers, the Pilgrims and Huguenots, and others. France and Spain lost many of their best people. It is hard for us to imagine the bitterness and fierceness of this opposition to a movement of reform whose object was to purify the church, but the opposition to Jesus Himself developed into the determination of the religious leaders to crucify Him, their Messiah. We will study about the beginning of this opposition in today's lesson. It began in a series of questions.

I. *"Who can Forgive Sins but God Only?"* Mark 2:1-12.

In these verses we have the account of the healing of the man sick of the palsy. There are several unique features to this incident. The first is that this man was brought on his bed to Jesus by his four friends. They had faith to bring him. Ought not there be at least four Christian friends of every unsaved person who would try to bring that person to Christ?

If we have friends who need the healing touch of the Great Physician we should never rest contented until we bring that friend to Him. Then, these friends were not easily discouraged. When the doorway was blocked by the crowd they went up on the roof and let his bed down in front of Jesus. We must persevere in our personal work and overcome difficulties; not stop too soon. Jesus honored "their" faith.

The first thing that Jesus said, and the thing which started the questioning was, Son, thy sins be forgiven thee. The man had been brought to be healed of palsy, but Jesus spoke to him about a far more important matter, the healing of his soul. There were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man speak blasphemies? Who can forgive sins but God only? Now, if Jesus was just a man, this was a natural reaction, but the whole test rests on this, by His miracles Jesus was clearly proving Himself more than man. These scribes ought to have accepted the evidence. Their unbelief was their great sin. So, Jesus proves Himself again to be the Son of God. He healed the man's body to show that He had the right to forgive his sins. He could say, thy sins are forgiven, and nobody could see whether they were or not, but if He said, Arise, and take up thy bed and walk, everybody could see whether he did or not. So He spoke to the man and he immediately took up his bed and went forth before them all. This was conclusive evidence that He was God, for nobody but God can forgive sins. Why were they so blind and hardened in unbelief that they could not see and believe? They had seen right before them a proof of His Deity and His right to heal both soul and body. Instead of accepting Him, however, they continued their opposition, their questions, and their criticism, and grew more hardened in their stubborn unbelief.

II. *"How is it That He Eateth and Drinketh with Publicans and Sinners?"* 2:13-17.

He calls Levi (Matthew) who was a publican, to be one of his disciples. Matthew made a feast for him and many publicans and sinners sat with Jesus and His disciples. And when the scribes saw Him eat with these people they ask "How is it that He eateth and drinketh with publicans and sinners?" The scribes and Pharisees despised these two classes. He answers by saying, they that are whole have no need of the physician, but they that are sick: I came not to call the righteous but sinners to repentance. In Luke 15 He answers the same criticism by telling the three beautiful parables of the Lost Sheep, the Lost Coin, and the Lost Boy (Prodigal Son). As is usual with unbelief they refused His explanations and continued to criticize.

III. *Why Do the Disciples of John and of the Pharisees Fast, but Thy Disciples Fast Not?"* 2:18-22.

This seems a minor point, but they were trying to find every excuse to criticize. Jesus answered that it was not the time for them to fast. He was with them. The days would come when He would be taken away. It would be time for them to fast when this time came.

IV. *"Why Do They on the Sabbath Day That Which is Not Lawful?"* 2:23-3:6.

The disciples, as they went through the grain were plucking some of the heads and eating the grain. The Pharisees, who were very strict in their interpretation of the Sabbath law, would consider this to be threshing grain. He answers by referring them to what David did when he was hungry and then proclaims two great principles: (1) The Sabbath was made for man, and not man for the Sabbath, and (2) Therefore the Son of Man is Lord also of the Sabbath. Let us look at these. The Sabbath was made for man, not to be a burden, but a blessing. The Pharisees had made it a burden. The Sabbath was made for a day of rest, a day of worship, a day of doing works of necessity and of mercy. If we used it for these purposes it would be one of the greatest means of refitting men for the work of the week to follow. Not many people today are in danger of keeping the Sabbath too strictly. The danger is in the other direction. We are desecrating the Lord's Day by making it a holiday rather than a Holy Day. It is a Holy Day and since the resurrection of our Lord on the first day of the week, and the changing by the Early Church from the Seventh to the First Day, it is especially holy for it is the Lord's Day: "I was in the Spirit on the Lord's Day," says John. (Rev. 1:10).

(2). The Son of Man is Lord also of the Sabbath. Walking through these fields of grain was One far greater than the Sabbath. If He allowed His disciples to pluck the grain, then it was no sin for them to do it.

He entered the synagogue and there was a man there with a withered hand and they watched Him whether He would heal him on the Sabbath. This time He asks the questions: Is it lawful to do good on the Sabbath day, or to do evil? to save life, or to kill? As He looked at them and read their wicked hearts He was angry with righteous indignation and grieved for the hardness of their hearts. As for them, they took counsel to destroy Him.

Recommend The Journal To Friends



YOUTH PROGRAM FOR NOVEMBER 23

By THE REV. B. HOYT EVANS

Take A Look At The Budget

Scripture: Luke 14:25-33

Suggested Hymns:

"When I Survey The Wondrous Cross"
I Gave My Life For Thee"
"Master, No Offering Costly Or Sweet"

Suggestions to Program Leader:

(This is the third and final program in this series on stewardship. The purpose of this program is to bring your group to a better understanding of the budget of your local church. One way of accomplishing this goal will be to invite an official of your church to explain the budget in a talk to the young people. As possibilities to give such a talk we suggest the church treasurer, one of the deacons, or a member of the stewardship committee. If you do not choose to use a guest speaker, be sure to select young people who will be conscientious in seeking out the necessary information as indicated below.)

Program Leader's Introduction:

The use of a budget is very helpful to those who are interested in supporting the Lord's work in a business-like way. It is the most efficient way of conducting the financial affairs of the church. There was a time when most contributions were made by way of special offerings. An offering was received for the support of the minister, and whatever he received he lived on, whether it was little or much. More often than not it was little. If there was a need for repairs or new buildings, another offering was received. If the people became especially interested in some particular missionary endeavor or some benevolent project, they received a special offering for its support. There is still a place for special offerings in the stewardship program of the church, but we are nearly all convinced that not all of the Lord's work can be adequately supported by this method. There are many worthy causes. It would be impossible for each one of them to be properly presented to every congregation. Even if it were possible for every need to be presented to every church, the people would tire of so many requests and would be confused by competing claims. Some causes would possibly receive more money than was needed, but many others would be left practically unsupported.

When the budget is used, each agency of the church makes known its financial needs. A trained committee sits down with all the requests and prepares a budget—a plan of financial operations—which takes into account all of the needs of all the agencies of the church. The various churches are asked to give their support to the total program of the church, and the gifts are divided among the causes according to the agreement reached in the budget. Surely all of us can see the advantages of this plan of procedure.

If there is a disadvantage to the budget system of church finance, it is that it can be rather impersonal. Many people give toward the meeting of the budget without having a very clear idea of what their gifts accomplish. One wealthy young church member was amazed when he discovered how many ways his church was seeking to serve Christ and preach the Gospel through its budget. When he did gain this new insight he increased his annual gifts about fivefold. In this program we are seeking to discover how the budget in our own church is made and how our gifts are used.

First Speaker:

(It will be necessary for you to gather your own information for this talk. We shall suggest some of the items of information you will want to give and some likely sources. You are to present the benevolent phase of the church budget. When we speak of benevolences we have reference to what your church is doing to serve Christ outside of your own congregation. Your minister or one of the officers of the church could supply this information. If your church has a treasurer of benevolences, he will be ideal. Find out how much of the budget is used for World Missions, how many countries are served and what services are provided. Find out what your church does through its budget for the work of Church Extension at the Assembly, Synod, and Presbytery levels. Explain the divisions and departments of Church Extension and what they accomplish. Find out the percentage of the budget that is used for Christian Education at the different levels. Describe the services provided to the church by the Board of Christian Education and the corresponding committees in synods and presby-

teries. Explain the program of Annuities and Relief. Find out about other agencies and institutions supported through the budget of the church. Most churches have local benevolent projects. Be sure to ask about these and mention them. Perhaps the clearest way to present this information would be by means of a chart. If you do a thorough piece of work, you are likely to amaze yourself and your young people at the wide scope of your church's service through its budget.)

Second Speaker:

(We are asking you to secure your own information for this talk. You will describe for the young people what your church is seeking to do for its own members. We usually refer to the money spent for this program as current expenses. Your minister or the church treasurer can tell you the things you will need to know. What people are employed by the church, and what services do they render? Tell what is set aside for upkeep of the property and for providing new buildings. Find out about the provision of materials and equipment. If you give a clear picture of this part of the financial program, the young people will have a better understanding of their church and what it does for them.)

Program Leader:

God was business-like in providing for our salvation. He planned it before the foundations of the world were laid. He counted the cost and paid the price for our redemption . . . even the shed blood of His only begotten Son. Can we afford to be any less business-like in our support of the work which He has commissioned us to do?

Closing Prayer

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Say, Teenagers!

By Wade C. Smith

Teenagers, when an insurrectionary force gets into action its first effort is to seize the reins of the Government. This may be done by a march upon the capital, the seat of government, or it may be done by treachery, or by a *coup d'etat,* inside the capital itself. Many monarchies and republics, large and small, have collapsed in one of these ways. Iraq recently had to change governments overnight. When Paris was threatened by the German army the government offices were hurriedly transferred to Marseilles. It is a vital blow to any nation when its capital is taken by the enemy.

Your arch enemy, Alcohol, makes its first assault upon the mental processes of the brain. Your brain is the seat of government of your personal empire. This is where the program of your day and your life is worked out. From this central place of control issue the orders for the welfare of your body—to do this or not do that. So important is its safety that a strong armor of bone (the skull) surrounds it. It is more strongly guarded against physical hurt than any other part of your body. But through treachery it can be attacked from the inside.

Attached to this fortress, or palace, of the brain are a number of guards, but there are two in particular — the most important: the eye and the hand — an inside guard and an outside guard. The eye keeps watch from its well protected porthole and directs the hand when to guard and when to strike. If by treachery or by cunning these two be drawn into the enemy's service the fortress is taken and the government falls. Thus in the case of strong drink God's Word points to the first danger, when the eye commits the folly of "looking upon the wine when it is red." The "redness" of the wine is its promise of pleasant sensations. And by the desire for pleasant sensations the other servant, the hand, is persuaded to lift the glass to the lips. Once into the stomach, the alcohol finds its way unhindered, to the brain, the seat of government, and takes away its power to make right decisions. After that, the overthrow of the gov-

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ernment is easily accomplished. The reins of control are seized and the "palace" is in the hands of the enemy.

What a pity these two vital servants, in a moment of folly, should have yielded themselves to the work of the destroyer! This sort of trickery began in the Garden of Eden when Satan persuaded Eve to look upon the forbidden fruit, making her the attractive offer that her eyes "should be opened." "And when she saw that the tree was good for food, and pleasant to the eyes, she took (with her hand) of the fruit thereof and did eat, and gave also to her husband, and he did eat" (Gen. 3:6)

Shakespeare wrote: "Oh that men would put an enemy in their mouths to steal away their brains!" He was referring to liquor. Liquor has always been an enemy to the race. It is one enemy subtle enough to capture the intelligent as well as the stupid, and this is the explanation: it attacks the brain and destroys the reasoning power. That is one reason why statesmen and lawmakers, intelligent and fine, go astray on the liquor question.

What's the good of cultivating that splendid brain and storing it with knowledge — what's the good of building a strong body — if the seat of government is going to be turned over to the enemy and fill a drunkard's grave? Ask God to help you guard those two servants, the eye and the hand, and you will not lift liquor to your lips. The fortress of your judgment will not fall on account of drink, and your soul will work out its destiny in soberness and wisdom.



Bible Study for Circle Bible Leaders on *"The Church in the New Testament"*

Prepared by Morton H. Smith, Professor of Bible, Belhaven College, Jackson, Miss.

LESSON 12: A LOVING CHURCH

Introduction

The ultimate cause of the plan of salvation is rooted in the Sovereign Grace, or love of God, for sinners. It was a love of infinite quality that would cause the Holy God to send His Holy Son to die for sinful, hell-deserving creatures. "But God commendeth His love toward us, in that while we were yet sinners Christ died for us" (Rom. 5:8). Since it is true that the very existence of the Church stems from the love of God for us and from His sovereign grace bestowed upon sinners in Christ, it is entirely proper that we should study the love of the Church as the final lesson of this series. In our study we shall consider two basic passages of Scripture dealing with this great subject. The first deals more directly with the love of God and its manifestation to us, and the second gives us a description of human love.

I. Treatment of I John 3:1-3,11; 4:7-21.

In this epistle John is writing that his readers might know the joy of the Christian faith, and that they might have assurance of their salvation (1:4; 5:13). In this particular section he is developing the practical side of the believer's life. He indicates that it should be a life of love, and that love for our neighbor is in reality a test of our sincere love for God.

In I John 3:1-3 the Apostle opens with an exclamation concerning the greatness of God's love toward every Christian. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God; and such we are." It is significant to see that John does not consider this relationship to be the common right of all men by virtue of their creation by God. Man in his fall and rebellion against God has forfeited this right. Rather it is a thing of amazement to the Apostle to realize that God has again bestowed this privilege upon sinful man. Notice also that the Apostle saw this to have been the result of the great love of God. It is in the next chapter that he expands on the nature of this love and its manifestation.

Actually, the great treatment of love as given by the Apostle grows out of his exhortation to Christians to love one another (4:7). To enforce this exhortation he points out the fact that love itself comes from God. If this is true, as it is, then the manifestation of love among men is a practical sign showing that we know God. John then states the reverse, namely, that if we do not love we cannot know God, for "God is love." Thus he is teaching that the ultimate source of love is to be found in God Himself, who in His very nature is love.

In order to indicate the greatness of the

love of God, John turns next to the manifestation of that love in the plan of salvation. He has demonstrated His true love in the sending of His Son, who was Holy and without blemish, to die for our sins. That is, He who knew no sin, came to pay the price for our sins, by being made sin, and undergoing the awful wrath and curse of God, even the pains of hell itself. How little do we really comprehend of that sacrifice and of what it meant to Him!

When we see the description that God's own Word gives of us, we can only wonder that the Living God of the universe would deign to consider us, much less love us and send His only begotten Son to pay that terrible penalty for us. (See Romans 3:10-20). Scott's Bible comments thus on this passage: "None of our words or thoughts can do justice to such a gratuitous, abundant, astonishing love of a holy God toward sinners; to whom He owed nothing; who could not profit or harm Him; who He might justly have crushed in a moment; who were most decisively shown to be deserving of His tremendous vengeance, in the very method by which they were saved; and when He could by His omnipotent word, have created countless worlds, replenished with far more exalted beings, if He had seen good."

John makes it quite clear that this love was not based upon our having first loved Him. No, there was nothing in us to make us desirable to Him. "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins" (vs. 10).

John goes on to point out that none of us have ever seen God, yet if we find in our hearts love for others, then this is evidence that God abides in us, for true love can only come from God, the source of love. The fact that He does abide in us is known because He has promised in His Word to give us His Spirit. How can we know if His Spirit indwells us? Do we confess that Jesus is the Son of God? If so, this comes only by the regeneration of the Holy Spirit. This is not to say that men may not confess the deity of Christ by their mouths, while not believing in their hearts, without the Holy Spirit. Rather it means that only the regenerated heart can truly acknowledge His deity, and thus His Saviourhood and Lordship. A further test of whether we have the true and perfect love of God in our hearts is seen in connection with our attitude toward the final judgment. "Herein is love made perfect with us, that we may have boldness in the day of judgment . . . There is no fear in love; perfect love casteth out fear" (4:17-18). Do we have the seeds of God's perfect love in our hearts, then how do we feel toward the coming judgment? If we know and love Christ as our Saviour, we need have no fear of Him as our Judge, for we know that He has already manifested His infinite love for us in His death for us. In fact, as John says, "We love, because He first loved us" (vs. 19). That is, if we find that we love Him, it is only because He has already loved us and planted in our hearts the seed of love. John concludes the passage by a return to the original exhortation, that we ought to love one another. He again points out that this is a sign of whether or not we love God.

II. Treatment of I Cor. 13:4-8a.

For a description of the love that Christians ought to manifest in their lives, let us turn to I Cor. 13. The context of this chapter is a discussion of the various spiritual gifts. The Corinthians seem to have placed special value on those gifts that could be used with much public show, such as, tongues, healing, prophecy, etc. Paul in this chapter reminds them of the true spiritual attitude that they should prize above all else. This is an attitude of love. In effect he says that no matter what gifts you may have and use, if it is done in a spirit of selfishness, the opposite to love, then it is done in vain.

Verses 4-8a describe the various characteristics of love. Henry Drummond in his classical work, *The Greatest Thing in the World,* has many suggestive thoughts concerning this chapter. We shall follow his treatment in the remainder of this lesson. He sees love as being passed through a prism and forming a spectrum of nine different ingredients.

A. Patience—"Love suffereth long." Patience is love in the passive attitude, waiting to act, and while waiting it is an ornament of a quiet and meek spirit.

B. Kindness—"And is kind." This is love in action, seeking to convey happiness to others. How easy to be kind. How instantaneous it acts. How infallibly it is remembered.

C. Generosity—"Love envieth not." Envy involves feelings of ill will toward others. How we as Christians need to cultivate an attitude of generosity, of love toward others, and to do away with envy.

D. Humility—"Love vaunteth not itself, is not puffed up." True humility should be characteristic of every Christian life. It certainly was characteristic of the life of our Saviour. True humility does not seek to do things for self-praise, but rather is an attitude of self-forgetfulness.

E. Courtesy—"Love doth not behave itself unseemly." Courtesy is love in society, love in the little things. The gentleman or woman is

one who shows courtesy in whatever walk of life he may find himself. In this day of hustle and bustle we need to cultivate courtesy, and not to behave ourselves unseemly.

F. Unselfishness—"Seeketh not her own." Love is not then a seeking to maintain our own rights, it is not even the giving up of rights, it is the ignoring of self and becoming concerned for the needs of others. This was the example of Christ in the incarnation. (See Phil. 2:5-11). Happiness is not so much in getting as in giving. It is more blessed to give than to receive.

G. Good temper—"Love is not easily provoked." How often it is that we condone a bad temper, and yet God's Word condemns it. We need to learn to control our tempers, but this we cannot do in our own strength. Only Christ, by His Spirit, can change our hearts, but thanks be unto God He can and does change those who trust in Him.

H. Guilelessness—"Love thinketh no evil." The root of our sin lies in our sinful hearts. Jesus in the Sermon on the Mount taught very clearly that we sin when we think upon sinful things, with a desire to do them. It is impossible that man could change himself, but again in the regenerating work of the Holy Spirit we are made new creatures in Christ, and day by day He is sanctifying us, and so we should be growing daily in this practice of thinking no evil.

I. Sincerity—"Love rejoiceth not in iniquity, but rejoiceth in the truth." Love is pure, and thus takes no delight in sin. Rather, since it is the gift of God, and since God is the source of all truth, true love seeks after and rejoices in the truth. A most practical implication of this aspect of love is that those who truly love their neighbor will not be guilty of listening to or passing on gossip.

May God enable each one of us first of all to love Him in Christ Jesus, and then may He enable us to love our fellowmen with the kind of love that His Word sets forth for us to have.

Board of Women's Work To Build New Montreat "Home"

Atlanta, Ga. — (PN) — The Board of Women's Work of the Presbyterian Church, U.S., is planning to move ahead with its project of building a new Montreat "home" for the Women of the Church. The project, for several years in development stages, was given Board approval when the Board held its fall meeting, October 14-16, in Atlanta.

Approval was given to plans for building a Women's Pavilion, if financing of the new building proves to be possible.

Estimated cost of the building and its equipment, following plans already drawn, will be just short of $50,000. The Board directed its Montreat Properties Committee to make every effort to hold costs down, and to accept sealed competitive bids for the work. Materials to be used in the building will be of a nature to blend with the setting and style at Montreat, and with an eye turned not only to beauty but also to permanence and low maintenance costs.

The Mountain Retreat Association has voted to give the Board the deed for the lot on which the Winnsborough Building now stands. As soon as resurveying of the lot is complete so that the deed can be executed to the Board of Women's Work, wrecking of the old Winnsborough Building (or Pavilion) will begin.

The Board expressed its desire that it be understood that the Women of the Church do not want to retain exclusive rights to the use of the proposed building, but will encourage its use by other Christian groups for the furtherance of the Lord's work. The Board adopted a resolution stating: "Be it resolved that the Board of Women's Work affirms anew its belief in the doctrine of Christian brotherhood and equality and that its policy is that the new building shall be used for the use of all Christians."

In a full day during the last day of its meeting, under the guidance of Chairman Mrs. Morrell DeReign, the Board heard and adopted reports from its several committees, including: Business and Finance, Editorial, Leadership Education, Program, and Executive Committees; and received reports from its Executive Secretary, Mrs. L. M. McCutchen; from its Treasurer, Miss Mary Quidor; and from the Staff Council.

From the Business and Finance Committee's report the Board adopted a proposal to appropriate $500 for assisting in bringing women delegates of the Presbyterian and Reformed Churches in other countries to the meeting of the Presbyterian World Alliance in Campinas, Brazil, next July. The Presbyterian Church, U.S., will have 20 delegates to that meeting, including representatives of the missionaries to Brazil, ministers from the home Church, and representatives of the Men's and Women's groups in the home Church. Of the 20 our Church is sending, five will be women. The Presbyterian, U. S., Women's Board is concerned for the lack of funds for sending any delegates from Churches, especially women delegates, in some of the foreign countries, and feels that this aid will be of great use in helping a woman delegate from these places to share in the important ecumenical work of the Churches throughout the world which share the Presbyterian order.

Of special interest from the Leadership Education Committee was the plan to develop two new areas in training for responsible membership. One area will be in training conferences on local, or district levels, which will not necessarily meet the formal standards for credit Training Classes, but will help meet the needs of women who cannot spend the time away from home required for the credit courses. The other area of development will be through caravan-type teams to visit local churches to share in the progress of leadership training methods and ideas.

From the Executive Committee, and a report by Miss Annie Tait Jenkins, the Board heard the progress of plans for a history on the Church's Women's Work, which is to be written by Miss Janie W. McGaughey, retired former executive

secretary of the Board. Miss Jenkins is setting up historical files for the use of the author in her work.

The Board also voted that in view of the results of consultations with the Women's Advisory Council in Montreat this summer, and the opinions expressed at the Women's Conference, it would adopt the proposal of the Staff Council for the changing of the Women of the Church work year. This change would begin the year at October 1, and end it at September 30, effective 1960. This would enable officers elected at spring meetings to have special training through the summer before beginning the work year in office in the fall. The plan has been much considered by the Board and will be further discussed in all its ramifications with the Women's Advisory Council in January, so that the Board may obtain advisement on any extensions or changes in the plan.

The Board gave special thanks to its chairman, Mrs. DeReign, for her leadership, and sent a special greeting to Dr. Stuart R. Oglesby, who could not attend the meeting due to a recent illness.

The Board will hold its next session at the regular mid-winter meeting on January 14-16, 1959.

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Fiftieth Annual Meeting
Women of the Church
Presbytery of Central Mississippi
Synod of Mississippi

The Fiftieth Annual Meeting was held in the First Presbyterian Church in Kosciusko, Mississippi where it was first organized fifty years ago, on Oct. 14 and 15, 1958.

There were 207 delegates attending from the 62 churches in Central Mississippi Presbytery which speaks for the love, willingness and labor in the continued witnessing of the salvation of our Lord thru' Jesus Christ in family, church, and community effort by this body of women.

Mrs. Stewart and Mrs. Woodward gave a report of the Organizational meeting held Jan. 31, 1909, when it was first called the Presbyterian Union. Mrs. Stewart compared the mode and time of travel used by the eighteen (18) delegates in 1909 getting to Kosciusko to the present used by the 207 Women attending. Mrs. Stewart was a house guest of the Jacksons during the meeting. The thoughts and prayers and hopes of the honored guests will be an inspiring reminder in the coming years to continued effort in the service of our Lord.

Mrs. John Ashcraft of Greenwood, Presbyterial President, presided during the two day session. She was assisted in arrangements by Mrs. D. E. Crawley, Jr., President, and all the Women of the Church of the Kosciusko Presbyterian Church.

Dr. Paul Freeland of Nashville, Secretary of the Department of Overseas Relief and Inter-Church Aid, Board of World Missions, Presbyterian Church, U.S., gave an awakening address on the needs of the peoples all over the mission field. Dr. Freeland encouraged each delegate to express the needs in our local churches to gather clothes for the Share the Surplus Plan and Children's Rural Overseas Program, as well as financial aid. He emphasized that each dollar contributed sends 456 pounds of food to the destitute areas.

Mrs. John Eakes of Jackson, Synodical President, installed the newly elected officers for the coming year.

Mrs. Tom Hendrix, Yazoo City, was elected Presbyterial President; Mrs. C. T. Bodwell, Yazoo City, Corresponding Secretary; Mrs. G. Roland Sims, Jackson, Spiritual Growth; Mrs. Emmett Ward, Vicksburg, Stewardship Chairman; Mrs. A. C. Miller, Jackson, Christian Education Chairman; Mrs. Edwin White, Lexington, Chairman of the Durant District; and Mrs. R. E. Hemphill, Pickens, Chairman of the Canton District.

The Durant Women of the Church presented a Fashion Show of styles worn Fifty Years ago during the delicious dinner served by the Kosciusko women.

Rev. E. L. Jackson, Minister of the Host Church and Mrs. D. E. Crawley, Jr., President of the Kosciusko Women of the Church deserve our many thanks for their generous hospitality during the two day session.

NEWS of CHURCHES Around the World

CORRECTION

In the item on Official Delegates to represent our Presbyterian Church U.S. at the meeting of the World Presbyterian Alliance in Brazil next year (Journal Oct. 15, Pg. 21) we regret that the following names were left out: Dr. Felix Gear, Decatur, Ga., principal; Dr. J. McDowell Richards, Decatur, Ga., Alternate.

Dr. James I. McCord New President Princeton Seminary

Austin, Tex., — (PN) — Dr. James I. McCord, dean of the Austin Presbyterian Theological Seminary here, has been elected president of Princeton Theological Seminary, Princeton, N. J.

He succeeds Dr. John A. Mackay, president of the Princeton Seminary for 22 years, when Dr. Mackay retires in the fall of 1959. Dr. McCord was elected by the seminary's Board of Trustees, and the announcement of his election was made by Dr. Peter K. Emmons, board president.

The Princeton Seminary, operated by the recently merged United Presbyterian Church, U.S.A., has an enrollment of approximately 500 students from all parts of the world. The election of Dr. McCord must be confirmed by the General Assembly of the United Presbyterian Church, U.S.A., in May of 1959.

Dr. McCord, 38, was born in Rusk, Tex., was ordained in the Presbyterian Church, U.S., and is a member of Brazos Presbytery. He has served pastorates in Llano, and Austin, Tex., and Manchester, N. H. He has been dean and professor of systematic theology at Austin Seminary since he was 24 years old.

He is chairman of the North American Area Council of the World Presbyterian Alliance, a member of the executive committee of the Alliance, and chairman of the North American Council's committee on theology. He represented the Southern Presbyterian Church at the 16th General Council of the World Presbyterian Alliance in 1948, and the 17th General Council in 1954, as well as the meeting of the World Council of Churches in Amsterdam in 1948. He has also traveled extensively in Great Britain, the Netherlands, Canada, Czechoslovakia and South America, in teaching and lecturing. In 1956 he was visiting professor at the Presbyterian Theological Seminary of the South at Campinas, Brazil.

Dr. McCord recently concluded a leave of absence in Geneva, Switzerland, helping to edit for publication the sermons of John Calvin.

He is a graduate of Austin College, Sherman, Tex., where he received the Stephen F. Austin Fellowship in History. He attended Union Seminary in Richmond, Va., and earned his B.D. degree at Austin Seminary. At the University of Texas in Austin, he was twice the Chas. Oldwright Fellow in Philosophy, and earned his M. A. degree

there. He did graduate study at Harvard University as the Henry B. Rogers Fellow in Philosophy. Dr. McCord also holds a Doctor of Theology degree from the University of Geneva, and a Doctor of Sacred Theology degree from the Knox College in Toronto, Canada.

He is married to the former Hazel Thompson of Sherman, Texas, and they have three children, Vincent 14, Allison who is 12, and Marcia, 11.

Dr. McCord said, "It is very difficult to think of leaving this area where I was born and reared, but without being pious I can say I think it is my duty to go. I am tremendously interested in the place of the confessional seminary in this world."

Dr. McCord feels that theological education now offers a new challenge because it is in a "state of healthy ferment," and that, "we now have our best opportunity to re-think all of our concepts of theological education since the Reformation."

Dr. McCord listed these factors as among those presenting this challenge:

1. We are now reevaluating education at all levels.

2. All the disciplines of recent years, such as psychology and sociology, should be brought to bear on theological problems.

3. The status of the ecumenical movement.

4. The revival of interest in Biblical theology in our time.

The last factor he explained as "an attempt to get behind the traditions to the beginning—which is Christ Himself. Let the Bible speak with a freedom it has not always had."

Judge Sibley Dies

Atlanta, Ga. — (PN) — Former Moderator of the General Assembly, Presbyterian Church, U.S., and retired Federal Judge, Samuel Hale Sibley of Marietta, Ga., died October 13 in Kennestone Hospital after an extended illness. He was 85.

When he was elected Moderator of the General Assembly at Montreat in 1934, he was the sixth of only eleven laymen who have been elected to that office. The present Moderator, Philip Howerton of Charlotte, N. C., is the eleventh.

Judge Sibley, who retired from the U. S. Fifth Circuit Court of Appeals in 1949, had been in declining health since May 1957, when he suffered a stroke while working in a strawberry patch at his home.

He was born in Union Point on July 12, 1873, and began his bench career as a judge of Green County court in 1905. He was named a U. S. district judge in 1917 by President Wilson, and was elevated to the Court of Appeals by President Hoover in 1931.

Judge Sibley was a member of the Marietta First Presbyterian Church, and had served as an elder for more than 40 years. The Judge Sibley Sunday School Class at that church was a 30-year institution.

Widely acclaimed as one of the finest jurists ever produced in Georgia, and the recipient of many honors, Judge Sibley was honored in June of 1952 at "homecoming" ceremonies in Greensboro, when the Lions Club awarded him their



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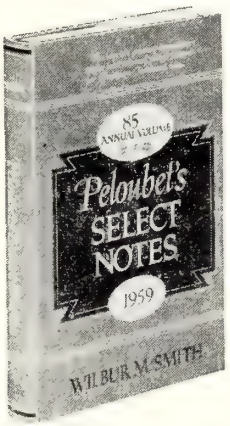
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He was married in 1897 to the former Florence Weldon Hart, and is survived by their children: Florence W. Sibley of Marietta, Mrs. W. C. Fleming of Augusta, and William H. Sibley of Atlanta, plus five grandchildren and six great-grandchildren, and his sister, Mrs. Harold Lamb of Union Point.

ARKANSAS

Hot Springs — On October 19th, Trinity Presbyterian Church in Hot Springs, Arkansas, was filled with an appreciative congregation, who witnessed the installation of E. Frank Lothery, as Pastor. The Commission of the Presbytery included ministers: Maynard M. Miller of the Orange Street Church, who presided and propounded the constitutional questions; Martin R. Wilkinson, of Malvern First Church, who delivered a very fine sermon on the subject: The Church and Its Members, using Ephesians 4, with special emphasis on verses 11-16. Glenn Willard, Pastor of Highland Church, read the scripture and offered the pastoral prayer; James A. Mitchell, Superintendent of Home Missions in Ouachita Presbytery, charged the Pastor; and Mr. Crandall Lotz, Elder of First Church, Hot Springs, charged the congregation.

The church was beautifully decorated with flowers, as if for a wedding, which in truth it was, for both the minister and the congregation said "I Do" to the questions which bound them together as Pastor and Congregation.

The people of Trinity are a very fine group, and there is every indication that Mr. Lothery should have a very enjoyable pastorate.

MISSISSIPPI

Jackson — Three cash prizes for creative writing are being inaugurated this year by the Eerdman's Publishing Co. of Grand Rapids, Mich., for students at Belhaven College.

Three Belhaven students will receive the awards for manuscripts in the fields of fiction, drama, poetry, or literary criticism. Any student from all four classes will be eligible to submit manuscripts for the competition.

Eerdman's purpose in giving the awards is to further the interest of young Christians in writing. The company is primarily a religious publishing house. The firm is beginning its creative writing awards at Belhaven this year in connection with the college's Diamond Jubilee celebration, and expects to continue them annually.

NORTH CAROLINA

Asheville — (PN) — The Westminster Presbyterian Church with approximately one hundred members was organized on October 26 under the sponsorship of the Church Extension Committee of Asheville Presbytery, and the leadership of Rev. B. Blake Breitenhirt as minister.

The church is the result of several years of planning by the Church Extension committee, a survey made by Miss Bessie May Stribling, Sunday school extension worker of the Synod of Appalachia, an urban survey by Mr. Hal Hyde, secretary of Urban Work for the Board of Church Extension, and the work of Mr. Breitenhirt since he arrived in August of 1958.

The first service in the Haw Creek-Beverly Hills area, just east of Asheville, was held on the first Sunday in September with an attendance of approximately 90. The first petition for organization was circulated on World Wide Communion Sunday, October 5. The full list of charter members will include all those persons who unite with the church prior to the completion of the work of the Commission.

Asheville Presbytery received the petition at the October meeting in Murphy and appointed Dr. R. E. McClure, Executive Secretary of the Presbytery, as Chairman, Rev. Thomas Sproule of the First Presbyterian Church, Asheville, to preach the sermon, Rev. Robert L. Torrence and Rev. G. Bird Talbot, members of the Church Extension Committee, and Ruling Elders, R. R. Williams of the First Presbyterian Church and J. J. Stone of the Kenilworth Presbyterian Church.

The Commission met for the initial organization, and at that time officers were elected. The Commission adjourned to meet at a later date to ordain and install the officers and to receive any further individuals who wish to be enrolled as charter members. This is the 36th church on the rolls of Asheville Presbytery.

CONCORD PRESBYTERY

Marion, North Carolina — Meeting at the First Presbyterian Church, Marion, Concord Presbytery elected as Moderator-Nominee, Rev. Joseph H. Armfield, Jr., pastor of the United Presbyterian Church, Woodleaf. Presbytery transferred title, property and assets of Mitchell College to the Mitchell College Foundation, Inc., Statesville. A stirring missionary address was delivered by Rev. Joseph B. Hopper, Chunju, Korea. The Presbytery gave its consent to recommendations of the General Assembly of 1958 which, if approved by the necessary number of Presbyteries and the General Assembly, will change the Confession of Faith and Book of Church Order in regard to marriage and divorce. The proposed amendments to the Confession of Faith include a statement that, "It is the Divine Intention that persons entering the marriage covenant become inseparably united, thus allowing for no dissolution save that caused by the death of either husband or wife." It declares that "Only in cases of extreme, unrepented-of and irremediable unfaithfulness (physical or spiritual) should separation or divorce be considered." It further declares that "The remarriage of divorced persons may be sanctioned by the Church in keeping with the redemptive Gospel of Christ, when sufficient penitence for sin and failure is evident, and a firm purpose of and endeavor after Christian marriage is manifested."

Tryon — Rev. Joe Wagner has announced his resignation as pastor of the Tryon church (Kings Mt. Presbytery), effective December 1. He has served the Tryon church since ordination in July, 1952. A native of Cleveland, Tennessee, Mr. Wagner graduated from Columbia Seminary.

During his ministry in Tryon 115 members were received into the church. Twelve adults were baptized, and twenty-seven children received the sacrament of infant baptism. The new $180,000 Presbyterian Church in Tryon was dedicated on October 12.

Mr. Wagner has accepted the call of the Havelock church in Wilmington Presbytery. This is the church that serves the Presbyterians stationed at the Cherry Point Marine Air Base.

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NORTH CAROLINA

Statesville — Concord Presbytery, Presbyterian Church, U.S., has established a minimum basis for the salary and support of ministers serving churches in this Presbytery with an annual salary of $4,200, provision for a manse, payment of 7½% of the salary basis into the Ministers' Annuity Fund (a retirement fund), group insurance and hospitalization on the minister and his family and, also, provision for automobile expense in connection with church work, manse utilities and books, periodicals and office expense as needed in the particular field.

Texas

Commerce—Interdenominational Laymen's Sunday was effectively observed in the Commerce First Church on October 19. For the sixth successive year a member of the church has delivered the address and the entire morning worship service has been under the direction of laymen. Speaker this year was Neill Humfeld, newcomer to the church and instructor in brass in the music faculty of the local East Texas State College. His subject was "Seek First Things First," the interdenominational theme of the day, as suggested by the National Men's Council. Sharing in the leadership with Mr. Humfeld were John F. James, planter; John W. Lewis, instructor in geography in the local college; and Lynn E. Fuller, business man. Bill Taylor, director of music, sang a solo. A filled sanctuary provided a worshipful and appreciative congregation. The seventieth anniversary of the organization of the church will be observed on November 16.

Kingsville (PN) — Tribute to an outstanding Christian educator of an earlier day, Dr. J. W. Skinner, was paid at the second Founders' Day dinner of the Presbyterian Pan American School here. The principal speaker was Dr. S. Brooks McLane, who is widely known throughout the Presbyterian Church for his years of service in Christian education.

Dr. Skinner, who was also named in 1926 as Moderator of the General Assembly, was the virtual creator of the Texas-Mexican Industrial Institute here and of the Presbyterian School for Mexican girls at Taft.

President Sherwood H. Raisner of the Presbyterian Pan American School described the new school as the sole heir of the two earlier schools.

The human, courage, intelligence and Christian humility of Dr. Skinner were reflected as Dr. McLane spoke.

A standing ovation was given to Dr. McLane both before and after he spoke.

Dr. McLane became president of Tex.-Mex. after the death of Dr. Skinner in 1931 and retired in 1955 as president-emeritus. He and Mrs. McLane, who was a special guest, now reside in Kerrville.

The program of the Presbyterian Pan American School as authorized by the Synod of Texas is much broader than the programs authorized for Tex.-Mex. and Pres.-Mex. A preparatory or senior high school is the largest department of the new school and students from three nations are enrolled. Two smaller departments also are in operation as planned.

"I had the closest possible association with this man of God, so talented and yet so human," Dr. McLane said in his opening remarks, adding that he has thanked God "a thousand times for that association."

Dr. McLane mixed anecdote and historical fact as he recounted the early days of Tex.-Mex. when there was hardly more than students and pasture land. The first classroom was a converted mule barn.

Dr. McLane joined Dr. Skinner on the campus of the barely two year old Tex.-Mex. in 1914 and remained, except for a brief period during World War I, until his retirement.

A broadened, and sometimes completely new, concept of Dr. Skinner and the pioneering days upon the site now occupied by the Presbyterian Pan American School resulted from Dr. McLane's speech.

Dr. McLane closed his talk with the statement that he was certain Dr. Skinner's message "for us would be, 'Carry on, and may God bless each of you.'"

A soloist and the school choir presented musical selections before Dr. McLane spoke.

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EDITORIAL

Christian Unity

In a stirring address, given at Madison Square Garden on the night of October 30th, Dr. Henry Pitney Van Dusen (for whom the writer has a warm personal regard), said:

"In the ancient world it was said, 'All roads lead to Rome'. In contemporary politics, all questions end in Moscow. In the life of the Christian churches in our age, every problem and every responsibility points to a single inexorable necessity — Christian unity."

The unity of believers is one of the most precious by-products of the Christian faith. The basic idea of ecumenism is everlastingly right. There is an unquestioned need for a corporate witness of the Church of Jesus Christ in the world. Unquestionably much of the fragmentation of association and effort within Protestantism is a tragic commentary on the weakness of the flesh, even of redeemed men and women.

Having said all of this there yet remains the compelling necessity to clarify the meaning of Christian unity.

Actually it already exists throughout the world. Wherever men recognize as Christian brothers those who believe in Christ as the eternal Son of God and trust in Him as personal Savior from sin, this unity exists. It crosses denominational, national and racial lines. It unites in a common brotherhood of believers those who take their stand together at the foot of the Cross.

But in those areas where ecumenism has itself become an inexorable goal, an end in itself, Christians *must* do some very clear thinking. It is not the ecumenical movement which unites men. It is not an organization or a combination of organizations to which men are called to allegiance.

Men are united for a spiritual witness only as their faith is united in the living Christ. And it is only the Christ revealed in the Scriptures in whom that faith must be centered.

As important as Christian unity is the question arises whether there can be true unity where two Christs are involved. To some of us there is no Christ but the Christ of the Scriptures — preexistent with God the Father, virgin born, miracle working, dying for our sins, raised from the dead with a body which could be touched and handled, ascending up into Heaven and returning some day in Glory. This Christ lives in our hearts through the indwelling Holy Spirit and to reject Him for a Christ different from and inconsistent with the Christ of revelation is to deny Him — this we cannot do.

Christian unity is a spiritual reality today. It is also a world-wide experience for many. But God forbid that we should at any time settle for a "Christian unity" after the consummation of which men would be forced to say: "They have taken away my Lord, and I know not where they have laid Him."

—L. N. B.

Three Principles

In a recent conversation with a young minister, pastor of one of San Francisco's leading Lutheran churches, he made three observations to the writer which deserve the careful pondering of all ministers and Christian workers.

The first of these was: "To be truly used of God we must be willing to forego being clever. Paul knew this pitfall and said to the Corinthian Christians: *And my speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power, that your faith should not stand in the wisdom of men, but in the power of God.*"

Secondly: "It is useless to preach to men about living like Christians until they are Christians".

Finally: "I am always afraid of those who think they have a new message for our generation. There is but one message and it is the old message of God's redemption through His His Son, the Lord Jesus Christ."

These observations were particularly impressive because they came from a young man; from a man with unusual endowments of personality and general attractiveness; and because I had been told that God is using him in a very unusual way to win souls to Christ and to build them up in their faith and in their participation in the fellowship and work of the Church.

Here is a formula we all need to allow — forego cleverness for it does not honor the Lord and promotes personal pride; build on the right foundation and in the right sequence — win men to Christ before you start them working for Him; and finally, remember there is but one Gospel — stick to that.

—L. N. B.

Satan's Devices

"For we are not ignorant of his devices."
II Corinthians 2:11

Satan has lots of "devices" and we see him using them every day.

One of his favorite devices is Discouragement. How often the Bible tells us to "be strong and of a good courage." Those who lead God's people are especially exhorted to be of good courage. God called Joshua to be the leader to succeed Moses, and this was the burden of His message: Be strong and of a good courage, for I am with thee. Discouragement nearly got the best of as strong a man as Elijah, and Satan is a master hand at taking away our courage.

Another is Pride. God resists the proud, and Satan knows this. If he can get us to be proud, to despise others, to think too highly of ourselves, and to be self-confident, then he has spoiled us for any further work in the kingdom of God. Many a preacher has been ruined by this, and many a king, and many ordinary people. Beware of pride.

Then, there is worry. If Satan can get us all upset and worried about various things, then he can ruin our testimony for God. Jesus said, Be not anxious, do not worry; God takes care of the birds and you are more valuable than they. He will take care of you. Jesus says, My peace I give unto you. Peace, perfect peace, is His gift. Do not let Satan deprive you of it, for it is worth more than the wealth of the world.

Satan likes to make us doubt: to doubt God's love and goodness, especially when we are sick. We forget all the good days we have had, sometimes, when evil days come, and we murmur and complain. This was one of the great sins of the Israelites when journeying in the wilderness. If Satan tries to get us to doubt, take him to Calvary, and ask him, Does He not love me? The cross and His sufferings will take doubts away. It proves beyond the shadow of a doubt that God loves me, and that Jesus Christ loves me and gave Himself for me.

Sometimes God allows Satan to test us, as He did in the case of Job, and Satan puts us through some severe tests. Let us remember that God will "see us through" and bring us out "more than conquerors," if we will trust Him.

We are not ignorant of Satan's devices, for God has revealed them to us and warned us that our adversary walks about as a roaring lion, seeking whom he may devour.

—J.K.P.

Two Great Words and You

Salvation and Service! Here are two tremendous words in the Christian vocabulary. They belong together. They are inseparably wedded in the Sacred Scriptures. And "what God hath joined together, let no man put asunder." Yet we have been guilty of divorcing these two concepts with frightening results.

Let's look again at each of these great words of the Christian faith. Salvation is of necessity first. We must be saved before we can serve. Salvation is what God has done for us in Christ. It is ours by faith alone in the finished work of Christ. "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31). "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God, not of works lest any man should boast." (Ephesians 2:8,9). But service immediately follows salva-

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tion in God's order. Service is what we do for God, or better still, what God in Christ does in us and through us. The very verses we have just quoted from Ephesians are followed immediately by the statement "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10).

If our salvation is real then our service should be a result. To display no concern to serve the One who has saved us by the blood of His Cross, is to raise serious questions about the genuineness of our salvation. On the other hand in the Christian life there is an unmistakable evidence of our being living branches of the true Vine (See John 15:5). Christian service therefore is not just an elective; it's an absolute requirement for accreditation as a Christian. Moreover, the Holy Spirit engifts Christians for service. No believer needs be without some gift for service of Christ (See I Corinthians 12). The Holy Spirit wants to endow you with a capacity for service. Not every one receives the same gifts. Different Christians are endowed with different gifts. The important thing is for you to discover the Spirit's gift for you and put it to use.

You may have the ability to teach a Sunday School class or work with young people. A young couple who came to me for marriage counseling recently testified to the impact for church made on their lives by an exemplary Christian couple who had worked for several years in our church as youth counselors. They had a desire to emulate their ministry.

J. Edgar Hoover in a recent article in "Christianity Today" in commenting upon the 23.9% increase in crime during the past five years, went on to underscore the need for the guidance of youth. He stated: "What is needed are men and women willing to take the time to work with young people. How many times in churches, schools and civic organizations do you find this complaint: 'We simply can't find anybody who'll work with our young people!' Why? Because many people plead they are too busy, that they have too many other things to do, to lend a helping hand.

"Such an attitude is wrong. Our youth merit the very best of our attention. We are dealing with the leaders of tomorrow's society. These youngsters need religious training; they need to know the Bible. Adults simply must take the time to work with them. The alternative is an ever-increasing crime-rate."

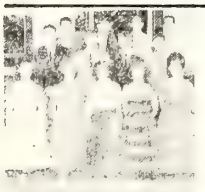
Your gift for service may be in another area —men's work, women's work, personal witnessing, exemplary stewardship (such as R. G. Le Tourneau, or Toddie Lee Wynne of the Highland Park Church, Dallas, who recently gave 3 million dollars, the tithe of the sale of his oil company, to the Synod of Texas), handiwork around the church, visitation in the homes of members, or new prospects, singing in the choir, serving on the church boards, offering transportation to aged and infirm persons who could not otherwise attend church; writing to missionaries; visiting the "shut-ins," or it may be just worshipping faithfully each Lord's Day at the services of Divine worship. This latter is a form of Christian service which is a more important witness and work than many Christians realize. If every church member had this concept of service, our churches would not only be packed each Lord's Day but also be attended with a new power and thrust in Christian witness that would be a most compelling force in our tension-filled world.

The familiar answer in the Westminster Shorter Catechism to the question "What is the chief end of man?" points up the truth we have been laboring: "Man's chief end is to glorify God, and to enjoy Him forever."

Only one life
'Twill soon be past,
Only what's done for Christ
Will last.

Christ has invited you to partake of His salvation by faith. As a partaker of that salvation He expects you to put yourself on the altar of His service.

—G.S.



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Friendship

This is a day of many acquaintances and few friends. Our relatives are given to us but we select our friends. Friends must have mutual interests. They must have common ideals, beliefs and loves; therefore a Christian cannot be a friend to the world.

To most of us, one real friend often represents the difference between hope and despair, between sunshine and darkness. Friendship is peculiar in that the more you give away, the more your supply increases and its quality improves.

The Bible abounds with great friendships such as that of Jonathan and David. In that friendship Jonathan's was of a higher type than David's because Jonathan loved first and it was costly to him to love David whereas David profited by that love and yet it cost him nothing.

Jesus is the Christians' friend and it was costly to Him to give us that friendship. It cost Him His life. "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you."

With these words our Lord raised us from the status of servant to that of Friend. Are we worthy of that status? The true friend always strives to give more than he receives. Are we doing that? Some of us place ourselves on the throne and permit Jesus to remain on the cross. But shouldn't we reverse this and put self on the cross and Jesus on the throne? We must do this before we are worthy to be His friends. —R. LeC.

"Feast of the Bloody Shirt"

By Albert H. Freundt, Jr.
Pastor of the Presbyterian Church of Forest, Miss.

Dr. Kenneth Foreman, in a recent article in the Presbyterian Outlook ("No Dancing for a Divorce," September 22), apparently reaches the conclusion that to celebrate the founding of the Southern Presbyterian Church would amount to a "rejoicing in evil at the worst." He compares such a centennial to a non-Christian divorce celebration—that is, if we should make any attempt to set forth or justify the reasons behind the formation of our Church. The thrust of his article seems to be that we should not view our Church in the context of her origin or past history, unless we do this in order to see what we have in common with other Reformed churches, including the Northern Presbyterian Church from which we parted. "Why," he asks, "should we celebrate a divorce?" A commemoration that points out why we separated from the Northern Church, or which shows up our distinguishing features against those of that Church would be tantamount to what he calls a "Feast of the Bloody Shirt."

Dr. Foreman is a distinguished professor at Louisville Presbyterian Seminary and a gifted author with a delightful popular style. One is tempted to accept the evaluations of such an eminent leader of the Church without asking many questions. It seems to some, however, that his position on this matter leaves a considerable number of questions unanswered. A few of these questions are listed for our constructive thinking and judgment.

1. Does the position of Dr. Foreman imply that the Southern Church, in remaining outside of the communion with our parent body, is existing in a sinful state of divorce? In other words, is it wrong for us to fail to re-unite with the Northern Church, much less to discuss the grounds for divorce in 1861? Dr. Foreman still sees "the light in the old home window" burning in vain. One gathers that this continuing separation is deeply painful to him. We are certain that he expresses the opinion and reflects the sentiments of more than a few in our Church and in the Northern Church.

2. Do the grounds for that divorce still exist? In spite of the fact that divorce is painful, there are scriptural grounds upon which divorce under certain circumstances is justified. (Incidentally, there are also circumstances in Scripture where re-marriage after divorce is positively prohibited. See, for example, Deuteronomy 24:1-4.) What point would there be in a centennial that did not review the past with the intent of re-studying the basis of the anniversary? Are we simply to look uncritically towards the future, praying for a renewed ecumenical outreach, confessing at the same time to the sinful state of separation in which we now exist?

3. It seems to this writer that Dr. Foreman is creating a wrong impression concerning the situation of the founders of our Church. They had no other choice than to secede. After crossing two lines of fire to reach Philadelphia, they found out that they could in good conscience do no other than to create a divorce. They were hesitant to found our Church. The truth is that the Southern portion of the national Presbyterian Church was virtually unseated by the Assembly. The Gardiner Spring's Resolution adopted by that body "was simply a writ of ejectment of all that portion of the Church within the bounds of eleven States, which had already withdrawn from the Federal Union" (B. M. Palmer, *Thornwell's Life and Letters,* pp. 501,502). Our first Moderator declared that "the Southern Presbyteries were compelled to separate themselves, in order to preserve the crown rights of the Redeemer, and the spiritual independence of His Kingdom, the Church" (*ibid.,* p. 502). It may be that some of these things still need preserving and that the Southern Church can still do this best for herself separately. At any rate, in the preserving of the form of Presbyterianism that they had hitherto always professed, the Southerners did not establish the Church in 1861 with a profound sense of sinfulness on their part. The divorce was inevitable, true; but to have remained together would have violated their spiritual principles and their sense of right and wrong.

So far were they from feeling guilt on their part for the "discord" created that the great theologian R. L. Dabney, in a letter to Dr. Hoge, of January 2, 1867, expressed their fear that the Northern Church would swallow up the Southern Church, that her independence would "be lost after a time, partly betrayed by its own men, and partly overpowered by the Yankees," and that in "thirty years" there would be "no such thing as a separate Southern Church" (T. C. Johnson, *Life and Letters of Robert Lewis Dabney,* p. 303).

We do not want to neglect responsibilities and opportunities that God will present to us in the future. We cannot deny, and we would not want to deny, the important things that we hold in common with other Presbyterians. The point of this article is that we do not have to suppose that our Church is existing in a sinful state of disunity, and she would not be promoting a spirit of discord merely by reviewing something of her past record.

Furthermore, it would do us good to review the past history and principles of the Southern Presbyterian Church, along with the strength and bravery of some of her spiritual giants. Too few of our people are familiar with them as it is. The grounds for divorce were once strong. It may be that a re-study would show us that the grounds for divorce are still reason enough to keep us in a separate body for a while longer. It is quite conceivable that some of the "contempt of the proud" may be found on the side of those who are pained for a sinful state that simply does not exist. Why not celebrate the birth of a prospering Church—that is, if that Church is still true to its calling?

Studies In The Westminster Presbyterian Standards

By Morton H. Smith,

Belhaven College, Jackson, Mississippi

STUDY II
OF HOLY SCRIPTURE

I. *Starting Point—The Glory of God—Man's Chief End.*

As noted in the introductory study, the Catechisms stand as an introduction to the Confession. There is a sense in which we each start our thinking about any subject with ourselves. So also the Catechisms begin with the question that deals with our ultimate end or purpose in life. The classic answer of the Shorter Catechism teaches that the grand and majestic purpose of man's existence is first, the glory of God, and then the resultant enjoying of Him forever. At the outset, then, our Standards open with a God-centered statement, and not a man centered statement. Our enjoyment of Heaven is not to be our first and primary goal, but rather the seeking of the glory of God Himself, from whom our own happiness is derived.

Certainly with this high note set at the beginning of our Standards we may well look for high and glorious doctrines to be presented in this classic Christian Confession.

II. *The Bible — The Foundation Stone of all Christian Doctrine.*

The Catechisms having introduced us to the chief end of man, we are moved next to the rule of faith and life, which shows us how we ought to glorify God and enjoy Him. This rule of faith and life is found in the Scripture alone. This brings us to the formal starting point of all Christian doctrine; namely, the Bible.

It is instructive to see that the writers of the Confession of Faith, recognized that all of Christian doctrine must come from the Bible. They thus placed the chapter that deals with Scripture as the first, the foundation chapter of the Confession. This Chapter is one of the greatest in the Confession, and certainly one of the greatest in the history of Christian thought as a statement of the Christian view of Scripture. In our treatment of this Chapter we are following Warfield's *The Westminster Assembly and Its Work.*

III. *The Treatment of the Chapter*

A. The Necessity of Scripture

1. Regarding General Revelation

All truth comes from God. God having created the world and all that is in it, has truly revealed Himself in it. This work of creation together with the work of keeping and preserving it, known as providence, falls within the realm of truth known as general revelation. All men have the light of nature, and as the con-

fession indicates are left inexcusable before God. That is, they can all see and recognize both from the world around them and from their own natures that there is a God, and that they are but His creatures, who therefore ought to love Him and live perfectly before Him. But, though they ought to see this and thus refrain from sin, they do not, and are thus inexcusable before their Maker. Man can never claim that God has not shown Himself to him, for all of nature including the man himself is a revelation of God.

Having stated the reality of general revelation, and the fact that it is sufficient to leave all men inexcusable, the Confession then moves on to point out the fact that it is not sufficient to give man the knowledge of what God has done for him as a sinner in the way of a plan of salvation. Thus general revelation is sufficient to leave man inexcusable as far as sin is concerned, but insufficient to show him a way of salvation.

2. The Fact of Supernatural or Special Revelation

Due to this insufficiency of general revelation to give man a way of salvation, and since it has pleased God to provide such a way, He has revealed it to man in special or supernatural ways. He was pleased to use various and sundry means of doing this, but has now brought this to a close.

It is due to the fact that this special revelation has ceased, together with the purpose of better preserving, and propagating the truth and establishing and comforting the Church that this revelation has been committed "wholly unto writing." It may be noted that the writing of the revelation was not necessary as far as the original form of the Gospel was concerned, but is needed for preserving, propagating, for establishing and comforting. As such the Confession describes the Scriptures "most necessary." Conceivably God might have preserved, and propagated the truth in some other way, but He did not, so also with the establishing and comforting of the Church. It has been His will to do this by committing wholly to writing "that knowledge of God, and of his will which is necessary unto salvation." Thus the Confession teaches the "necessity of Scripture for our salvation."

B. The Definition of Scripture

In paragraphs 2 and 3 of the Confession we find the Scripture defined. Of special note are the various terms that are used interchangeably to describe the Scriptures, both in the Confession and the Catechisms.

"Holy Scripture"

"the word of God written"

"Holy Scriptures of the Old and New Testaments"

"the word of God"

"the only rule of faith and life"

"the only rule to direct us how we may glorify and enjoy Him"

"the very Word of God"

"the whole counsel of God"

1. The definition of Scripture — extensively

The Confession, and the Catechisms, are very explicit as to the extent of the Scripture. Only the books of the Old and New Testaments are included. And to be absolutely certain about what this means, the Confession gives us an exact list of the books included in these two Testaments. The extent of Scripture then is specifically defined as the 39 books of the Old Testament and the 27 books of the new Testament.

2. The definition of Scripture — intensively

Having listed these 66 books of the Old and New Testaments the Confession then proceeds to give the distinguishing character of these books, namely, "given by inspiration of God." This is seen both in the last part of paragraph 2 and in paragraph 3, where the thing that bars the Apocrypha from the Scripture is the fact that they are "not . . . of divine inspiration . . . not to be any otherwise approved, or made use of, than other human writings."

In other words the thing that makes the Bible different from ordinary human writings is the inspiration of God. It should be noted that the paragraph "All which are given by inspiration of God, to be the rule of faith and life," teaches first that the whole Bible is given by inspiration, and when taken in connection with the fact that all of the books are separately listed, also teaches that not only is the Bible as a whole inspired, but also in its parts. If the grammatical structure of this sentence is carefully noted, it will be further seen that the Confession here clearly teaches that it is inspiration that fits the Bible to be the infallible rule of faith and life. In other words, this sentence is not to be taken as defining inspiration itself, or limiting inspiration to certain parts of the Bible and not to other parts. Rather it is the very fact that *all* of the books of the Bible, both as a whole and in their parts, are given by inspiration of God that the Bible as a whole and in its parts is to be

considered as our rule of faith and life. To limit the inspiration here to just matters of faith and practice, and to imply that some parts of the Bible are not inspired is simply not warranted by the Confession.

One further question needs to be considered at this point. Just what does the Confession mean by inspiration? Actually there is no section of the Confession devoted to the definition of inspiration, but the meaning of the word may be found in the way in which it is used by the Confession and its writers. First, let us list the various usages of the term or its synonyms in the Standards:

"to commit the same wholly to writing" par. 1.

"the word of God written" par. 2.

"divine inspiration" as differing from "human writings" par. 3.

"God, the author thereof" par. 4.

"assurance of the infallible truth and divine authority thereof" par. 5.

"the very Word of God" L.C. 4; 157.

"immediately inspired by God" par. 8.

"the Holy Spirit speaking in the Scripture" par. 10.

All of these quotations indicate that the Standards use the word "inspiration" to mean that God is considered as the active Author of the Scripture. John Ball, one of the members of the Westminster Assembly, which framed these Standards, defines very explicitly for us the meaning of the phrase "immediately inspired." "To be immediately inspired, is to be as it were breathed, and to come from the Father by the Holy Ghost, without all means." From this terminology used in the Confession (par. 8.) we see that it was to convey the distinct concept that God was looked upon as the true Author of the whole Word.

Dr. B. B. Warfield, in his excellent study *The Westminster Assembly and Its Work* has summarized the conclusion to which we are driven, by the cumulative teaching of the Standards on inspiration, in the following words: "The Westminster Confession contains in itself, therefore, the material by which we may be assured that the inspiration, which it affirms in our present sections to be characteristic of all the Biblical books, was conceived by it as constituting the Scriptures in the most precise sense, the very Word of God, divinely trustworthy and divinely authoritative in all their parts and in all their elements alike." (p.204).

We have spent this much time on the matter of the inspiration of Scripture, simply because it is so very foundational for the doctrine of



our Church, and yet it is the very place where there is so much question in the minds of many in Presbyterian circles today. The Westminster divines had a clear-cut meaning in their writing on this subject, and if we as a Church are to remain true to their Standards, we must be sure that we understand them aright.

3. Definition of Scripture — exclusively — par. 3.

One further point in the definition of Scripture that needs to be noted is the fact that the Confession clearly excludes the Apochryphal books from the Scripture, on the grounds that they are not inspired. It is of interest to note that these books were known to Christ and the disciples, but never placed on the level of Scripture by them, thus giving us sure ground that they are not to be considered Scripture.

IV. *Observations and Questions for Discussion and Application*

A. Some Observations

1. The Bible is God's creation for our faith and understanding.
2. Our faith has no other infallible foundation.
3. God's spirit does not speak to us outside of, or contrary to, the Bible.
4. All of this being true, we should study the Bible diligently to know what God speaks to us.
5. We should prepare ourselves by study and prayer to be able to understand the Bible and intelligently use it.

B. Questions

1. Why is the Bible necessary?
2. Why does the Bible contain only the particular books listed in the Confession of Faith?

3. Does the Confession teach that the Bible is only inspired in matters of faith and practice?
4. Is the Bible true in matters of science and history also?
5. Does a high view of inspiration demand a mechanical dictation theory?
6. If we do not hold to a mechanical dictation theory of inspiration, can our view still be plenary verbal inspiration.

V. *Aids for Further Study of the Inspiration and of the Canon of Scripture.*

A. Works on Inspiration

In addition to the general works on the Confession and those on Theology listed at the end of the Introduction the following are worthy of special note in studying inspiration:

Gaussen, **Plenary Inspiration** (also Theopneustia). $3.50. One of the classics in the field.

Stonehouse & Woolley (Editors) **Infallible Word.** $3.00.
Chapter I of this volume by John Murray sets forth very beautifully the claims of the Bible regarding its own inspiration.

Warfield, B. B. **Inspiration and Authority of Scripture.** $3.75.
A collection of Inspiration and Authority of Scripture.

Warfield, B. B. **Westminster Assembly and Its Work.** $3.00.
Several of the articles in this volume deal with the matter of the view of inspiration of the Confession. We have frankly followed Warfield in our treatment of this chapter of the confession.

Young, E. J., **Thy Word Is Truth.** $3.50.
An excellent recent work on inspiration. It is written in a popular style, and deals with most of the problems confronting the thinking person on this subject.

International Standard Bible Encyclopedia - article. $35.00 set 5 vols.
"Inspiration" by Warfield - a concise article on the subject.

Young, E. J. **Introduction to Old Testament.** $5.00.

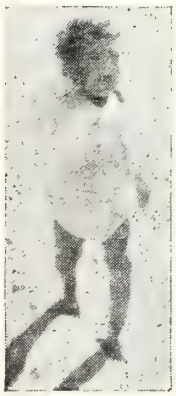
Thiessen, H. C. **Introduction to the New Testament.** $3.50.

Broomall, Wick. **Biblical Criticism.** $4.95.

Note—All of the above listed books may be purchased from

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THE SOUTHERN PRESBYTERIAN JOURNAL, Weaverville, N. C.

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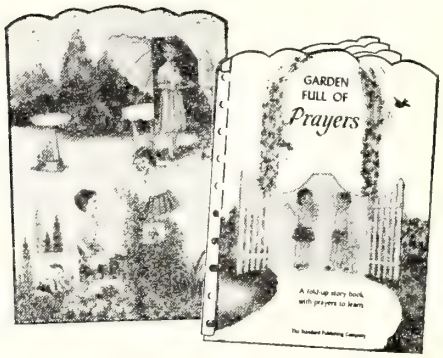
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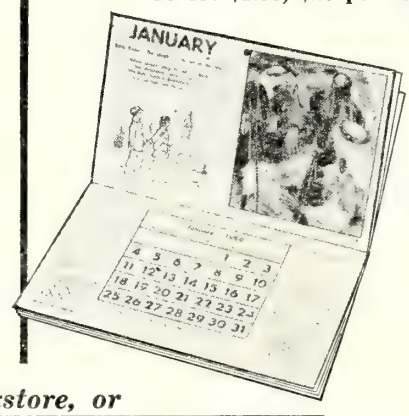
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LESSON FOR NOVEMBER 30 **By THE REV. J. KENTON PARKER**

Teaching By Parables

Background Scripture: Mark 4:1-34
Devotional Reading: Matthew 13:10-17

Teaching by Parables was a form of teaching used almost exclusively by Jesus. Outside of the Gospels we find, if I remember correctly, only about two (the song of the vineyard in Isaiah 5, and Jotham's parable in Judges 9:7, and these bear but slight resemblance to the matchless parables of Jesus concerning the Kingdom of God. The little girl's definition of a parable is as good or better than any other I have seen: It is an earthly story with a heavenly meaning. There are only a few parables in Mark, but a great many in Matthew and Luke. Only occasionally is the explanation given, and some of them have been interpreted in fanciful ways. It takes spiritual discernment to see the truth. When people's hearts are waxed gross and their ears are dull of hearing and they close their eyes, then they do not understand the meaning and are not blessed by it, but "Blessed are your eyes, for they see; and your ears, for they hear." May our eyes and ears be opened by the Holy Spirit as we study some of these parables today!

I. *The Parable of the Sower (or Soils)* Mark 4:1-20.

This is usually called the Parable of the Sower, but the emphasis is on the soils, or the hearts and minds of those who hear: "If any man hath ears to hear, let him hear." "Take heed what ye hear." It is not the fault of the sower, but of the one who hears, if the seed fails to produce a good harvest. Jesus was the Great Sower: the seed He sowed was pure; but the effect of His teaching and preaching was not always very fruitful, for the hearts of His hearers were correctly described by Isaiah when he said of the Israelites: "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." The responsibility is ours: it is our heart, and our eyes, and our ears, and we must take heed to them: we should pray that He will open eye and ear and heart.

All through the grainfields there were hard beaten paths where people walked: and it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. Some seeds are always wasted when sown by hand, and even with our modern drills some do not get into the soil. So, as we preach and teach some of the words are wasted for the hearts and minds of many people are like the beaten path. It does not take long to snatch away any seeds that may have fallen on them. In the average congregation there will always be those who pay no attention to the preacher. Perhaps their minds are on some business deal or some planned pleasure trip, and they are waiting rather impatiently for the service to be over so that they can pack a lunch, get into the car and go for a picnic. Jesus, the greatest of all preachers, knew that the word sown would not enter the hearts of many of His hearers, but would be snatched away.

Some soil is very shallow and beneath it there is a layer of rock. I have a few acres of land, and I call my place, "Rocky Ridge Gardens." In many places the soil is only a few inches deep and unless it rains almost constantly whatever is planted there withers away. I was down in the strawberry patch just a day or two ago. We have had lots of rain, but there were spots where the plants were beginning to wilt. There are people who are like this: we call them "shallow-minded." Jesus said that some of the seed fell on stony ground, where it had not much earth; it sprang up quickly but having no root, when the sun was up it was scorched and because it had no root, it withered away. There are some people who will be easily moved by a sermon, perhaps weep while you preach, and you feel that your sermon is doing good, but if you see them a few hours later they are the same as ever. There are those who cannot bear any hardship or trial or persecution for the word has not gone down deep enough; it

has no root; they are not "rooted and grounded" in the faith: Be thou faithful unto death and I will give thee a crown of life. The question is often asked when speaking of "mass evangelism," do the converts "hold out"? Jesus spoke to thousands of people; He preached the word in its purity, but all of those who followed Him did not hold out. We find some of them deserting Him as He began to speak of deeper things or of things hard to understand. There were those who said, I will follow, but who turned away when the cross loomed in sight. We need not be discouraged when some of our seed falls on stony ground. It did in Jesus' day; and it will do it in our day.

Some soil is full of thorns. On my place our chief pest is not thorns, although there are plenty of these, but Bermuda or Wire Grass. Seed planted or sown is choked out. If it is a hoe crop then you have a terrible time keeping it down. Some people's minds are so cluttered up with the cares of this world, and the deceitfulness of riches, and the lusts of other things that the word is choked out. I was looking at a field once in mountain land. It was fertile soil, and the wheat was as high as your head, but so were the locust sprouts. "I told the man (he's a share-cropper) not to sow wheat in this field, for it was full of locust sprouts, but he sowed it anyway," said the farmer. The wheat was choked out and the crop could not be harvested. I feel that perhaps in these days when we have so much on our minds, when we have so many cares of this world, when everybody is trying to make all the money they can, and when there are so many pleasures to be enjoyed, that we are more in danger here than anywhere else. Who has time, or takes time, to read and meditate upon God's Word? Few seem to feel that they can spare five or ten minutes to have the Family Altar. Many of our forefathers would call together not only the family, but the servants, and read goodly portions from the Word and have a real worship service. This world is too much with us. Some day we will look death in the face and realize that we have wasted much precious time on these vanities of the world. If there was danger here in Jesus' day, how much more danger in our modern, busy world! This is the danger that John saw when he said, Love not the world, nor the things of the world. This world can easily choke the word and it will be unfruitful. Let us beware of the thorns!

Thank God there is some good soil! The farmer would give up in despair if all his soil were like the three kinds we have been discussing. (I do see some farms like this and it is a pitiful sight). But there is good soil. There are people whose hearts are ready. The heart of Lydia was like that, and when Paul preached the Lord opened her heart and she became a faithful disciple. All over the world there are those who respond to the message of the Gospel and become fruitful Christians, some thirty-fold, some sixty, some an hundred. These are the ones who are "our joy and crown." Jesus had them, Paul had them, and all of us who preach can remember the faithful and loyal members of the church, the ones you can count on.

Before we leave this parable, let me remind you that the Holy Spirit can work wonders with a man's soul. He can soften the beaten path; He can break up the stony ground; He can remove the thorns! They were pricked in their hearts and cried out, men and brethren, what shall we do? Peter had preached to many of those who had joined in the cry, Crucify Him. The Holy Spirit had done something to their hearts while Peter preached. The bad soil had become good soil. They were convicted of sin and ready — 3,000 of them — to accept Christ as Saviour. Let us pray that this may happen in Australia, and in all places where the Gospel is preached!

II. *How the Seed Grows*: Mark 4:26-29.

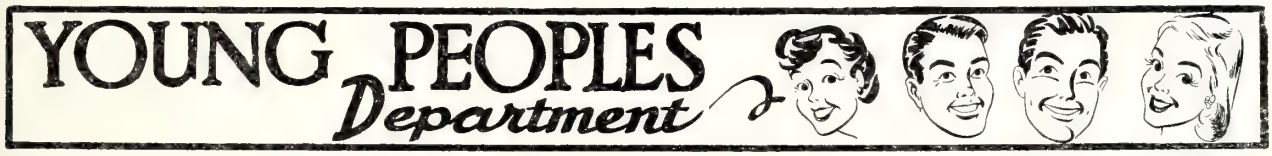
This is a short parable, a companion to the parable of the Sower, showing that just as men cast seed into the soil and just quietly wait for it to germinate and grow and bear fruit, so we can in faith go on sowing the Word. It will not return unto Him void, but it shall prosper in the thing whereunto God has sent it. Let me say that today the greatest work being done is the work of translating, printing, and distributing the Word of God in all languages and in all lands. This is indeed, "Sowing the Seed," and the results are amazing. Oftentimes the printed Word has preceded the missionary and has begun to spring up and bear fruit. The work of the great Bible Societies is a foundation work. God honors His Word and when people are faced with it there are many miracles of grace.

III. *Parable of the Mustard Seed*: Mark 4:30-34.

This parable is usually interpreted as meaning the tremendous growth of the kingdom from its small beginning to its present size, and certainly this is true. When we think of the small group — 120 in all — who gathered in the upper room to pray, and the present size of the church with its millions upon millions of members we can see the likeness to the small mustard seed and the world-wide plant with its great branches reaching into every country. We can thank God for the growth of the church — its greatness today.

I never like to pass over this parable, how-

ever, without citing the different interpretation given by one whom Dr. Lingle said was the greatest Bible Teacher of our time, Dr. G. Campbell Morgan. Dr. Morgan believed that this parable taught the danger of abnormal growth, rather than natural, healthy growth. It was not natural for the mustard to become such a big plant. At first, in the face of persecution, the growth of the church was healthy. When Christianity became the popular thing later on and kings and princes used their influence to encourage it, the church was flooded with unregenerate people and became so corrupt and worldly minded that it almost degenerated into a political organization, then we see what Dr. Morgan points out. I mention this because there is food for thought here. Bigness is not always a sign of Greatness and the church today is in need of purifying and pruning.



YOUTH PROGRAM FOR NOVEMBER 30

By THE REV. B. HOYT EVANS

Thanksgiving

(One minister whose young people use our program material has suggested that many groups should find it profitable to devote more time to learning to use their Bibles. In accordance with this suggestion, we shall recommend games and exercises from time to time that will promote knowledge and use of the Bible. We list below some verses that can be used in a Bible Drill. Let the leader call out the references one by one. The other members can try to find the verse, and when one has found it, he raises his hand. The leader recognizes the first person to find the verse and calls on him to stand and read it. If there is a desire for friendly competition, the group can be divided into two teams and the score can be kept. This should prove to be an interesting way to see what the Bible has to say on certain subjects, and it will familiarize the young people with the arrangement of the Bible.)

Verses on Thanksgiving

Psalm 147:7, II Corinthians 2:14, Psalm 100:4, I Corinthians 15:57, Ephesians 5:20, Psalm 116:12-14, Jonah 2:9, II Corinthians 9:15, Revelation 7:12, Colossians 2:6-7, Psalm 50:14, Psalm 95:2, Philippians 4:6, Colossians 4:2, and Psalm 92:1-2.

Suggested Hymns:

"Come, Ye Thankful People, Come"
"Now Thank We All Our God"
"O For A Thousand Tongues To Sing"

Scripture: Psalm 100

Program Leader's Introduction:

We have just observed Thanksgiving Day. One thing for which we ought always to be thankful is that we live in a land which has an officially appointed and nationally recognized day for the giving of thanks to God. Many of the trends in our country are away from spiritual things, but Thanksgiving Day still points us toward the sovereignty of God and reminds us that we are responsible to Him. We always do well to give thanks for Thanksgiving Day.

Any thoughtful person recognizes that many of our Thanksgiving observances and traditions have little to do with the expression of gratitude to God. We enjoy the holiday spirit, the parades, the sporting events, and lavish feasts, but in all of these do we give any thought to the blessings which God has showered on us and on our nation? Thanksgiving Day is good as it stands, but we can make it better by dedicating ourselves to making it first of all a day for the giving of thanks to God. We can make this special day more meaningful by pledging ourselves to the practice of being thankful every day of the year. Our speakers will suggest some practical ways of showing gratitude in our daily life.

First Speaker:

One of the most important ways of being thankful is in our thoughts. The Bible says of man, "As he thinketh in his heart, so is he." Proverbs 23:7. We cannot be truly thankful unless we are thankful at heart. Do we often take the advice of the gospel hymn and "count our blessings"? We are tempted to spend more time pining for things we do not have, than in thinking in thankfulness about the many blessings God has given us. We who are citizens of the United States have more to be thankful for than people in any other place. We have material blessings that are unparallelled. We have the blessings of freedom and opportunity. Best of all, we have free access to the religion of Jesus Christ. In Christ we

have freedom from sin and condemnation. We are of all people most blessed. Let us think on these things, and as we think let us give sincere thanks from our hearts.

Second Speaker:

Another way of practicing thanksgiving is to be careful to express gratitude to other people who have helped and befriended us. So many of the joys in our lives are the result of what other people have done for us. Are we tempted to take their kindnesses for granted? Are we always mindful of the efforts of others to add to our happiness, and do we thank them faithfully? The person who does deeds of kindness because his life is filled with the kindness of Christ does not do those things in order to be praised, but it will certainly add to his happiness to know that his efforts are appreciated. (Read Luke 17:12-17.) Jesus expected thanks from those He had healed, and those who help us have a right to expect an expression of gratitude. The giving of thanks enriches the lives of those who show us kindness. If we are not thankful to men, we are not likely to be thankful to God. We can practice thanksgiving by showing gratitude to other people.

Third Speaker:

Whenever we think of thanksgiving, God ought always to be central in our thoughts. He is the source of all our blessings. (Read James 1:17.) Many of the Scripture verses we used in the Bible drill reminded us of God's blessings to us and of His desire that we give Him thanks. He wants us to think thoughts of thanks, to pray prayers of thanks, to sing hymns of thanks, to speak words of thanks, and to do deeds of thanks. God deserves our thanks. Who can begin to number His gifts and blessings to us. Of course, the greatest and best gift is the gift of His Son through Whom we have forgiveness of sins and eternal life. "Thanks be unto God for his unspeakable gift." II Corinthians 9:15.

The Shorter Catechism states that "Man's chief end is to glorify God and to enjoy Him forever." This statement is profoundly true. We do not glorify God as we ought to and we do not know fullness of joy until we have learned to live lives of thankfulness to Him.

Ask the young people to sing The Doxology as a heart-felt prayer of praise and thanksgiving.

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Say, Teenagers!

Wade C. Smith

Teenagers, do you like heroes? Well, here is one who was the first Christian martyr. His name was Stephen. That's all we know about his name, and nothing of his family or where he came from. It doesn't matter. His middle name should have been "Full," for that is what he was — "full of faith and of the Holy Ghost," and "full of faith and power," according to Acts 6:5&8.

"Full" is really a big word and gives a lot of satisfaction. You see it on the instrument panel of your car, at the right end of a row of dots; at the left end is the word "Empty," which is a very poor word. There is no confidence and little joy in going if we have a suspicion that the tank is nearly empty. I was visiting a friend in a beautiful country. After supper we walked out on the veranda; the moon was shining. He invited me to take a spin in his new car. Out several miles, the engine coughed once or twice and expired. We pushed the car to the side of the road and walked back home. No filling station any closer. I felt sorry for my friend, for he was mortified and inconsolable. A car is of very little use unless it gets to the filling station at intervals.

Wouldn't it be a fine thing to have a car that would never run short of fuel, a car possessed of a secret attachment—an invisible pipeline to the power! Stephen was that kind of *man*. He was continuously connected with the Power. He was always full of that which the Spirit supplies.

The apostles wanted seven deacons "full of the Holy Ghost and wisdom," and when they got their seven, Stephen's name was at the top of the list with special mention. He went out to bear his witness to Jesus Christ among the people, and being "full of faith and power," did great wonders and miracles. Christ's enemies tried to overthrow his statements, but "they were not able to resist the wisdom and the spirit by which he spake."

But Stephen's "fulness" of the Spirit enabled him to do yet a greater thing. Some men are full enough to fight, but it takes a greater fulness to forgive. Anger, resentment, vindictiveness — these shrink the channel of God's grace and stop the flow. Love, humility, faith —these keep the channel open and a full supply. Stephen was a *full* man—so full of the Spirit that he saw the glory of God through a cloud blackened sky; so full of the spirit of love that even while his tormentors hurled stones against his quivering flesh he could beg God not to hold it against them. He was

nearer like his Master in his life and in his death than any other disciple — so far as the record goes. I am quite sure that Stephen tried to be like Jesus in all things — in life, in speech, in manner, in thought, in purpose. He must have known Jesus personally and was captivated by His matchless grace, His wondrous love, His sublime character.

Stephen swung wide the big doors of his heart and mind, and made an unconditional surrender, saying, "Even so, Lord Jesus, come in, take charge of my life and make it, with all fulness, like Thyself." He imitated Jesus in every way he could think of, even copying His dying sentences; and God honored that imitation, even to the point of a transfiguration, for as he stood before his traducers, he "looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God"; and all that sat in the council "saw his face as it had been the face of an angel."

Teenagers, do you think a thing like that is impossible in this practical day? It is not. If you will study to know Jesus (Phil. 3:10) — and He wants you to know Him — and will ask God to fill you with the Spirit (Luke 11:13) you, too, will have power, wisdom, grace and every needed thing (Phil. 4:19) to enable you to live a life of faith and power. Now look at Revelation 3:20; hear His knock and His voice — and swing wide your door. He will come in — to stay. Read Acts 6:8-15.

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NEWS of CHURCHES Around the World

JAPAN:

The Rev. and Mrs. Donnell McCall of our Japan Mission announce the arrival of a daughter, Frances Nell. She was born in Japan on October 22.

The McCalls have two sons, Robert Donnell, Jr., three years old, and Roy King, two. Mrs. McCall is the former Virginia Montgomery, daughter of the Rev. and Mrs. James N. Montgomery who are missionaries to Taiwan. She married Mr. McCall in Kobe, Japan, in 1953. She is a graduate of Agnes Scott College and the General Assembly's Training School.

Mr. McCall is the son of the Rev. and Mrs. R. K. McCall of Haskell, Texas. He is a member of the Mid-Texas Presbytery. He studied at Austin College, Bob Jones University, and Columbia Presbyterian Seminary.

The Rev. and Mrs. McLauchlin of our Japan Mission are scheduled to return to the field about the middle of November after a brief furlough in this country.

Dr. McLauchlin was born in Wadesboro, N. C. He is a graduate of Davidson College and Union Seminary in Richmond, Va. He is a member of Orange Presbytery.

Mrs. McLauchlin is the former Elizabeth Wilson of Richmond. The McLauchlins have three children. One daughter, Mrs. Lyle W. Peterson, is serving as a missionary in Japan.

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THE SIMPSON SUPERVISED GROUP

Richmond has been the furlough home for the missionary couple.

MEXICO:

Miss Lettie Beaty crossed the border on October 14 to return to her work in Toluca.

She is a native of Mooresville, N. C., where she is a member of Prospect Presbyterian Church. She studied at the General Assembly's Training School in Richmond, Va.

CONGO:

Miss Jacqueline Muris of Congo mission is due in the United States about November 15 on furlough.

She is a native of France, and received her education at College de Jeunes Filles, Cannes, A.M., France, and the University of Aux Marseille, Nice, A.M., France. She also studied at the Assembly's Training School in Richmond, Va., and is a member of the Ginter Park Presbyterian Church of that city.

Baton Rouge, La., will be her furlough home.

TAIWAN:

Miss Charlotte Dunlap is scheduled to sail from Keelung on Nov. 2, for furlough here.

She considers Winnsboro, S. C., home. She is a graduate of St. Joseph's Hospital, and is a member of the Sion Presbyterian Church in Winnsboro. Winnsboro will be her furlough home while in the United States.

She served for many years as a missionary to China. In 1953 she was transferred to the Taiwan Mission where she has been serving in the Christian Hospital, Chang Hwa.

KOREA:

Miss Betty Boyer who has just completed a short term of three years in Korea Mission, has returned to the States and is now in Richmond, Va. She was located in Chunju Hospital while in mission service.

She received her education at Maryville College and the Medical College of Virginia School of Nursing, and is a member of the Second Presbyterian Church in that city.

Miss Ocie Respess of Decatur, Ga., has returned to the United States after completing a three year term of service in the Chunju Hospital as a medical technologist.

Miss Respess studied at Georgia State College for Women and Crawford Long Hospital Laboratory. She is a member of the First Presbyterian Church in Atlanta, Ga.

Ecclesiastical Octopus Continues To Grow

New York, Oct. 21 — The National Council of Churches today established a new top post, associate general secretary for interpretation, and named to it a former lawyer and judge, James W. Wine, 40, of Parkville, Mo.

Mr. Wine, currently vice-president of Park College, will take up his new duties Jan. 1.

Dr. Roy G. Ross, general secretary, who made the announcement, said that Mr. Wine would head a staff team which, under the guidance of the Council's General Board, would develop a comprehensive strategy for public interpretation of the ecumenical movement and the National Council of Churches.

He said, Mr. Wine would also give administrative guidance to operations in this field and emphasized having in this position a layman who has been active in the affairs of his church.

Our 1959

Town and Country Pastors' Institutes

Plans have been completed for our 1959 Town and Country Pastors' Institutes in the four seminaries, with dates as follows:

January 19-23 — Louisville Seminary; cooperating with United Presbyterian Church U.S.A. in providing a Town and Country Seminar during the Special Lecture Week at the seminary.

February 2-5 — Union Seminary, Richmond, Virginia; cooperating with the Virginia Methodist Conference.

March 2-5 — Columbia Seminary, Decatur, Georgia.

March 16-19 — Austin Seminary, Austin, Texas; cooperating with the United Presbyterian U.S.A., Synod of Texas.

One new feature in all our institutes will be a seminar or interest group on THE CHURCH MINISTERING TO INDUSTRIAL PEOPLE. Invitations are being sent, together with a copy of the program to town and country pastors. A scholarship providing room and meals will again be available. All town and country pastors are welcome, whether you receive an invitation or not. If you desire to attend an institute other than the one for your seminary area, please write to me.

We also cooperate with Town and Country Ministers' Conferences in our State Colleges of Agriculture, such as at V.P.I., University of Tennessee, University of Arkansas, State College of Mississippi, etc., even though we do not assist in planning the program. If any town and country pastor desires scholarship help in attending this conference for your state, please write to me.

James M. Carr, Secretary
Town and Country Church Department
341-B Ponce de Leon Avenue, N.E.
Atlanta 8, Georgia

ALABAMA

Birmingham—(PN)—Three missionaries on furlough and Dr. S. Hugh Bradley, Field Secretary for the Board of World Misions took part in a late October Missions Conference at South Highland Presbyterian Church in Birmingham.

The four-day missions conference presented as speakers Mrs. J. M. Sydenstricker from Brazil, the Rev. George Reed Stuart, Jr., from the Belgian Congo, and the Rev. Ernest W. Pettis, Jr., from Korea. Dr. Bradley spoke at the Sunday morning service and at evening services Monday through Wednesday. Special visits to all Sunday school departments, to youth group meetings, to a meeting of the Women of the Church, and of the Young



ANGELUS!

Soldiers joining in the prayer which concluded the Billy Graham Rally at Ft. Jackson, Columbia, S. C. on October 26th—over 60,000 people attended this meeting.

Men's Business Club were features of the conference.

The South Highland Church contributes to the support of six missionaries in three countries.

Birmingham—(PN)—A Birmingham Presbyterian minister who came out of retirement to spend the remaining years of life in leading South Avondale Presbyterians to a new day was memorialized in special services one Sunday in mid-October.

The minister was the late Dr. David Park who, in 1950, accepted the call as pastor of the South Avondale Presbyterian Church.

Dr. Park became pastor of the church when it was struggling to exist in a frame building along busy Third Avenue, So. He led the congregation of 88 members to plan for a new church to be built at 47th Place and Seventh Avenue, So. Before his death he saw the new church built and the congregation grow to a membership of 202.

The new church, which has educational facilities and a chapel, was started in 1955 and about one year later the congregation moved in.

Members of the church said of Dr. Park after his death in June, 1958: "He came to our church when there was little hope. With love and devotion, he encouraged this small group and through great faith and wise leadership a new church was built. He was our friend, gifted with an ability to understand our weariness and to bring us the good to a degree few men possess."

At the special services the congregation commemorated Dr. Park and named the chapel in which they worship the "David Park Memorial Chapel." A. A. Mackie, a Fairfield layman, was in charge of the special services.

A native of Tennessee, Dr. Park had served churches in Michigan and Alabama and was a missionary to Siam before the turn of the century.

The congregation has called a new pastor, the Rev. Hugh R. Esco, Jr., of Panama City, Fla., who will begin his work at the Avondale church on Nov. 15.

Livingston—(PN)—The Presbytery of Tuscaloosa of the Presbyterian Church, U.S., elected the Rev. Dale McCord, pastor of Emelle, Sumterville and Hadden Presbyterian Churches as moderator for 1950 at the annual session this week at the Livingston Presbyterian Church.

Among the speakers at the annual session were Philip F. Howerton of Charlotte, N. C., moderator of the General Assembly and Dr. E. C. Scott of Atlanta, stated clerk of the General Assembly.

The annual meeting was held in conjunction with the 125th anniversary celebration of the founding of the Livingston Presbyterian Church.

During the meeting Marcus E. McConnell, Jr., an elder in the local church, presented the history of the local church and exhibited a copy of the original statement of the founding of the church 125 years ago. The statement was written on both sides of a sheet of paper the size of a postal card.

The close ties between Livingston State College and the local church was revealed. The present LSC was established in 1835 as a Presbyterian School for Girls. It was started by the Houston family. Descendants of the family still hold membership in the local church.

A close tie between the college and the local church has continued through the years. About one-fourth of the present membership is affiliated with LSC. The history was written by Dr. Ralph M. Lyons, dean of LSC.

FLORIDA

Gainesville—(PN)—The centennial celebration of the First Presbyterian Church in Gainesville was held October 26-29.

A pageant depicting the growth of the church and its history was presented on Sunday and Wednesday nights at the church. Members of the congregation, in authentic costumes, portrayed such famous Presbyterian leaders as John Calvin and John Knox.

An old-fashioned church supper was held Wednesday evening in the church patio, and a hymn-sing followed in Fellowship Hall.

Dr. U. S. Gordon, pastor of the church since 1928, portrayed himself in the pageant dealing with the local church history.

GEORGIA

Atlanta—PN—The Board of Annuities and Relief, meeting in the Presbyterian Center here Oct. 28, took pleased note of the continuing growth of its insurance and annuity programs. In reports presented by Board committees, it was announced that total enrollment in the group life and hospitalization plan has increased by a total of 384, or 11.6% since Jan. 1, and that in the same period, 123 persons have been added to the employees' Annuity Fund rolls, for an increase of 46.6%.

Enrollment in the Board's life insurance program for ministers and lay employees of the Church, now totals 3,137. Since the first of this year, 174 persons have joined the plan, for a 5.9% increase. Two hundred sixty-nine more persons have enrolled in the Major Medical insurance program, bringing that to a total of 2,677 persons served, or a 11.2% increase. Dependents of those under the Major Medical program who are now protected by the Church-sponsored health insurance now total 1,037, an increase of 115, or 12.5% since Jan. 1. Life insurance in force under the program, as protection for workers in the Church, now totals $8,336.000, the Board committee reports. This is a figure $453,000 higher than for nine months earlier.

Membership in the Annuity Plans continues to climb, the Board also announced. Spectacular increases were noted in the Employees' Fund, as reported above, and steady gains continued for the Ministers' Annuity Fund. It now has 2,932 active participants, 78 more than nine months ago. There are 321 retired ministers and 380 widows who are receiving benefits from membership in the MAF.

In other actions, the Board took note of increasing interest throughout the Church in protecting ministers under the Board's health insurance program. Latest step in this direction was reported as the unanimous vote by the Annuities and Relief Committee of North East Texas Presbytery to recommend to the Presbytery that all calls issued from churches in that body include not only provision for membership in the Ministers' Annuity Fund, but also membership in the Major Medical program.

The Annuities Board also continued discussions, and directed continued explorations of the possibility of establishing a health insurance program for retired ministers and their wives. The present medical insurance program terminates upon the retirement of persons enrolled under it. The Board indicated it is strongly desirous of developing some type of health insurance program for the people, if means can be found to bring such a program within the financial reach of the average retired minister.

The Trust Company of Georgia, which holds Ministers' Annuity Funds accumulated under the Board program, reported to the Board that these funds now total $26,126,371. The income from these invested funds, which all belong to the more than 3500 ministers and more than 400 lay workers who are members in the two Funds, will be more than $1,100,000 this year, the Board reported. Earnings of the investments will be at the rate of approximately 4.3%.

QUEENS COLLEGE

Charlotte — Construction of a new residence hall to house 140 students has begun on the Queens College campus. The contract price for the construction is $436,796, and the dormitory will be ready for use in September, 1959.

The building is being erected with funds obtained through a loan from the Community Facilities Administration of the Housing and Home Finance Agency.

The dormitory will accomodate seventy students now housed in temporary quarters and will permit the expansion of the boarding student population of the college by seventy additional students. Spacious lobbies and lounges and a patio are to be included as well as all of the necessities of comfortable dormitory living.

VIRGINIA

Montgomery Presbytery — The 250th Stated Meeting of Montgomery Presbytery met in the Fincastle Presbyterian Church of Fincastle, Virginia, on Tuesday, October 28, 1958 at 10:00 A.M. There were present forty-five Ministers and forty-nine Ruling Elders.

Rev. H. Ray Woody was elected Moderator.

Dr. J. M. Sydenstricker, who has been in Brazil since 1919, told Presbytery that school-race problems in the United States were having a blunting effect on Christian Work abroad; that Protestant life is making a large contribution to the spiritual life of Brazil where the Presbyterian Church already has more than 90,000 members and will celebrate its Centennial in 1959.

The basic realities were emphasized in presenting the cause of Higher Education, and the campaign to raise $2,500,000.00 for Hampden-Sydney and Mary Baldwin Colleges and student work on other campuses in Synod.

It was emphasized that colleges cannot continue a hand to mouth existence with the cost of education rising since church colleges must do a superior job and there is a connection between financial support and the quality of education.

Candidates for the ministry L. P. McCord and H. U. Leach were licensed to preach and arrangements made for their ordination.

Rev. Scott McCormick was received into the Presbytery from Kanawha Presbytery and arrangements made for his installation as pastor of the Tyler Memorial Presbyterian Church of Radford, Virginia.

Presbytery could not finish all the things on its docket and adjourned to meet in the Chapel of the Second Presbyterian Church of Roanoke, Virginia, on Tuesday, December 2, 1958, at 10:00 A.M.

The next Stated Meeting, the 251st, will meet in the Salem Presbyterian Church of Salem, Virginia, on Tuesday, January 29, 1959, at 10:00 A.M.

E. W. Smith
Stated Clerk
Montgomery Presbytery

Hopewell — The Reverend Mr. Donald B. Patterson of Perry, Georgia, has accepted the pastorate of West End Presbyterian Church of Hopewell, Virginia. He will begin his new work on December first. He comes to fill the pulpit left vacant when the Reverend William E. Hill, Jr., resigned on July 1 after thirty years of service.

Mr. Patterson, who received a unanimous call from the West End congregation earlier this month, is a graduate of Columbia Seminary in Decatur, Georgia, and Wheaton College, Wheaton, Illinois. He is thirty-five years of age.

His two former pastorates have been the Commerce Presbyterian Church, Commerce, Georgia, where he has served since August, 1953. Graduated from Seminary in May, 1951, Mr. Patterson was ordained in June of that year. He also served in the United States Army for two and one half years, with thirteen months' overseas duty as a Bombardier with the rank of first lieutenant during World War II. He is married and has three children, Elizabeth Ann, ten years of age, James Taber, seven, and Shirley Elaine, five. Mrs. Patterson is a graduate nurse and also an alumna of Wheaton College.

The West End Church has a membership of about one thousand. A Christian School is operated by the Church, which has an enrollment of two hundred pupils in Kindergarten through High School. The Church also sponsors two rural chapels, Sandy Ridge Chapel and Bethel Chapel. Both are in Prince George County.

Leith Elected Professor at Union Seminary

Dr. James A. Jones, President of Union Theological Seminary in Virginia, today announces, on behalf of the Trustees of the Seminary, the election of the Reverend John Haddon Leith, Ph. D., of Auburn, Alabama, as Professor of Historical Theology.

Since 1948, Dr. Leith has served as pastor of the First Presbyterian Church of Auburn where his ministry has been closely associated with the Alabama Polytechnic Institute.

Dr. Leith was born in Due West, South Carolina, attended the public schools of that city, and Erskine College from which he received the Bachelor of Arts degree in 1940. He attended Columbia Theological Seminary in Decatur, Georgia, was awarded their Alumni Fellowship, and in 1943 was awarded their Bachelor of Divinity and Master of Theology degrees.

Upon graduation from Seminary he was called to be minister of the Second Presbyterian Church of Nashville, Tennessee. During this pastorate in Nashville he earned the Master of Arts degree from Vanderbilt University.

As Visiting Professor in Theology, Dr. Leith taught during the Spring quarter of the 1957-1958 session at Union Theological Seminary in Virginia. Twice he has also been Visiting Professor in the Faculty of Columbia Theological Seminary, Decatur, Georgia.

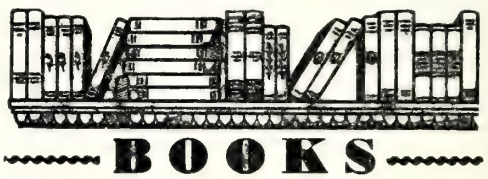
Board of Education Elects Assistant Executive Secretary

Richmond—James Howard Montgomery of Atlanta has been named to the newly-created post of assistant to Dr. Marshall C. Dendy, executive secretary for the Board of Christian Education of the Presbyterian Church, U. S., with headquarters in Richmond.

Montgomery, who is now manager of the Board's Presbyterian Book Store in Atlanta, will begin his duties here January 1, 1959. One of his assignments, said Dr. Dendy, will be that of director of personnel.

Dr. Dendy pointed out that increased activities in the educational and publishing programs of the Board have brought an increase in personnel. There are now 210 employees in the Richmond office, in four permanent book stores, three summer stores, and 16 regional offices.

Besides other administrative duties, Montgomery will aid the executive secretary in developing a program to secure special gifts for the Board's work, particularly through wills and legacies.



Neo-Orthodox Hermeneutics

Recently there has appeared a small but significant book, **In the beginning, God,** by William M. Logan. Its thesis is that the first eleven chapters of Genesis are unhistorical. Since the author reiterates this theme a large number of times, only a few of his statements can be quoted.

In the Foreword by Elton Trueblood we read, "The stories are not accounts of debatable events which happened too long ago to permit any valid process of verification, but are, instead, accounts of the nature of enduring human problems" (p. 7). The author himself makes these statements: "The writer here was not seeking to write a textbook of history or of science . . . . They are parables, not history or explanations . . . There is no attempt to formulate intellectual propositions to state basic truths . . . This is not Adam I am reading about; this is myself" (pp 15-16).

Thus neo-orthodox theologians hope to preserve some moral and religious value for Genesis without having to defend the historical and scientific truth of these chapters. Inasmuch as neo-orthodox hermeneutics is enjoying wide spread popularity today, it is worth while to examine its thesis with care; and Dr. Logan's book, though small, gives the argument in clearer detail than many another neo-orthodox volume.

Some preliminary clarifications should be made before the quotations above are forgotten. To say that the author (or authors) of Genesis did not intend to write a scientific or historical textbook obscures rather than clarifies the point at issue. No one has ever claimed that the Bible is a textbook on

science or even a textbook on history. The question is not whether Genesis is a textbook; the question is whether the historical statements in the Bible are true or not. To argue that Genesis is not historically trustworthy because it is not a textbook is a logical fallacy. If, now, the author replies, there are no historical statements in Genesis, we shall be happy to examine his reasons for saying so.

Now, this is one of the merits of Dr. Logan's book: he gives his reasons.

> "Even a casual reader of the book of Genesis notices a distinct, though unannounced, change of tone at the beginning of chapter twelve. With that chapter begins the story of Abraham and his descendants. From that point on the record has a more concrete sound. It moves more slowly and gives more details. It does not cover a thousand years in a single breath. It slows down to a pace with which we can keep up as it traces the life story of men and a nation.
>
> "In contrast, the first eleven chapters of Genesis are epic in their scope. Their sweep is tremendous. Incomprehensible periods of time are covered in a few words. Stupendous events are described with the brevity and matter-of-factness of a child's fairy story." (p. 13).

Now, the great Macaulay once wrote **The History of England.** It extends through five volumes of over 500 pages each. But he gets from the Romans to James I in 72 pages. Are we therefore to conclude that these pages are parables and not history? Does it follow that Diocletian and Clovis are simply symbols of myself?

The statement "They are parables, not history" is a symptom of the kierkegaardian disease. This disease is called Either-Or. Its cure is Both-And. Of course Genesis teaches important, extremely important, religious lessons. And in a very real sense, when we read about Adam, we are reading about ourselves. But we are reading about Adam too. Even the author has to admit "The first impulse is to read it as history, for that, of course, is what it sounds like"! Who then can say that these chapters were not intended to be understood as history?

If, however, the stories are not history, but merely fiction such as the plays of Aeschylus and Shakespeare (p. 15), why should they be taken any more seriously than the works of playwrights or the Babylonian stories of creation? Again, it is to the author's credit that he does not avoid this question.

> "The ability to provoke this intense personal response is a mark of divine inspiration and is one of the things that sets the Biblical record apart from similar material we possess from other sources. Marked parallels are found, for example, in the Babylonian and the even older Sumerian stories of creation. A reader who notes only the similarities of detail in the order and processes of creation may conclude that the Genesis account is but another version of an ancient legend common throughout the Middle East. Closer study reveals remarkable difference. The evoking of personal response is utterly lacking in the Babylonian acount. The reader remains merely a reader, though perhaps intrigued by the ingenuity of an interesting fable. In the Genesis account the whole world of thought is different. Many details are similar, but the thought is completely inverted. Instead of showing how God can be made to serve the purposes of man, Genesis portrays man as utterly dependent upon and responsible to God. Moreover, instead of numerous gods and goddesses personifying various forces of nature, there stands at the very beginning **one who** creates matter out of nothing, not just fashioning it out of pre-existent material after the manner of a human craftsman, and who exists independently of all c o s m i c matter." (p. 16).

Now, this is a fine answer. Moreover I believe it is a true answer. But it is an answer that is inconsistent with the hermeneutic thesis. If the account were merely a fable, if it were not historically true, would anyone reading it for the first time have the intense personal response the author mentions? Perhaps a person who has been brought up to believe the Bible but who has later decided that it is historically inaccurate can preserve his former emotional attachment in some illogical fashion. He can urge that the stories were never intended to be historical, even though they sound like history. By rational argument, however, the rejection of Genesis historically can lead only to leveling the stories to those of Shakespeare and to the Babylonian story of creation.

In fact, would not the Babylonian myth produce the same intense personal response, if one believed it to be true? Suppose I believed that numerous gods and goddesses actually existed, and that all the Babylonian details were true, would I not be profoundly impressed, and, if rational, adjust my conduct to these facts?

Not only does the author deny that these eleven chapters of Genesis are history; he also denies that they explain anything. He has said, "They are parables, not history or explanations . . . There is no attempt to formulate intellectual propositions to state basic truths" (p. 15).

Now, this is very hard to understand. Is not the very first verse an intellectual proposition that

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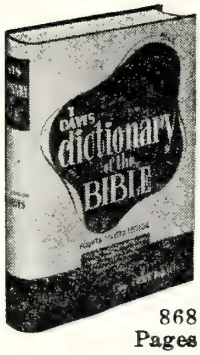
teaches the basic truth of creation? Then, too, Gen. 2:18 (It is not good that the man should be alone) and Gen. 6:5 (the wickedness of man was great in the earth and every imagination of the thoughts of his heart was only evil continually), even though they have particular references, rather obviously teach basic truths about human nature.

It is, however, in the case of Adam that it becomes most serious to deny the presence of explanation in the account. The author has said, "This is not Adam I am reading about; this is myself" (p. 16). Later on, after a paragraph on the obvious evils in the world today, the author says that the account of the fall in Genesis III "is not, however, the answer to the philosophical question of where evil comes from . . . This is a vivid portrayal of things as they are (today) not a theory as to how they got that way . . . Moses is not nearer to the Fall than we are because he lived three thousand years before our time. The Fall refers . . . to a dimension of human experience which is always present . . . Everyman is his Adam . . . Man's tragic apostasy from God is not something which happened once for all a long time ago. It is true in every moment of existence" (pp. 36, 47-48; from the mention of Moses to the end, the author is quoting J. S. Whale, but with approval and as explanatory of his own meaning).

Two things should be said about this series of quotations. First, if what they say is true, if Adam is merely a picture of what happens everyday, then it follows that each of us is born perfectly righteous and succumbs to temptation only after marriage. Well, even if the wife can be symbolized away, Adam is portrayed as perfectly righteous. Everyman therefore must meet his first temptation in a condition of perfect righteousness. This view contradicts all pertinent passages in the entire Bible. "Behold I was shapen in iniquity and in sin did my mother conceive me" (Psa. 5:5). "Who can bring a clean thing out of an unclean? Not one." (Job 14:4). "That which is born of the flesh is flesh" (Jn. 3:6). And for this reason these views are utterly out of accord with Presbyterianism. The Westminster Confession to which every Presbyterian minister must subscribe says "They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature (was) conveyed to all their posterity, descending from them by ordinary generation" (VI, iii). Thus no one can be a Presbyterian and hold that children are born uncorrupted or that the fall of Adam pictures what happens today.

Quite the contrary, the fall of Adam is both an historical event and an explanation of what happens today. Would it not be somewhat strange that so few children preserve their righteousness if all are born uncorrupted? Is not some explanation needed for the universality of sin? No doubt we can agree with the author that Genesis III is not "the answer to the philosophical question of where evil comes from." But this agreement does not imply that the Fall explains nothing. For one thing it explains why children are born sinners, why some die in infancy, and why all who survive commit voluntary transgressions. These are facts for which neo-orthodox hermeneutics has no explanation.

The ultimate origin of evil is a wider problem. But when a theologian surrenders the explanation of subsidiary points, it is not surprising that he has nothing worth while to say on the basic questions. Again quoting J. S. Whale the author says, "Man's sinful will cannot be explained: It must remain as the one completely irrational fact in a world which God created" (p. 46). Aside from being incompatible with the third chapter of our



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Confession, the sentence cannot be made to agree with the sovereignty of God. One of the distinguishing glories of Presbyterianism is that it has faced honestly and answered clearly the question of evil.

There is one advantage in avoiding theological explanations and in regarding the Bible as unhistorical fiction: no longer will apparent discrepancies cause embarrassment or drive the reader to hard study for the purpose of harmonization. Indeed, it becomes possible to enjoy finding a few extra contradictions in the text. Our author, although he belittles the question about Cain's wife, makes quite a point of it. The account is inconsistent, he says, because "Cain's expressed fear that 'everyone that findeth me shall slay me' implies inhabitants of the earth who were not Cain's brethren" (p. 49). This implication is poor logic, for Cain had brothers and sisters. Thus an invalid inference is used to produce a discrepancy where there is none.

Likewise the command that Noah should take in seven of the clean animals conflicts with the fact that the distinction between clean and unclean animals did not originate until much later in Hebrew history (p. 65). But is this a fact? Can the author be sure that there was no such distinction even before Noah's day? The account, like the first pages of Macaulay's history, is very brief, and much has been omitted. Why is not the command to Noah taken as evidence of such a distinction instead of evidence of a discrepancy?

The author also asserts that in the acount of the flood, one statement makes it last for a year and eleven days, while another verse limits the entire time to sixty-one days (p. 65). Unfortunately the author does not give the second reference.

Now, finally "What event prompted the Tower of Babel story is of no consequence whatever in comparison with what it teaches" (p. 78). But can it not with equal reason be said, what event prompted the Jesus-story is of no consequence whatever in comparison with what it teaches? If history in Genesis is unimportant, can history be important in the Gospels? If Adam is a myth, is not Christ a myth too? For Adam was the type of Him that was to come; and if by one man's offense death reigned by one, much more shall those who

receive grace reign in life by one, Jesus Christ; for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

On the other hand, if "this is not Adam I am reading about; this is myself," then with equal reason this is not Christ in the Gospels, it is I. And so I am my own Savior.

—G. H. C.

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"Behold God's Love" is written especially for young people. The aim of this book is to help young people to know more about the Way as Paul calls it. It is not written to replace the Bible. The author points out the nature of the story of the Christian faith in past centuries and how it can help young people with their problems now.

Some spots in this volume are not characterized by theological maturity. For example, the author writes, "It (her book) only tries to point out some high lights of that Book which records man's quest for God and what he discovered about Him." Young people must be taught that the Bible is primarily God's revelation to man rather than man's quest for God.

John R. Richardson

DISPENSATIONALISM IN AMERICA. C. Norman Kraus. John Knox Press. $3.00.

It has been difficult to find a satisfactory book on dispensationalism. There are some who write from the standpoint of its defense and others who write to make it their favorite whipping boy. In this volume both extremes are avoided. Mr. Kraus acknowledges that he is not a dispensationalist and yet he is able to recognize whatever merits have been manifested in this movement. The volume is not written primarily as an attempt to refute dispensationalism but rather to understand it. He sees in this movement therefore, a number of objectionable features and yet he is keenly appreciative of the fact that it attempted to preserve the historic Christian concepts at a time when they were being sacrificed on the altars of liberalism and higher criticism.

In his development of this study in the rise and growth of dispensationalism the author raises such questions as: What is dispensationalism? Why and how has it become such a compelling force in conservative circles? He believes that the answers to these questions must be seen in the historical context and therefore this book is presented as a historical analysis of the movement.

The concluding chapter that deals with an evaluation of dispensationalism is of special significance. It is of tremendous value in pointing up the issues. In this reviewer's judgment the criticisms which he offers are valid and marked by restraint. We commend this volume to our readers and believe that it will clarify our thinking and show us the real nature of this movement.

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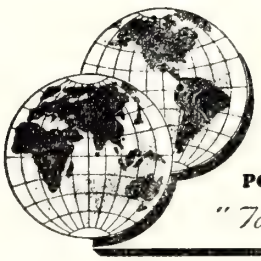


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"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40

THE SOUTHERN PRESBYTERIAN JOURNAL

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EDITORIAL

Lay Again the Foundations!

"Harken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged".

The America of our forefathers was an undeveloped land of great potential. Life was rugged, devoid of the technological gadgets which today contribute so much to ease and comfort.

None of us would care to return to the kerosene lamp, the stagecoach and primitive ways which were an inherent part of life one hundred years ago.

But life does not consist of the bread of gracious living, nor is man's destiny determined by the multiplicity of things run by electricity, or *anything* material which he may possess.

There is much to indicate that somewhere along the road America has left many of those ideals which contribute to her greatness. *Righteousness exalteth a nation but sin is a reproach to any people",* is still true today and there is grave reason to believe that there are forces at work which, if permitted to continue, will lead to national destruction.

Righteousness is the fruit of Christian character and that is a quality of life which comes from the indwelling Christ.

Someone has observed that with the increased emphasis on science and the development of scientists little is being said about the development of character, without which science becomes a frightening potential of destruction. As Prof. E. Merrill Root has written; "what good are skilled fire fighters who are also pyromaniacs?"

Christian character does not just happen. It is developed in those who in home and school learn of those eternal values to be found only in the Bible and the Christ of that Bible. In too few homes (even of active Church members) is there to be found the determination to put God *first in everything,* while the American school system has been so largely secularized and then infected with the pernicious influence of John Dewey's progressive education as to offer little to bulwark the nation with men and women of character.

Against the devices of Satan and the multiplied evidence of his pervading and degrading activities there remains the Rock, the sure Foundation on which men and nations may stand unmoved. God has not left Himself without a witness. On every hand are to be found those who still trust in Him and live for Him. He has given to us the means of grace which are adequate for any situation. Through prayer and consistent Christian living it is still possible for Christian men and women to wield an influence for righteousness which can be used of God for the staying of the hand of evil.

This is a time for prayer and action.

—L. N. B.

What Is Theology?

New statements of the meaning of this great word keep coming. From a review of a current volume we read it is "that human inquiry which undertakes to present in intelligible form a coherent and comprehensive statement of truths which are of ultimate concern to man." No doubt this will be highly satisfactory to philosophers of religion. It makes of theology the queen of the sciences. But it makes no direct mention of God or His Word.

* * * *

Many theologians, such as B. B. Warfield, built their definition of theology on its etymology. *Theos* is God and *logos* is word, reason, or discourse; therefore theology is a unified

discourse about God. Lake of Harvard understood this definition as implying special revelation. Only by special revelation could enough knowledge of God be assembled to make such a unified discourse. As he rejected special revelation so he consistently rejected theology and asked that his institution be called not the theological school, but a school of religion.

* * * *

Karl Barth has recently taken the position that theology ought not be considered the queen of the sciences but the handmaiden of the Lord. The Lord Christ ought to be the subject of every theme in theology, the hub from which all the spokes fan out so that a good theology shows the Lordship of God, Creation, Reconciliation, Redemption, the Church, and the last things all are construed from Christ as the centre.

* * * *

To be *ancilla Domini,* the handmaiden holding the torch for her Lord, is a more significant task than reigning as queen of the sciences, *regina scientiarum.* Theology is the method of considering from and relating everything to Christ and His Word.

* * * *

For G. C. Berkouwer, theology is a believing and a continuous listening to the Word of God and a believing reflection upon the truth of the Christian faith.

For A Nygren, the real purpose of theology is to help men in attaining the core of the gospel message.

—W. C. R.

Gift Subscriptions! !

A number of individuals have subscribed to the *Southern Presbyterian Journal* for friends, one undertaking to send it to one hundred others.

As the Christmas Season approaches we would suggest that you send gift subscriptions to others; furthermore, that you mention the *Journal* to members of your church who may not have subscribed so far.

God of the Living

MAN'S CONCEPT OF GOD largely determines whether he will approach him or not, and if so, how.

The deist will grope through the circumstances of life unware of the outstretched hand of the Creator because he conceives of God as having created the universe and then having left it to its own devices.

On the other hand, the theist believes that God not only created the universe but that he is transcendent to it and yet immanent in it.

The Christian is free to appropriate privileges accorded to no one else in the world. In fact, one of the problems in the Church stems from those who demand for the world as a whole those things reserved alone for believers.

Unquestionably there have been those who would attempt to "manipulate" God for personal advantage. The individual in the sports world, or in some other phase of secular life, who suddenly finds himself (or herself) thrust into the limelight, may attribute personal success to the "help of God."

There may be those who look upon God as a benevolent genie to be courted to the end that they may succeed in some cherished project.

At the other extreme are those who, consciously or otherwise, take the deist philosophy and assert that God has created us with wills and intellects of our own and that we therefore have no right to "bother" him with our daily affairs.

The biblical concept of God as our loving Heavenly Father is neither theory nor an accident, for he is just that. Exactly as a human father is concerned over details in the affairs of his children, so too God in heaven is deeply concerned over anything and everything affecting us. To take any other attitude makes a travesty of the Christian faith and of the clear teachings of the Bible.

Surely the God who numbers the hairs of our heads is concerned over the problems of everyday life! If not even a sparrow falls to the ground without the Father's knowledge, personal concerns of his children are surely known to him.

Man lives in this world as the direct result of the creative power of God and it is his privi-

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lege to know that he is the object of his infinite love and concern.

Both the Old and the New Testaments are replete with stories of God's personal care of his own. In both we find admonitions to turn to God for help in personal matters.

When the Psalmist said: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass," he was giving practical advice to the believer.

For centuries, trusting hearts have revelled in the promise: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

Christians turn with a sense of relief and confidence to Paul's admonition: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." And with equal assurance they hear the apostle Peter when he says: "Casting all your care upon him; for he careth for you."

God is a *personal* God and he guides in *personal* problems. Let no man discourage the trusting child of God in this matter for this is a truth affirmed in the Scriptures, by our Lord in no uncertain terms, and by countless thousands who have tasted and who know the preciousness of such heavenly concern and help.

Faced with a Little Rock or a Formosa crisis, Christians should pray to God for wisdom and guidance for all concerned.

Confronted with world-shaking events in which the destinies of men and nations are at stake, believers have both the duty and privilege of turning to God.

But our access to our Heavenly Father, through the name of his Son, is not limited to such matters. We have the offer of God himself that we can bring *anything* to him. In the blinding light of his holiness and love, selfish motives and unworthy requests shrivel to reveal the nakedness of our souls, but matters of genuine concern, be they ever so trivial to others, receive the loving attention of the One to whom all things of time and eternity are an open book.

Far from "manipulating" God, we are complying with his holy will when we come in faith, seeking wisdom and guidance—and even *things*.

The basic problem of the believer is not one of "manipulating" God for personal advantage, Rather, it is his failure to step out upon the promises of God and to appropriate in daily use those promises for his own good, for the good of all concerned and for the glory of God.

The Chinese have a proverb: "Rich people living like beggars." How well this describes many Christians! With all of the fullness of God's blessings open to us, how often we live on the husks of our own wisdom and understanding! Confronted with baffling problems or acute personal needs, how often we turn to men for guidance and help when our first step should have been to look to the One to whom belong all heavenly treasures.

Many years ago, we knew an old unlettered Chinese woman who was confronted with the problem of a complicated lock which had become jammed and over which two experienced mechanics had unsuccessfully labored for some time.

The hour was late and this old Christian knew the comfort and possible safety of her American friend was at stake.

The next morning I went to this house to help dismantle the lock. I found it in perfect working order and the jammed key removed. On asking the old woman what had happened, she replied: "I knew Miss—would be worried, so I just asked God to help me and the key came out in my hand."

Perhaps the Christian with the faith of a little child may have "manipulated" God, but to her, and to some of the rest of us, she had exercised a privilege and received a blessing, and in it all set an example for the believing child of God who can claim the promise: "But my God shall supply all your need according to his riches in glory by Christ Jesus."

The First Psalm makes a clear distinction between the status of the righteous and the unrighteous, and Christians know their righteousness is imputed by Christ himself. It is given to believers to prosper, not necessarily as the world counts prospering, but according to the eternal values to be found through faith in God, and a part of this process is a close daily walk with the living Christ by which wisdom is given, ways are made plain and the necessities of life supplied.

Christians should clearly understand that God has never promised ease to those who put their trust in Christ. But, he has promised to give grace for every contingency of life and to so overrule circumstances that they shall all work together for good to those who love Him.

Furthermore, faith in His providential care and provision is assured if we accept the fact that while we do not know the future, the God of the future is our God.

(From *Christianity Today*)

—L. N. B.

Centennial of the Brazilian Presbyterian Church

The Presbyterian Family in Brazil has passed the 200,000 mark in its two great bodies. The General Assembly of the Presbyterian Church of Brazil reports 161,391 members, of which 89,741 are on the communicant roll. The Independent Presbyterian Church which grew out of a division over a Masonic controversy numbers over 50,000. 1959 is the centennial of Brazilian Presbyterianism.

It properly counts from 1859, the coming of Rev. A. G. Simonton from the Foreign Mission Board of the Presbyterian Church, Old School, located in New York. It is sometimes overlooked that our Church was at that time an integral part of this Old School Church, and that Dr. J. Leighton Wilson, and our Prof. Robert L. Dabney, had a vital part in this step. An account thereof is found in DuBose's "Memoirs of J. Leighton Wilson." Speaking of Dr. Wilson's services as a secretary of the New York board, DuBose writes:

"One of the leading events in the joint administration of the rooms was the planting of a mission in Brazil. Rev. A. G. Simonton appeared before the board and asked to be sent to that country. Up to this time the Presbyterian missions had been established in purely pagan lands, where the nations were worshiping dumb idols. The proposition before them now was to go to an empire where Roman Catholicism was the established religion, and it was opposed by a majority of the board. Dr. Wilson appeared as the advocate of Brazil. He pleaded that the young brother was so extremely anxious to go to that field, and that his heart and mind were so strongly drawn to its evangelization, that it should be regarded as the guiding hand of Providence. Its first proposal was from Rev. Dr. Dabney, who, by correspondence, 'had before suggested to him the policy of a mission to the American papal States, dwelling upon the peculiar dependence of these benighted populations on the Protestantism of their own continent, upon the proximity and commercial relations with our own country, and upon their partial preparation for the Gospel in the possession of languages cognate to our own, their similar civilization and their defective knowledge of the true God. The founding of such a mission was also argued from the example of the apostles, who beginning at Jerusalem, always first directed their missionary efforts to the Jews of the dispersion, and obtained from them, notwithstanding their partial apostasy, the readiest and most abundant fruits.' "

The board acceded to the advice of their honored secretary and agreed that a small mission be planted in that land. The mission did not remain small. One reason it did not was that when Dr. Wilson became secretary of the mission work of the Southern Church he opened our mission work there also. Of the eight graduates of Union Theological Seminary (Va.) in 1868, five volunteered for the foreign work.

Dr. Wilson sent three of them to China and two to open our first Southern Presbyterian mission in Brazil. From this beginning we have developed three missions in Brazil.

God has blessed the mission inaugurated under Dr. Wilson's administration in New York and those that have sprung from his work in our Church. Accordingly, there are two magnificent autonomous Presbyterian Churches in Brazil to celebrate its centennial next year. Paul may plant and Apollos may water, but God has given the increase.

—W. C. R.

The Aucas Are Coming Through

Latest news from the Aucas in South America makes promise of the fulfilment of the adage, "The blood of the martyrs is the seed of the Church." The one converted Auca woman, Dayuma, who last year accompanied Rachael Saint (sister to Nate Saint) to the United States, returned with Miss Saint to Arajuno, the mission station from which the Auca crusade was launched. There Dayuma and Rachael were joined by Betty Elliott and her little girl, Valerie, and Marj Saint (wives of two of the five martyrs and Dr. Wilfred Tidmarsh, veteran Ecuadorian missionary, and the six entered the Auca territory. It was three days journey on foot, carrying their equipment and food on their backs. They were received kindly, lodging places were made for them and they began to preach the Gospel. With Dayuma's aid they had gotten an elementary grasp of the Auca dilect, enough to simply tell the Gospel story and the offer of salvation.

It was also learned that the incident which precipitated the massacre of the five missionaries last year was a rivalry between two of the Auca leaders. One of these spread the rumor that the Americans had come in to capture and *eat* the Aucas. This served to inflame them to the point of murder. Now they are being convinced that it was a malicious lie, that the missionaries were only there with the kindest motives. Still, Dayuma says that the Aucas are treacherous and change their minds quickly, so it is important that all who are interested in the safety of these intrepid missionaries shall continue to pray for them and for the ultimate complete success of their self-immolating effort to carry the Gospel into that Godless and cruel tribe.

W.C.S.

Life's Failures

Did you ever fail miserably? Did you ever fail so utterly on some particular test of life that you concluded that your whole life was a failure? Did you ever feel so badly about some failure that you began to doubt—your religion, your sincerity, your ability—everything? If this has happened to you, take courage, for we are told by James, "Count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience."

The Christian's life is a combination of good and evil with the good (thank God) predominating. It is a constant conflict between positives and negatives. Everything in this life is that way, for instance, look at your electric light. The light is made possible because of the power generated when the positive and negative elements conflict. The river flows smoothly until a dam is placed across its path and in the overcoming of the obstacle—power is generated and let us note—no smooth flowing river—no smooth flowing church, no smooth flowing life ever generated any power—power is generated in the overcoming of obstacles, insurmountable obstacles—so let us rejoice in the obstacles, in the failures of life, for in the overcoming of them we generate power which will lift us up higher in the Christian life. The devil is the negative force, God is the positive, and the conflict between the two in which God will predominate, generates power which glorifies God. Doesn't that explain the devil?

R.Le.C.

Envy

"full of envy" Romans 1:29.

It is sometimes necessary to talk about bad things. When the doctor comes to see you, he does not spend all his time talking about the lovely weather or the splendid health of most of the people. He is obliged to consider your trouble, your disease, bad as it may be. That is why he came. If you take a walk in the woods you naturally think of the beautiful trees and flowers, but it is necessary to warn about poison ivy or snakes or spiders.

Envy is a bad thing. There is nothing attractive about it. It has been, and is a curse to mankind. Let us look at it and see.

I. *The Course of Envy.* It has a bad record in the Bible and in all History. Take the case of Cain and Abel. We all know that Cain murdered Abel. Why? Was it not because of envy? Jacob had lots of trouble in his household. Why did Joseph's brothers sell him into slavery? We can easily see why as we read the sad story. Korah, Dathan, and Abiram rebelled against Moses, and even Aaron and Miriam turned against him. Why? the answer is envy. Perhaps the most extreme case of envy and jealousy is seen in the case of Saul and David. It literally drove Saul insane. Daniel was one of the greatest men in the Bible. He was cast into the lion's den because of envy. Our Saviour lived a spotless life. The leaders of the Jews delivered Him up to Pilate because of envy. Paul met opposition everywhere and usually because the Jews were filled or moved with envy. It runs like a serpent's trail all through the Bible.

II. *The Curse of Envy.*

It has been the curse of many hearts as it was of Cain and Saul. It has spoiled the happiness of many homes like the home of Jacob. We see it in the life of nations. Why is America hated in many parts of the world? Is it not because we are the richest nation in the world? It ruins social life today as it always has. Envy and jealousy work havoc in society. In Hollywood we see it in all its ugliness as actors and actresses compete with one another. It is a curse to business life and to politics. The wise man calls it "rottenness of the bones". It is like bone cancer, or blood cancer.

III. *The Cure for Envy.*

When the doctor tells us there is "no cure", we are discouraged. If he says, however, "you are terribly sick, but we have a cure, a sure cure, for your disease", then we have hope. There is a sure cure for envy: *"LOVE ENVIETH NOT".* If Cain had loved Abel, if Joseph's brothers had loved him, if Saul had loved David, if the Jewish leaders had loved Jesus, if the Jews had loved the Gentiles, there would have been an end of envy. Let love fill our hearts and envy will leave forever.

—J. K. P.

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WHERE ARE OUR ORPHANAGE MATRONS?

By Jane C. Deane

For eleven years I have been a matron in an Orphanage but recently several things have come up which made me ask myself this question. Where *are* our Orphanage workers — especially in our Church Orphanages?

It is true that more and more Homes are beginning to set the age limit of 62 or 65 for their matrons but it is equally true that some workers who are younger should be replaced by those with more love and understanding of the problems of children. Several weeks ago, upon the hiring of a new matron, one of the children remarked, "This isn't a Children's Home — it's an Old Ladies Home." Of course this was not well received by the staff and yet, did the child not have something after all? Are we not just refusing to face facts?

Many of our older matrons are working in Homes because they do not want to live with their children but want to feel independent so turn to Orphanage work because they have "raised my own family," consequently would know how to take care of these children. Facts must be faced right there that these children are something special and therefore because they have special problems, they need special care. More and more through the years do I realize their desperate need of love, understanding and discipline. Discipline because they need to know there is fair play within their Home and among their group. Too many older matrons have lost touch with this fast moving generation, thus lack the understanding needed. Too many feel sorry for these children, thus leave off the discipline entirely, something they did not do with their own children. And, perhaps the most important of all, they do not *love* the children. It takes so little to please a child—even a kind word. Several years ago while attending a training course for Housemothers at a nearby University I mentioned the fact that I went around each night, covered the children up, kissed them good-night and if there was anything they wanted to tell me of the day's happenings, took time to listen. Three-fourths of the matrons present replied with, "I wouldn't take all that time" . . . is their work a JOB or a VOCATION or were they CALLED of God for that particular place?

What do you know of the matrons in the Home you support? Our churches are willing to send old clothing, take up Thanksgiving offerings, etc., for our church Homes but do they not owe these children something even more important by seeing that they have the right kind of leadership and as much love as is possible within the Home? Visit your Home, know your matrons, being careful not to criticize too much, for matrons get more criticism than help from the general public.

Go back to your churches and your minister and tell him the need YOU have seen for younger matrons or couples in Orphanages. Where are our young people who graduate from high school, college, Bible College and Seminary each year? They are certainly not going into Orphanage work where they are needed so desperately. Now let us see why?

Is it because of the low salaries paid Orphanage workers? (Eleven years ago salaries were $50.00 - $60.00 — although there has been a slight increase since that time.) However, matrons are paid over a period of years when they stand and watch these children being capped at the Hospital Graduation services, see them become fine teachers and business men or visit them in their own home. It may take time, but matrons are "paid".

Are young people not going into this work because it is a lonely life? Surrounded though you may be by children and other workers, for the young person or young couple it is a lonely life.

Are young people not going into the work because it *is* work? Physically, mentally and spiritually it requires stamina and the courage to keep going regardless of conditions surrounding you. Perhaps the verse that has meant most to me these past years is . . . "as thy days so shall thy strength be" . . . and it WORKS!

Is God speaking to your heart about this work so long neglected by the young people? Orphanages need youth in their workers. More than that they need young Christian workers, for without Christ the days are too long, the work too hard and the spiritual battle cannot be won. Won't you pray and then "come over and help us."

And to you ministers . . . will you not stress the needs of Orphanages round about for matrons — young matrons — who are filled with the Love of God and His love for children?



Chapter, Future Business Leaders of America

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In Partnership With God

A Business Man's Views on Christian Stewardship

By Kenneth S. Keyes

One of the words that came to have a real meaning for us during the last war was the word "priority." We learned that the things most important to the war effort had to be given the right of way over everything else—that they had to come first.

I believe with all my heart that the lesson we Christians need most to learn is to put first things first. And God's Word reveals very plainly what those things are.

After telling His followers that they are not to worry about food, drink and clothing (Matthew 6:25-32) Jesus said, "Seek ye *first* the kingdom of God and His righteousness" and He promised that He will provide the other things according to our need.

This clear-cut statement from the Master's lips can mean only one thing: the things of God are to come ahead of everything else—we are to surrender ourselves completely to Him—to give Him first priority in our lives.

God certainly is entitled to first claim on our time because he controls our time. The years we will spend on this earth are in His hands.

God should have first claim on our energy because our health, from which we derive our energy, is under His control.

God surely has first claim on our abilities because He gives us our talents of varying kinds.

And it naturally follows that God should have first claim on our money because the dollars we earn are the direct result of our use of the time, energy and ability that God has given us.

Our problem, then—yours and mine—is first to definitely recognize God's prior claim on these things and then to actually acknowledge His claim in the way we live and handle our affairs.

If we are to put God first we must use a portion of each day for the study of God's Word and for a vital prayer life. Our energies and our abilities must be used to witness for Him—to serve Him in our daily walks of life.

But if we dedicate these things and hold back our money, we miss a very vital part of our Christian experience "for where your treasure is there will your heart be also."

I. Our Attitude Toward Our Money

For many of us, the most difficult thing of all to surrender is our money. That's easy to understand, because in a very real sense the money we earn is our lives converted into dollars—it's our time, our energy and our ability—our life blood, if you will—minted into coin.

When we face the facts fairly, we realize that our money isn't ours at all in any lasting sense. We can't take it with us when we die; we can't even be sure of keeping it while we live for sudden reverses can sweep it all away. In the final analysis, then, money is simply something that God entrusts to us and allows us to use during our lifetime.

To enable us to remember always that God has first claim on our dollars He asks us to adopt a simple, practical and business-like plan known as tithing—to set aside one-tenth of our income or profits, dedicating this tenth to the glory of God and using it for the advancement of His causes on the earth.

II. Our Obligation To Tithe

When God organized the Jewish people into a nation, He gave them a law which said, (Lev. 27:30) "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Note that it doesn't say: "The tithe should be given to the Lord." It says it *"IS"* the Lord's.

Years later the prophet Malachi was rebuking the Jewish people for indifference and disobedience to the laws of God. In Mal. 3:7-9 God speaks through the prophet about his law of the tithe. He doesn't accuse the people of neglecting their duty. He doesn't suggest that they have not been liberal enough. He says, "Ye have *ROBBED* me in tithes and offerings."

This plain statement clearly implies that when they withheld a part of that tenth they were taking from God something that belonged to Him.

If our Federal Government has the right to levy a tax on our incomes, surely God who gives us time, energy and ability and provides the materials with which we earn those incomes has a perfect right to claim a definite part of them for His work.

There are some who take the position that Christians are not obligated to tithe because Christ's coming freed them from obedience to the Mosaic laws. Whether the law of the tithe is binding upon believers today is, to me, unimportant. I feel that our love for God, our gratitude for the salvation that we have through His Son and our appreciation for the many blessings that we re-

ceive daily should prompt us to use at least a tenth of our income for God's honor and glory.

III. The Practical Side—Does Tithing Pay?

Looking at tithing from the practical side—does tithing pay? Does it bring dollars and cents dividends in addition to its spiritual blessings?

In the last 20 years I have spoken on tithing to thousands of church members and I have yet to meet one who faithfully tithed his income without receiving a real blessing. In most cases the tither's income increases, but where it does not, the universal experience seems to be that the Lord makes the 9/10ths go further than the 10/10ths did before.

Tithing helps us to remember that all belongs to God and serves to make us more economical and systematic in our use of money. Furthermore, the man who thinks of his time and ability as belonging to God will ordinarily be a better workman and will deserve promotion and increased responsibility.

It seems logical to me to believe that God would bless financially those who recognize His ownership and who honor Him by dedicating at least a tenth of their incomes to His work here on earth. Malachi 3:10 says, "Bring ye the whole tithe into the storehouse — and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Proverbs 3:9, 10 says, "Honor the Lord with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses burst out with new wine."

That tithing does pay financially as well as spiritually has been the experience and the testimony of many of our country's great business and financial leaders.

William Colgate—of the great tooth paste and toilet preparation firm—was a tither; Heinz of 57 Varieties; Hershey of Hershey's Chocolate; Kraft of Kraft Cheese; Jarman, the shoe manufacturer; Hyde of Mentholatum; Kellogg of Corn Flake fame; Crowell of Quaker Oats; Kerr of the Kerr Fruit Jars; Proctor of Ivory Soap; Wanamaker, the department store merchant—are just a few of the well-known business leaders who honored God with their tithes and offerings.

One time John D. Rockefeller, Sr., was asked if he tithed. He replied: "Yes, I tithe. My first wages amounted to $1.50 a week. The first week I took the $1.50 home to my mother and she held the money in her lap and explained to me that she would be happy if I would give a tenth of it to the Lord. I did and from that week to this day I have tithed every dollar that God has entrusted to me and I want to say to you that if I had not tithed the first dollar I made, I would not have tithed the first million dollars I made. Train the children to tithe and they will grow up to be faithful stewards of the Lord."

Back in 1935 a salesman in my organization was $500 in debt. He started tithing. In 1936 he paid off the loan before it was due and had $1200 in cash which he used to open a real estate office in his home city. In 1937 he earned $7,890; in 1938, $10,842; in 1939, $15,143; and in 1940, $17,499. As his income increased he gave approximately one-fourth of his income to church and charitable organizations. The more he gave, the more God prospered him.

Several years ago we heard a North Carolina lumber man give his experience. He had tithed for many years and God had prospered him. He increased God's part to 15%—then to 20%—and God continued to bless. Finally he bought a big planing mill and showed his gratitude by dedicating 50% of the profits to God's work. In recent years more than $100,000 of these profits had been used to advance the Kingdom.

A Tennessee automobile dealer who heard this message and started tithing, later wrote:

"I have learned that by forming a partnership with Christ and paying more attention to spiritual things and less to material things everything works out much better. I am much better off financially now than I was before I started tithing but even if I had less money I could continue to tithe, for it has been the source of my happiest Christian experience. I have learned that being a partner with Christ and having the privilege of handling a small portion of his business is worth more than all the world has to offer."

In my own experience, tithing has brought financial blessing. After giving God the leftovers for many years, we started taking out His share first during the depression of 1932. It wasn't easy to do at first. My income was barely enough for my family's needs.

During that first year my income increased 60%. The second year it was more than double what it had been before we started tithing and it continued to grow.

Then we decided to tithe our company income, too. The first year our tithing resolution was adopted we made more money than in any previous year in the company's existence. The next year our profits were larger still.

Then after seven or eight years of substantial growth our income stopped increasing. Seeking the answer I finally realized that during all these years we had been devoting to God's work only the tenth of our income that was already His—that we had completely failed to show our gratitude for the financial blessings that God had poured out so bountifully. When we increased our tithe to include love gifts and offerings our income resumed its upward trend and we had the joy

of knowing that God was once more guiding our business affairs.

Of course a skeptic can say, "Haven't business conditions generally improved? Wouldn't your income have increased just as much if you had not tithed?" I doubt it. It just seems good, sound business reasoning to believe that God will bless financially the man or woman, or the business firm, that honors Him and tries to further His program on earth. I honestly do not believe that our income would have increased as much as it has, if we had withheld our tithes and offerings.

IV. The Spiritual Side Of Tithing

But the financial blessing that so often comes to the tither is not the main thing. The spiritual blessing is far more important.

When we tithe, we have the satisfaction of knowing that we are putting God first in this vitally important part of our lives. With this knowledge comes the realization that we are actually in partnership with God. It's glorious to have God as a partner. An everpresent God to whom we can take our problems any time, any place, anywhere we happen to be. An all-knowing God who knows what is best for us. An all-powerful God who can bring to pass those things that are best for our spiritual, our physical and our financial advantage!

We need never fear the outcome of events when we have God for our partner. We need not worry about business deals when He is at the helm of our ship.

And the tither has great joy in realizing that he is God's partner too—that he is playing a real part in advancing God's program in the world today.

If you are a child of God and want greater happiness in your Christian faith—you will find it when you dedicate a liberal part of your income for the advancement of God's Kingdom on earth and give God the right-of-way in your life.

If you have not accepted Christ's sacrificial death on the cross as the payment for your sins, then I do not believe you will receive a blessing from tithing. God's promises are to His children, not to those who reject His Son. Read John 3:16 and 36 and Romans 10:9, 10, and put your trust in Him.

IV. How To Tithe

For those of us who have salaries, figuring the tithe is easy. Simply set aside 1/10th of our pay as we receive it—separating it from the money that we spend for ourselves. "Upon the first day of the week let everyone of you lay by him in store as God has prospered him." (1 Cor. 16:2.)

If we are engaged in business or a profession, the tithe would be figured on our net incomes—the amount remaining after our actual business or professional expenses are deducted. Usually we will know each month just what our profit has been and the tithe can be set aside then.

But if you happen to be farming or in a business where you do not know how much you have made until the end of the year, don't deny yourself the blessings of partnership over such a long period, but estimate your earnings and spend your estimated tithe for the glory of God. I suggest that you estimate it on the high side rather than the low side. God usually helps to make such liberal estimates come true.

Many questions are asked about what items may be deducted in figuring the net income. The best answer to all these questions is—"Be as fair with God as you would expect a business partner to be with you."—and if you adopt this principle there is little likelihood of your being led astray in your application of the plan.

Summary

Let's summarize briefly the reasons why you and I as believers should tithe our incomes:

1. It is God's plan handed down to us in His Word.
2. It was endorsed by our Lord and Saviour, Jesus Christ.
3. It is the only practical business-like way for us to recognize God's prior claim on our time, energy and ability and the dollars we produce with them.
4. It will enrich our lives spiritually.
5. It usually brings financial blessing.
6. It is a most vital step if we are to fulfill the first and great commandment—"to love the Lord our God with all our heart, with all our soul and with all our mind."

If you have been giving God the leftovers of your income instead of His tithe then you have been depriving yourself of one of the greatest joys in your Christian life. You have been cutting yourself off from the blessings, both spiritual and financial, that come from partnership with God.

Accept God's challenge in Malachi 3:10 and try His plan during the next 12 months. Just give it a fair trial—for a year. I predict that it will be the happiest year in your Christian existence and that you will continue this practice as long as you live.

I thank God for leading me to see that all that I am and have belongs to Him and to experience the joy that comes when one is in partnership with Him. I have tried God's plan. It works. I urge you to try it, too.

Leaning On Her Beloved

By Martin A. Hopkins, Th. D.

Who is this that cometh up from the wilderness, leaning upon her beloved? (S. O. S. 8:5)

The Song of Solomon is best understood if we regard it as a dramatic lyric poem on love, consisting of monologues, dialogues, musings, dreams, and choral songs. The purpose of the lyric is to contrast the sordid, sensual love of King Solomon's harem with the pure love of a rustic maiden and her shepherd lover. This purpose is not brought out fully till S. O. S. 8:6,7 which contains a marvelous panegyric on love:

"Set me a seal upon thy heart,
As a seal upon thine arm:
For love is strong as death;
Jealousy is cruel as Sheol;
The flashes thereof are flashes of fire,
A very flame of Jehovah.
Many waters cannot quench love,
Neither can the floods drown it:
If a man would give all the
substance of his house for love,
He would utterly be condemned."

In all the world's literature there is no higher reflection on the origin, nature, and power of pure love. It is a flame kindled by Jehovah Himself in human hearts. It is a flame kindled by the God who Himself is love (I John 4:8). The highest revelation about God is that He is love. The highest revelation about love is that it is a flame kindled by Jehovah. For only love can kindle love. Only the pure, holy love of God can kindle pure, holy love in human hearts.

This poem is naturally divided into five parts by four adjurations addressed by the Shulamite maiden to the daughters of Jerusalem in 2:7; 3:5; 5:8; and 8:4. Three of these adjurations are exactly similar in form, and all four make mention of love. In the three similar adjurations the reference is not to the rousing of a lover, but of the emotion of love. The daughters of Jerusalem have been attempting to awake love for Solomon in the heart of the rustic maiden by fulsome praises of him, and she adjures them to cease from their vain attempt. For true and worthy love should owe nothing to excitements from without, but should be free and spontaneous as the gazelles upon the hills.

The dramatis personae are: King Solomon, the rustic maiden, who in 6:13 is called the Shulamite, her shepherd lover, the women of King Solomon's harem who are called "the daughters of Jerusalem", try to win her for the King. The plot that underlies this love lyric is as follows: "A beautiful maiden of Shulam, born of well-off country folk, and her mother's only daughter, had several rather harsh brothers, who in their anger set her to watch the vineyards (1:6). This necessarily exposed her to the sun, and to some extent impaired her beauty (1:6). Having gone down one day into a garden to admire the growth of the plants and to enjoy the beauty of spring, she suddenly came upon a party of people belonging to the court, and by force or persuasion was conducted to a royal residence of Solomon, at first perhaps in Jerusalem, later somewhere near Lebanon. There the ladies of the harem, 'the daughters of Jerusalem', try to win her for the king. Solomon himself also pays his court, but she continues steadfast to her rustic shepherd lover. He comes and calls to her to flee away with him from the royal palace at Lebanon. Wearied by her continued resistance, and touched maybe by the steadfastness of her love for the young shepherd, King Solomon lets the Shulamite go. She joins the waiting shepherd outside the palace, and leaning upon his arm returns to her mother's home. The pair of lovers thus cross the open fields and draw near to the familiar scenes of home. Neighboring villagers, laboring in the fields by the roadside, see them and say: 'Who is this that cometh up out of the wilderness leaning upon her beloved?' "

The church of all ages has ever seen in this exquisite little love lyric a deeper and mystic meaning and interpreted it as of the love of Christ for His bride the church, and each member of the church. So Charles Wesley has taught us to sing "Jesus, lover of my soul, let me to thy bosom fly." The mystics of all ages have loved this book, and found food in it for spiritual reflection. It is said that Bernard of Clairvaux (1091-1153) preached eighty-six sermons on the first two chapters. The Apostle Paul gives us warrant for the mystical interpretation of the love of husband and wife, of which he says: "This mystery is great; but I speak in regard of Christ and the church" (Eph. 5:32). So let us interpret our text as referring to the church, the bride of Christ, leaning on her Beloved, the Lord Jesus Christ, the heavenly Bridegroom, and coming up out of the wilderness. It presents a wonderful picture of Christ and His Bride, that is full of deep spiritual lessons. We learn that:

I.

The church is on a journey:

"Who is this that cometh up from the wilderness?"

This is the question that comes from an astonished world, too immersed in material things to understand spiritual realities. Their eyes are so blinded by the god of this world that they cannot see the glory that shines from the face of the heavenly Bridgegroom (II Cor. 4.4). The world does not know the Bridegroom. "He was in the world . . . and the world knew Him not" (John 1:10). Neither does it know the bride, for the bride is no more of the world than is the Bridegroom: "They are not of the world, even as I am not of the world" (John 17:16) "For this cause the world knoweth us not, because it knew Him not." (I John 3:1). "Because as He is, even so are we in this world." (I John 4:17). Neither does the world understand the Christian's love for the Lord Jesus Christ, and taunts us as the daughters of Jerusalem taunted the Shulamite, saying: "What is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another beloved, that thou dost so adjure us?" (Song of Solomon 5:9).

In Song of Solomon 3:6 the Shulamite asks a similar question in her naive simplicity and lack of sophistication: "Who is this that cometh up from the wilderness like pillars of smoke?" It is a royal procession, headed by Solomon in all his glory, sitting in his palanquin, and surrounded by all his warriors. But the Shulamite is not swept off her feet by this display of regal pomp. She knows that it is all transitory and destined to pass away (I John 2:17). Oh, may our hearts be so filled with love for our Lord Jesus Christ, and so absorbed with Him, that the world with all its vain charms will have no attraction for us. Only thus will we be able to press on unimpeded toward the goal unto the prize of the high calling of God in Christ Jesus (Phil. 3:14).

The church is coming up from the wilderness, which in the Bible is ever the type of the world full of sin, darkness, and unbelief. The Christian is a pilgrim and a stranger in the world (Heb. 11:13; I Peter 2:11). From the moment we behold the glory of the crucified and risen Saviour, our hearts should be so filled with love for Him that the world, that once seemed so beautiful and alluring, will become a wilderness to us. "Howbeit what things were gain to me I counted loss for Christ . . . I do count them but refuse that I may gain Christ." (Phil. 3:7,8). It is a journey out of the wilderness, but it is a journey through the wilderness, for though we are not of the world, we are still in the world, and will be till death, or the Lord comes for us at the Rapture.

The journey is an upward journey: we are coming up from the wilderness. It is a journey upward to Zion, the beautiful City of God. It is the journey that Bunyan has so graphically described in his immortal "Pilgrim's Progress." Every day should find us higher up and farther on the way than the day before.

II.

The church has a Companion.

As the Shulamite was not alone—she was leaning on her beloved—so the church and the Christian have as Companion the Lord Jesus Christ. He is an all-wise and infallible Guide. He knows the wilderness way with its trials, temptations, snares, and dangers, and will guide us in triumph through all (II Cor. 2:14). The Shulamite was triumphant in the certainty of love as she came up out of the wilderness leaning on her beloved. So our Lord will lead us with His banner of love over us (S. O. S. 2:4). "Nay, in all these things we are more than conquerors through Him that loved us" (Rom. 8:37).

He is also an inseparable Companion. He is the Friend that sticketh closer than a brother (Prov. 18:24), who says "I will not fail thee, nor forsake thee." (Josh. 1:5). "Lo, I am with you all the days even unto the consummation of the age." (Matt. 28:19). "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." (Isa. 43:2). "Who shall separate us from the love of Christ?" Then Paul names over every conceivable thing that might possibly separate us, and concludes the long list by saying "nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Rom. 8:35-39).

III.

The church is weary with the journey: she is leaning upon her Beloved.

The journey through the wilderness has been long and tiresome. Often she is faint, discouraged, and footsore, feeling that she cannot take another step. But her Companion upon whom she leans never grows weary or discouraged. He whispers to her words of courage and cheer. How often our Lord said to His disciples: Fear not, be of good cheer. It is I, be not afraid. See also Isaiah 40:28-30. His strength is made perfect in weakness. He strengthens us by His Spirit with might in the inner man. (II. Cor. 12:9; Eph. 3:16).

IV.

The church leans—the Lord supports.

The harder she leans the more does she realize the strength of the arm that supports her. "The eternal God is thy refuge, and underneath are the everlasting arms." (Deut. 33:27). When we are weary and exhausted we should lean on Jesus. He will sustain and support us. We should lean on Jesus every day, every hour all along the way of our wilderness journey. When the burdens are heavy, lean on Jesus. "Cast thy burden upon the Lord, and He will sustain thee." (Psalm 55:22). When we are lonely, lean on Jesus. When earthly friends fail us, lean on Jesus. Jesus never fails. When the days are dark and temptations assail, lean on Jesus. When Satan attacks us with his fiery darts, lean on Jesus for protection. When dark thunder clouds break over us, lean on Jesus. When death stares us in the face, lean on Jesus. He has conquered death, and says: "Fear not; . . . I am the living One; and I was dead, and behold I am alive forevermore, and I have the keys of death and of hades." (Rev. 1:17,18). The Christian's posture is ever to be that of John the beloved, who leaned upon Jesus' breast (John 13:25; 21:20). Leaning on the Beloved, we can sing:

"Leaning on Jesus, leaning on Jesus,
Safe and secure from all alarms,
Leaning on the everlasting arms.
Oh, how safe I am in this pilgrim way;
Oh, how bright the path grows from
day to day.
What have I to dread, what have I to fear?
I have perfect peace with my Saviour near."

V.

The church loves and is loved.

She is leaning upon her Beloved. We love Him because He first loved us. His love awakened ours. Herein is love, not that we loved God, but that He loved us and gave His Son for us. When we were dead in sin, selfishness, and worldliness, He loved us and gave Himself for us. The realization of the divine love fills us with deep shame and humility as we feel how poor and inadequate is the love we offer in response.

How individualizing is the divine love. "God so loved the world that He gave His only begotten Son . . . Christ loved the church and gave Himself for it . . . the Son of God who loved me and gave Himself for me (John 3:16; Eph. 5:25; Gal. 2:20). His love grows sweeter day by day as we go through the wilderness leaning on our Beloved. Yet too there is the danger of leaving our first love like the Ephesian church (Rev. 2:4). The only way to avoid this is to realize our own weakness and constantly to lean on our Beloved, ever studying His Word and communing with Him in prayer.

VI.

The church is close to the Lord.

The Shulamite was leaning on her beloved, near his heart, in closest, dearest fellowship. So we are to keep close to the Lord Jesus, the Lover of our souls. This is the only place of safety, certainty, satisfaction, and enjoyment. It is only when we are close to Him that we can really lean on Him. Leaning implies closeness. We must keep pace with Him as we come up out of the wilderness. Let us not rush ahead in presumption, nor lag behind in unbelief and disobedience. For when we cease to lean, we will soon tumble and fall. When we lean close to our Beloved, we can hear what He says, and have wonderful fellowship with Him, as we walk and talk together arm in arm. "Yea, and our fellowship is with the Father and with His Son Jesus Christ. (I John 1:3).

VII.

The church has the mind of Christ.

She sees what He sees; she thinks what He thinks; she goes where He goes. Her will is lost in His perfect will. She has spiritual vision because she sees with His eyes. Things that were commonplace become sacred as we go through the wilderness leaning on our Beloved. Sunrises become more glorious, and sunsets more gorgeous in fellowship with Him. The ordinary places become sacred because in them we have kept tryst with our Beloved. As the Shulamite came up from the wilderness leaning on her beloved, he pointed out to her the old apple tree where he first met her and stirred up her love. Her lover had not forgotten the place and reminds her of it. Jesus never forgets the place where He first met us and won our hearts. Neither should we forget our trysting places with Him. Not only do we see things through His eyes, which is true spiritual vision, but we think His thoughts after Him, so that our minds are set upon the things that are above where Christ is, seated at the right hand of God (Col. 3:1). Seeing as He sees, and thinking as He thinks, we go where He goes. "They follow the Lamb whithersoever He goeth." (Rev. 14:4). Only thus can He lead us through the wilderness.

As we thus lean upon our Beloved, the wilderness behind us stretches out vaster and vaster, and that before us lessens, till before we know it the spires of the City of God glisten ahead, and there is ministered unto us an abundant entrance into the eternal kingdom of our Lord and Saviour Jesus Christ (II Peter 1:11). He has gone to prepare a place for us, and will come again to receive us unto Himself, that "where I am, there ye

may be also" (John 14:4). Heaven is where Jesus is. It is but the prolongation to eternity of the fellowship with Jesus begun here on earth, leaning by faith on our Beloved. There we will see Him face to face, and be forever with Him in His glory. It is wonderful to come up from the wilderness leaning on our Beloved; but when we reach the glory over there, we will be like the queen of Sheba when she saw the glory of Solomon, and say the half has never yet been told (II Chron. 9:6). For "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." (I Cor. 2:9).

"Glories upon glories
Hath our God prepared,
By the souls that love Him
One day to be shared:
Eye hath not beheld them;
Ear hath never heard;
Nor of them hath uttered
Thought or speech a word;
Forward, ever forward,
Clad in armor bright;
Till the veil be lifted,
Till our faith be sight."

—Henry Alford

Gold, Silver, & Precious Stones

By George Scotchmer, Pastor
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In his first letter to the Corinthians, Paul sets forth the believer's life as a building — "God's building" (I Cor. 3:9). There are two important things about this building:

1. the Foundation, and
2. Superstructure.

Now in order to be "God's building" we must have as our Foundation the eternal Rock of salvation—"Other foundations can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). This is the Foundation of which our Lord himself spoke when He declared: "Upon this Rock (His Own Person) I will build my Church and the gates of hell shall not prevail against it." (Matthew 16:18).

Regardless of how impressive the superstructure of morality, integrity, or respectability, unless our souls are anchored firmly to the Rock Christ Jesus, we are building on sand. Our structure will never stand the storms of God's judgment.

Conversely if our life is premised upon the Rock of Ages regardless of how feeble or flimsy the superstructure, we have a Foundation which all the forces of hell can never shake. We are eternally saved when we truly trust Him, declaring ourselves bankrupt and saying with the hymnist:

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

But having looked at the Foundation, let us turn now to the Superstructure. While there can be only *one* Foundation for our life, if it is to be heaven-bound, there can be different types of superstructure. We read in this same segment of Scripture: "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble—each man's work will become manifest; for the Day will disclose it, because it will be revealed by fire and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only through fire." (I Corinthians 3:12-15).

Thus we see it is possible to build a superstructure of gold, silver, and precious stones, a superstructure which will survive divine testing; a superstructure which will bring a glorious reward. It is also possible to build a superstructure of wood, hay, and stubble, which will not survive the everlasting burnings, a self-structure which will result in loss.

Gold, silver, and precious stones signify works which abide the test of God's fire. Wood, hay, and stubble symbolize those dead works which will be consumed as chaff in the eternal burnings. Gold, silver, and precious stones are works performed in the power of the Holy Spirit for the glory of Him who redeemed us. These have the imprint of eternity upon them. Wood, hay, and stubble, may be legitimate works, they may even be religious works, but they are performed in the energy of the flesh for the satisfaction of self, with no reference to Christ. These are marked for time only. Since they bring no glory to the eternal Christ, they have no eternal significance.

These contrasting works are set forth upon an occasion when Jesus visited the home of Mary and Martha. We read: "Mary . . . sat at Jesus' feet, and heard His Word. But Martha was distracted with much serving; and she went to him and said: 'Lord, do you not care that my sister has left me to serve alone? Tell her then to help me,' But the Lord answered her, 'Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her.'" (Luke 10:40-42 RSV).

Much that is deemed important by so many of us is of no real importance at all. We can be very busy, but our very "business" may be robbing us of blessings and the empowering which can qualify us for true service. We are "God's building" if we are on the Rock Christ Jesus.

The important question is: "What kind of superstructure are we raising on this Foundation? Our rewards in heaven are contingent upon the answer to this question.



LESSON FOR DECEMBER 7: By THE REV. J. KENTON PARKER

Jesus' Matchless Power

Background Scripture: Mark 4:35-5:43
Devotional Reading: Colossians 1:15-23

The power of Jesus is Matchless Power because it is the power of God: no man could do the works that He did: Believe me, He said to the Jews, for the very works' sake. Our selection from Colossians for the Devotional Reading is one of many passages which prove the Deity of Jesus. Let me just quote some of the expressions used of Him in these verses from Colossians 1:15-23. "Who is the image of the invisible God . . . for by him were all things created . . . all things were created by Him: and for Him: And He is before all things, and by Him all things consist . . . and He is head of the body, the church . . . that in all things He might have the preeminence. For it pleased the Father that in Him should all fulness dwell". Such expressions can be only used of "his dear Son". In our lesson from Mark we see Jesus doing things which only God can do. I would like to call this lesson Jesus, the Master of Storms. We see three kinds of storms in these verses: The Storm on the Lake; the Storm in a Man's Soul; The Storm of Sickness and Death. Jesus can control nature; He can control evil spirits; He can control sickness and death. We live in a stormy world of hurricanes and tornadoes, of earthquakes and volcanoes, of lightning and thunder. We live in a world where demons are at work to wreck the lives of men. We live in a world of sickness and death.. In Jesus Christ we have One who conquers all storms and gives victory even over death itself.

I. *The Storm on the Lake*: Mark 4:35-41: "And there arose a great storm".

The Sea of Galilee was subject to these sudden and violent wind storms. This one was unusually violent for they awoke Him from His sleep and said, Master, carest thou not that we perish? Some have thought that Satan was behind this storm in a vain effort to kill Jesus. But the Master of storms was quietly sleeping. He was not afraid of storms. Notice the humanity and the divinity of our Lord. He, as a man, was tired and weary. Then, as He arose and rebuked the wind, and said unto the sea, Peace, be still, see His divine power. What man can rebuke the wind and calm the waves? A King Canute can try it, but the waves laugh at him. But He Who created all things can control that which He made: and the wind ceased and there was a great calm. And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him? Why had they not seen that He was more than man; that He was the Son of God? Why was faith so long in grasping this truth? This one miracle was enough proof, for men cannot control the wind and the sea. Who ever heard of a man so foolish as to try to calm a storm? We seek refuge, but we are not quite so vain as to rebuke the wind and the waves. But we see Jesus, who a moment before was asleep on a pillow, calmly speaking and the wind and the waves obey; they recognized their Creator and Master.

This is a comforting miracle to me, for I confess that I am afraid of storms. I have been in several severe storms when lightning struck and hail poured down and the wind blew, I nearly always pray for protection from a threatening storm cloud. I am not ashamed to fly to the Rock that is higher than I. I am glad that Jesus Christ is Master of Nature. I feel sure that when He makes all things new, our new earth will be free from storms.

II. *The Storm in a Man's Soul*: Mark 5:1-20.

The worst storms, however, are not the storms which sweep over this world of ours, but the storm which comes when evil spirits or demons take possession of a man's soul. When they came to the other side of the lake such a man met Jesus as He got out of the boat. He dwelt in the tombs and no man could bind him, not even with chains. As we have seen, there were a great many such men in Jesus' day. This one was possessed with many demons, for his name was Legion. Jesus cast out the evil spirits and allowed them to enter into a herd of swine which immediately ran down a steep place into the sea. When the people came to see the man, clothed and in his right mind, and they were told about the loss of the swine, they prayed Him to depart out of their coast. There are men today who value their swine more than they

value the souls of men. They tell us about the revenue we get from taxes on whiskey, beer, and wine. They forget that one man's soul is worth more than all the money in the world.

I believe we see today evidence of demon possession. I was reading of a youth who had just committed a horrible crime, and the paper said he seemed to have a "split personality". Is that not just another name for demon possession? The man who met Jesus had a split personality. He ran and worshiped Jesus. He acknowledged Him to be the Son of God. He begged Him not to torment him. When the demons were cast out we see a beautiful picture of a saved soul, quiet and praying Jesus to allow him to go with Him. However, Jesus sent him back to witness to his own home people of the great things Jesus had done for him. I feel that Satan is very busy today and we are living in a world where men's souls are torn by these inner storms. Look at the faces of some of our criminals, or look at the faces seen in a photograph of a mob of some kind, and do we not see written upon these faces the evidence of the spiritual storm raging within?

I am so glad that my Saviour can cast out such demons. Here is the one hope of saving our race from destruction. We think and talk a great deal about the destruction which would come from a hydrogen bomb, and we build underground shelters to hide in, but the greatest danger to our world is not some such bomb, but the possession of men's souls by legions of evil spirits, unclean spirits, filling men with hatred and malice and murder in their hearts. These evil spirits are as real as they were in Jesus' day. They take over the man and he is as helpless and seemingly hopeless as the man who met Jesus.

Right here is the temperance application of our lesson. One of the evil spirits that threaten us as a nation is found in the whiskey, beer, and wine bottle. We have around 5,000,000 alcoholics in this country and the number is growing by leaps and bounds. Besides these poor "demon-possessed" people we have many more drunkards who are not quite so far gone. If these men and women, whom we should pity from the depth of our hearts, could be brought to the One Person Who has the power to cast out the desire for strong drink, they could be rescued. There have been many notable cases of such a miracle being performed. Some of these men have become outstanding preachers who have stirred the world with their story of the redeeming grace and matchless power of Jesus Christ. Is your soul torn by some storm? by some evil spirit? Then come to Jesus and be healed and given your right mind. Do you know of some friend who has a soul torn by a storm? Then do all you can, through prayer, and personal persuasion to bring this friend to the Saviour Who calmed the storm in the soul of the man on the other side of the sea.

III. *The Storm of Sickness and Death*: 5:22-43.

Here is a storm which comes upon all of us sooner or later. It may be sudden and quickly over or it may be slow and long drawn out with years of pain and suffering. I know something of this storm during the past few months.

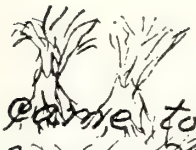
When Jesus had passed over again unto the other side of the lake one of the rulers of the synagogue, Jairus by name, fell at his feet and besought Him greatly to come and heal his little daughter who was at the point of death. While He was on His way to Jairus' home a woman who had been ill for twelve years came up behind Him and touched His garment for she said, If I but touch His clothes I shall be healed. Jesus perceived that virtue (power) had gone out of Him and said, Who touched me? The disciples said, the multitude throng Thee and sayest Thou, who touched me? There is a big difference between the touch of faith and the mere physical touch. The woman came and told Him all the truth. He said to her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. Jesus wants us to openly confess Him before men.

News comes from the ruler of the synagogue's house that his daughter is dead. Why trouble the Master any further? He reassures Jairus, saying, Be not afraid, only believe. He took Peter and James and John and the father and mother of the damsel into the room where she was lying and said to her, Damsel, I say unto thee arise, and she arose and walked. Here was matchless power indeed! Jesus did not raise very many people from the dead, only enough to prove that He has power over death. In John 5:28 Jesus said, Marvel not at this; for the hour is coming, in the which all who are in their graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (judgment). In John 11:25 Jesus said to Martha, I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die. Believest thou this? In I Corinthians 15:55-57 Paul exclaims, O death, where is thy sting O grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Yes, here is Matchless Power indeed, the Power of His Resurrection. Jesus is Master of this last and awful storm which all of us must face. May our faith lay hold upon *Him!*

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Thank Thee, Lord!



338 years ago the Pilgrim fathers came to America from England in the mayflower, landing at Plymouth Rock, massachusetts. There were 101 men, women and children. They suffered great hardships the first winter from cold and near starvation and many of them died, but the next spring those who survived planted crops which yielded well, and they were so grateful to God for it that they made a feast. Some of the men went into the woods and killed four wild turkeys. They cooked a Thanks Giving dinner and invited the neighboring Indians to come and eat with them. That was the first American Thanksgiving, 337 yrs. ago, in 1621. President Washington proclaimed the first national Thanksgiving Day in 1789, but it remained for President Lincoln to make it an annual event, fixing the date the fourth Thursday in November. So Thanksgiving Day, ever since has been a symbol of gratitude to God and of hospitality, with relatives and friends sharing roast turkey and pumpkin pies with all the fixins. It is a happy event and helps us to be grateful to a loving Heavenly Father for His infinite goodness to us. "Count your blessings, name them one by one; Count your many blessings, See what God has done".

E.



YOUTH PROGRAM FOR DECEMBER 7, 1958

By THE REV. B. HOYT EVANS

Honoring Our Parents

Scripture: Exodus 20:12;
Matthew 15:3-6;
Ephesians 6:1-4.

Suggested Hymns:
"For the Beauty of the Earth"
"Dear Lord and Father of Mankind"
"Faith of Our Fathers"

Program Leader's Introduction:

There may have been times in our lives when we have secretly wished that our parents were exceedingly wealthy. A recent issue of a popular magazine carried interviews with a number of young people. Many of them expressed dissatisfaction with the material provisions their parents made for them. They were unhappy because they could not have all the luxuries of the children of wealthy families. If we are ever tempted to feel underprivileged, we must remember that to be born into a Christian home and to be reared by Christian parents is the richest heritage anyone can have. No amount of money can buy the spiritual blessings of Christian parents.

We also need to remember that there are many times when parental love and wisdom, like the love of God, must be accepted by faith. We know that God loves us and that He is wise, but we cannot always see wisdom and love in His dealings with us. We just take His love and His wisdom by faith. There are many times when young people cannot understand why their parents require this and do that, but we can know that their best wisdom and deepest love underlies all that they do on behalf of their children.

It is divinely ordained that we show our gratitude to our parents for their wisdom and love by honoring them. This was a part of God's plan from the very beginning, it was put into law in the Ten Commandments, and it was reinforced several times in the New Testament writings. There are many ways of honoring our parents. Our speakers will suggest some of them.

First Speaker:

The things that our parents desire from us most of all are love, understanding and faith. Their love and wisdom sometimes direct that they go against our wishes. They often find it necessary to disappoint us and to deny our desires. At such times we can bring joy to their hearts by trying to understand their decisions and by assuring them of our love and our confidence in them. Young people have a natural desire to be independent, to try their own wisdom, and to make their own decisions. Those who really love their parents and desire to honor them will always seek to show loving understanding and trust.

Second Speaker:

The Bible consistently teaches the obligation of children to obey their parents. This is especially true when the parents are Christian. The idea of obedience is thought of as being old-fashioned by many, but many authorities are convinced that the modern lapse of obedience is largely responsible for so much of the moral and spiritual laxity among young people today. The trend seems to be for young people to go it on their own and to completely disregard the desires and direction of their parents. Since this is the trend, it will take some real moral courage on our part to go against the popular atttitude, and to be faithfully obedient to our parents. Regardless of the trends, the Bible makes it clear that obedience is an essential part of honoring our parents.

Third Speaker:

Still another way of showing due respect to our parents is through our speech. Most of us rejoice in the departure of stiff formalism from the social scene, but we should be careful lest the easy informality of our speech robs our parents of the respect they deserve. It is much easier to honor people in thought and deed when we use respectful terms when we address them. We increase the esteem we have for our parents when we are courteous and dignified in the way we answer them and ask them questions. Some people feel that a return to more formal speech patterns in the home will result in the loss of closeness and warmth in parentchild relations. Dignity and respect do not call for the sacrifice of closeness, they just add richness and depth. Let us seek to honor our parents in the way we speak with them.

Fourth Speaker:

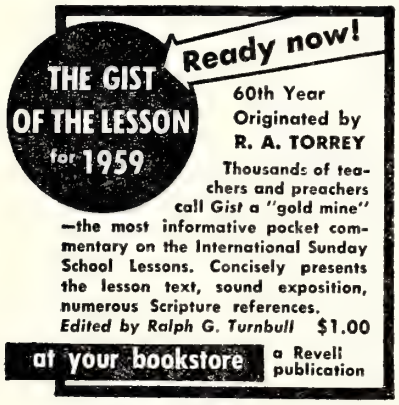
The most convincing way of showing honor to our fathers and mothers is by the deeds of our lives. An old adage says, "The proof of the

pudding is in the eating". We might also say, "The proof of the devotion is in the living".

Most of us are at the point in life where our parents are still providing for us, but the Bible makes it plain that we are to provide for them when their time of need comes. In Matthew 15-3,6 Jesus speaks of those who sin by declaring that their means are pledged to the cause of charity so they will not have to support their needy parents. He says that those who fail to meet their responsibility in caring for their parents are violating the fifth commandment.

The most solid way of honoring our parents is to put into practice the good things they have taught us and to follow the example they have set before us. The richest reward any Christian parent can receive is to see his or her children standing for the true and the good and living a life of faith in and dedication to the Lord Jesus Christ. We honor our parents best of all when we accept their Saviour as ours and when we yield our lives completely to His will and His service.

(Conclude the meeting by praying the Lord's Prayer.)







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NEWS of CHURCHES Around the World

Union Theological Seminary in Virginia

Dr. James A. Jones, President, Union Theological Seminary in Virginia, announced on behalf of the Board of Trustees, the receipt of an anonymous gift of $200,000.00. The fund is given to endow the professorship of Biblical Theology, and is the largest instructional gift in the history of Union Seminary.

Commenting upon this gift, President Jones remarked: "It is most gratifying to the Seminary to receive the gift. The intensive study of Biblical Theology is one of the most definitive developments in theological education within the past twenty-five years. Union Seminary has emphasized Biblical Theology in its teaching program, and this endowment strengthens and expands the function of this emphasis in the basic disciplines of theological study."

Dr. Balmer Hancock, the professor of Biblical Theology, is also co-editor and founder of INTERPRETATION, a scholarly journal of Biblical Theology, and is editor of a forthcoming set of Bible commentaries for laymen.

The Board of Trustees of Union Seminary, in its fall meeting on Wednesday, took several important actions.

President Jones announced plans for the development of the Seminary in the decade ahead wherein the Seminary must plan for at least 400 undergraduate students instead of the 235 now

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enrolled. Such an expansion will require additional capital of at least seven million dollars. A study of the present resources and future needs of Union Seminary is being prepared by the faculty, administration, and educational consultants.

Dr. Wyndham B. Blanton, Chairman of the Board, introduced the following as new trustees who have been appointed since the last meeting:

Reverend Harold J. Dudley, D.D., Executive Secretary, Synod of North Carolina, Raleigh, N. C.

Reverend W. G. Thomas, D.D., pastor of the West Asheville Presbyterian Church, North Carolina.

Reverend William B. Ward, D.D., pastor of Grace Covenant Presbyterian Church, Richmond, Virginia.

The board expressed its gratitude for the capable and devoted service of the late Mr. W. Owen Wilson, of Richmond, who as a trustee and chairman of the Seminary's finance committee, gave effective leadership over a period of many years.

World Mission Receipts

Budget for 1958	$4,530,000.00
Received to date	2,523,408.62
Percentage of Annual Budget received for 1958	55.70%
Balance needed for 1958	2,006,591.38

Emory B. Hearn, Treasurer

Church Extension Report of October, 1958

Budget for 1958	1,965,965.00
Receipts to date	695,236.26
Percentage of Annual Budget	35.4%
Balance needed for year	1,270,728.74

G. B. Strickler, Treasrer

The General Fund and Interchurch Agencies Statement of Receipts

JAN 16 - Oct. 31, 1958

The General Fund Agencies Budget for 1958	$1,120,151.00
Receipts to date	414,682.57
Percentage of annual budget received to date	37.02%
Balance needed for the year	$705,468.43
The Interchurch Agencies Budget for 1958	28,314.00
Receipts to date	12,828.84
Percentage of annual budget received to date	45.30%
Balance needed for the year	15,485.16

E. C. Scott, Treasurer

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MISSISSIPPI

Jackson—(PN)—Dr. Van M. Arnold, pastor of the First Presbyterian Church of Greenwood, and moderator of the Synod of Mississippi, conducted a series of Bible study services at the Mount Salus Presbyterian Church in Clinton during the first week of November.

Different Biblical approaches to the subject of prayer were studied at the evening services, when Dr. Arnold spoke on the theme: "These Men Prayed." The morning messages were based on the book of Romans.

NORTH CAROLINA

Raleigh—(PN)—The Granville Presbytery camp site may be ready for use next summer according to a report to the Presbytery at the recent meeting held at the First Presbyterian Church in Raleigh.

The meeting, attended by more than 100 people, initiated the campaign for $195,000 to build the church camp and conference site on Kerr Lake. The Presbytery has leased 212 acres from the Federal Government for camp use.

Dr. Kelsey Regan, pastor of the First Presbyterian Church in Durham, is chairman of the Presbytery's camp commission and presided at the meeting. He cited the need for the camp and outlined plans for the campaign.

Kings Mountain—(PN)—Dr. Paul K. Ausley assumed his new duties as pastor of the First Presbyterian Church of Kings Mountain in November. Dr. Ausley was formerly pastor of the Cann Memorial Presbyterian Church in Elizabeth City, N. C.

Dr. Ausley is a graduate of Florida Southern College, where he received a BS degree. He attended Hartford Seminary, and received a BD from Duke University Divinity School. He took a post graduate study at Duke and Columbia University, and received a Th.D. from the American University. He was ordained by the Granville Presbytery in 1945.

Dr. Ausley is married to the former Helen Louise Bowen of Tupelo, Miss.

TEXAS

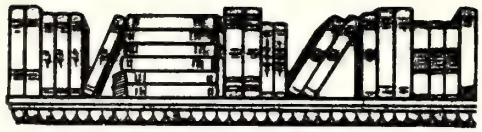
Houston—(PN)—The Rev. J. Robert Hawkins has assumed his duties as director of education for the Second Presbyterian Church of Houston. He was formerly serving as minister of the Highland Park Presbyterian Church in San Antonio, Tex. He has also served at Presbyterian Churches in Crane and Coahoma.

Mr. Hawkins, a native of Denver, Colo., is a graduate of Austin College, and Austin Theological Seminary. He was ordained in 1950 by El Paso Presbytery.

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BOOKS

EXPOSITION OF THE EPISTLE TO THE ROMANS. Floyd E. Hamilton. Baker Book House. $4.75.

The method followed in this exegetical and devotional commentary is the so-called "grammatico-historical" method of exegesis.

Dr. Hamilton believes in the historical and ecumenical doctrine of inspiration. By inspiration he holds that the Holy Spirit of God so guided and controlled the writer of a book of the Old and New Testaments that what he wrote he was free from all errors in either fact or doctrine and became the truth which God wanted his people to have. This doctrine, he says, applies strictly only to the original text of the autograph manuscripts and that the present text only so far as it can be shown to agree with that original text.

Several factors conspire to make this a great commentary on Romans. For one thing, the author has gone to the original Greek text and exegeted it in an honest and scholarly manner. Every paragraph is marked by exact and accurate scholarship. In the second place, this work never bypasses, evades or dodges the hard passages in Romans. The author comes to grips with them and presents his findings. The third thing we notice is that this work is incisive and not burdened with extraneous matter. The author resists the temptation to include irrelevant material. Lastly, at the end of each chapter, the author raises pertinent questions to stimulate further independent thought and thus makes the chapters adaptable for group discussion.

By the finest of education and wide experience, Dr. Hamilton is well qualified to write this commentary on Romans. A graduate of the College of Wooster, and of Princeton Theological Seminary, and having taught Greek and Missions in Princeton Theological Seminary and other institutions in America and the Orient, the author is able to bring to this work unusual maturity of thought and discernment.

This volume should be in the library of every Christian minister. It is designed to help the working pastor. It should be of tremendous help to teachers of adult Bible classes. We unhesitatingly commend this work for the expository preacher and teacher. Christian believers who enjoy the best in Christian literature will appreciate this product from the pen of Dr. Hamilton.

—J.R.R.

THE BRIDGE IS LOVE. Hans A. DeBoer. Wm. B. Eerdman's. $4:50.

Hans De Boer is a Christian businessman and journalist. He brings into sharp focus the contemporary problem of race. From his wide travels he has observed a number of racial injustices. He affirms, "I believe my generation will live to see Asia and Africa presenting us with a bill for the wrongs we have done them. Nor should we place our hopes on the East or West. Our hope is in Jesus Christ alone." We see here that we are confronted today not only with the problem of existence but with the problem of co-existence and we can survive and flourish only if we succeed in surviving and living together. We may not agree with all the viewpoints of the author but he shows us our responsibility for the future of men and nations and the role the Christian must take in contemporary life.

—J. R. R.

THE OLD TESTAMENT, ITS INTENT AND CONTENT. Griffith A. Hamlin. Christopher Publishing House. $2.50.

The author has written this volume to show why the Old Testament was written and what each book tries to tell. It undertakes to give a summary of each book. The briefest summary consists only of a few sentences and the longest only a few pages.

Each section of this book is colored by the author's liberal presuppositions. The weakness of the book is found in the viewpoint expressed in one of the introductory paragraphs: "The early Hebrews were the first to find the right God; but it took many centuries to acquire the right portrait or concept of that God." The material set forth in this volume can be found in almost any liberal introduction to the Old Testament.

LINE TREE. Lenore DePree. Zondervan. $2.50.

If you've ever wondered just where to find the lines of right and wrong, if you've ever found disillusionment in what you've trusted most, if you've ever felt lost in the "shaded gray tones of delight and pleasure," then you will thrill to the way Kerie Smithfield finds herself, her way of life and her Line Tree. If you are still wondering and questioning and perhaps with Kerie you will find the answer to life's greatest question.

WORDS WANTED. Eunice V. Pike. Moody Press, Chicago, Illinois. $2.75.

This book by a veteran missionary in Mexico tells about the mighty work of the Wycliffe Bible translators. The author first went to the Mazatec tribe in 1936. Though the author went as a nurse, we find that nursing becomes background and linguistics move into the spotlight. The author shows that the finding of the right words for the Mazatec's New Testament is a costly operation in time, health and safety. Read this book and you will better understand.

EMOTIONAL PROBLEMS OF ADOLESCENTS. J. Roswell Gallagher, M. D. and Herbert I. Harris, M. D. University Press. $3.50.

These two physicians have prepared this volume to help young people to become happier, healthier and more effective adults. It has also been written for all who deal with adolescents either in groups or individually. It is of value to parents, ministers, teachers, physicians, coaches, club and camp leaders. By discussing adolescents' characteristics and their problems, the authors have furnished the kind of information and to develop the kind of attitudes that will enable adults to understand young people better. Throughout the book emphasis has been put upon the fact that although adolescents have problems, the adolescent boy or girl is a person and not a problem.

The authors remind us that adolescents are different. They are no longer little children and they are only beginning to be adults. They differ from each of these, and we need to think dif-

ferently about them when we try to understand them and their problems. The authors discuss such subjects as mental health, sex, anxiety states, psychosomatic disorders, homesickness and scholastic failures.

The style is simple and direct and free of difficult terms. The book is the fruit of these physicians' years of practical and successful efforts to help adolescents.

HANDS, HANDS, HANDS. Harriet Van Meter. John Knox Press. $1.75.

This book is designed to give parents and teachers an effective way of introducing to children the idea that God loves them. Using techniques attractive to children—rhythm, rhyme, repetition, simple melody, — it shows children that God has planned for their happiness by giving them hands for everyday activities.

THE STRONG COMFORT OF GOD. Ernest Lee Stoffel. John Knox Press. $3.50.

Dr. Stoffel divides this volume into three sections. The first discusses the strong assurance, the second the strong discipline and the third the strong demand. In this age of fearfulness, the author stresses the fact that we need the assurance of the God who loves us, whose face is turned toward us in mercy as well as judgment. "We need a God who is not looking for someone to prostrate himself before him so much as for someone to turn up a trusting face and lift a trusting hand." We have more creature comforts than former generations, but Dr. Stoffel reminds us that we send more of our creatures to mental institutions than any other generation. He finds little comfort in temporary expedients. "The tranquilizer only puts off the day when we must face whatever made us take the pills in the first place."

The thoughtful reader as he follows the author's line of reasoning, must conclude with him, "The Christian faith has a strong assurance, a strong discipline and a strong command. This is the strong comfort of God."

John R. Richardson

DEVOTIONAL PROGRAMS FOR THE CHANGING SEASONS. Ruth C. Ikerman. Abingdon Press. $2.00.

In this collection of 40 devotional programs, Mrs. Ikerman relates varied situations in life to the seasonal changes. She writes with simplicity and warmth about everyday incidents familiar to everyone—a child's remark, choosing a valentine, a housewarming—and then draws a brief spiritual application. Each of the programs include an appropriate Scripture passage, a leader's introduction and meditation, and a closing prayer. The material is conveniently arranged in 4 sections—10 programs for each season.

THIS WAY TO HAPPINESS. Clyde M. Narramore. Zondervan. $2.95.

In this volume the author, a prominent Christian psychologist, defines man's basic psychological needs and shows how to meet them in everyday living. But where many psychologists stop, Dr. Narramore steps out with spiritual wisdom to declare that only God can completely supply man's psychological needs. "Then, and only then," he points out, "can men know the way to true happiness."

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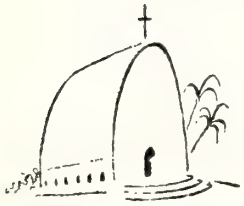
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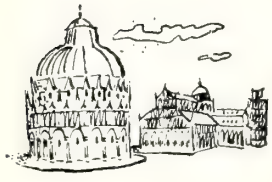
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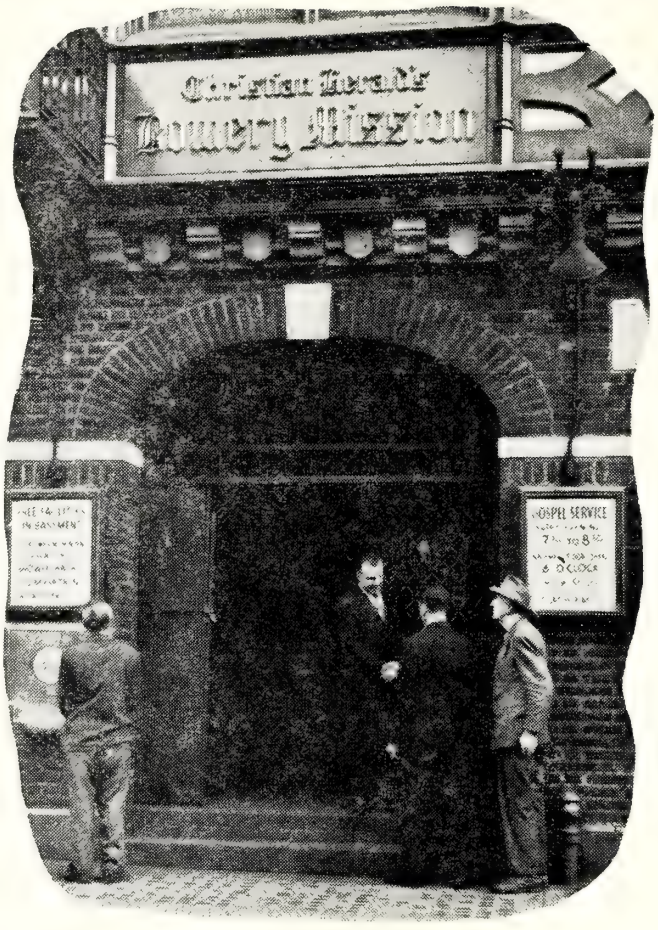
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God's Church takes many forms

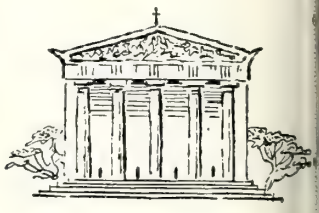














Exactly what is the Bowery Mission?

The Bowery Mission is a *shelter* – where countless tired, wandering men of the Bowery may find rest and warmth.

It is a *refuge* – from the filth and hunger of the world's most desolate Skid Row, where friendless men are cleansed and given food.

It is a *home* – for homeless and forsaken men whom the world has cast out.

But more important than all these, it is a CHURCH, where anxious, penitent men may seek and find salvation! Yes, the Bowery Mission is – in every real sense – a church: a place where men can worship and where they can hear God's word.

Within the ancient walls of the Mission, many men have lost the burden of their sins and experienced the miracle of God's grace, entering into their souls. These walls have heard their cries of anguish and have seen these men transformed, as God answered their desperate prayers.

True, the congregation of the Bowery Mission is a far cry from that of the churches in your home town. The "Sunday best" of these men is, more often than not, a ragged suit and shabby shoes. Their voices falter as they repeat the Lord's prayer, or try to follow the words of a hymn they have not sung for many years.

Nor is their church a place of great beauty. There is no altar guild to supply flowers for decoration; no richly colored stained glass windows; no expensive, deep-toned organ; no choir of beautifully trained voices.

But when we recall the words of our Savior: "Where two or three are gathered together in my name, there am I in the midst of them." (Matthew 18:20), we know that Our Lord as surely dwells in the Bowery Mission as He does in the great cathedrals of the world! He hears the prayers of these troubled men. He brings peace to their hearts. He rejoices because lost sheep have been returned to His fold!

These men and their church need your help, for they have no committees to raise money, no wealthy benefactors, no every-member canvass! Only your contributions will keep the doors of this church of God open for the countless men who seek salvation here!

Please send your contribution today! You may be sure it will help bring peace and new life to another soul!

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I am proud to enclose my contribution of $.....

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Name.....

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$50 ***will provide bodily and spiritual assistance for 60 desolate men***

$10 ***will help restore the strength and direction of 5 men***

$5 ***will start one man back on the road to a new life***

The Southern
PRESBYTERIAN Journal

VOL. XVII NO. 30 NOVEMBER 26, 1958 $3.00 A YEAR

Thanksgiving

Offer unto God thanksgiving; and pay thy vows unto the most High: And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

PSALM 50:14, 15

Praise and prayer are here to be considered as representing the whole of the worship of God, according to a figure of speech. ThePsalmist specifies only one part of Divine worship, when he enjoins us to acknowledge God as the Author of all our mercies, and to ascribe to him the praise which is justly due unto his name; and add, that we should betake ourselves to his goodness, cast all our cares into his bosom, and seek by prayer that deliverance which he alone can give, and thanks for which must afterwards be rendered to him, Faith, self-denial, a holy life, and patient endurance of the cross, are all sacrifices which please God. But as prayer is the off-spring of faith, and uniformly accompanied with patience and mortification of sin, while praise, where it is genuine, indicates holiness of heart, we need not wonder that these two points of worship should here be employed to represent the whole. Praise and prayer are set in opposition to ceremonies and mere external observances of religion, to teach us that the worship of God is spiritual.—Calvin

GIVING—THE BAROMETER OF THE CHRISTIAN'S LOVE
REMEMBER YOUR ORPHANAGE AT THANKSGIVING

THE SOUTHERN PRESBYTERIAN JOURNAL

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EDITORIAL

The Word of God Not the Mere Mind of Men

Throughout the Bible one hears the prophets, apostles and our Lord distinguishing the words they declare as the Word of God rather than the imaginings of man's heart, the speculations of his mind, or the musings of his conscience. Moses writes:

Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of my own mind, Num. 16.28. Through Jeremiah, the LORD of Hosts admonishes His people not to hearken unto those so-called prophets who merely "speak a vision out of their own hearts, and not out of the mouth of the LORD." 23.16,28. The dreams of men are one thing, the word of the Lord another. Those who merely prophecy of themselves are teaching lies "a thing of nought and the deceit of their own heart. 14.14. Likewise Ezekiel warns against the foolish prophets who prophecy out of their own hearts, and follow their own spirits and have seen nothing, 13:2, 3, 17.

The Apostle insists that we are preaching not ourselves but Jesus Christ as Lord, 2 Cor. 4.5. He rejoices that the Thessalonians received the gospel he preached as it is, in truth, the Word of God. 1 Thess. 1.13. For "the Gospel which was preached by me is not after man", "for neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ". Gal. 1.11-12.

In our Lord's discourses we often meet the word AMEN or the words, AMEN, AMEN not said after the discourse by the people, but by the Saviour Himself and at the beginning of the message. Schlatter suggests that our Lord is saying to the Father, Yea, Father I have heard Thy Word and am hereby declaring it with my Amen to and for the People Thou hast given Me. At the Transfiguration the Voice of God said to the disciples, This is my Beloved Son: HEAR YE HIM. Jesus warns against being ashamed of Him and of His Words in this evil generation. What He said and what He did was as the Father had given Him commandment. "I spake not from Myself: but the Father that sent Me, He hath given Me a commandment what I should say and what I should speak . . . The things therefore which I speak, even as the Father hath said unto Me, so I speak." "The words which Thou gavest Me, I have given them." "My teaching is not Mine, but His that sent Me. If any man willeth to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself."

In the face of these clear statements of even our Lord, and recognizing that the Church is His (not ours) let us be sure that we speak from His pulpit the Word of God, not the latest philosophizings of ontology, nor the current craze for psychiatric release. What is the chaff to the wheat, saith the LORD? And other foundation can no man lay than that which God has Himself laid, which is Jesus Christ.

—W. C. R.

Monday Morning Cars

A car owner recently remarked to a garage mechanic, "I have driven this car over 50,000 miles and it has given maximum service with a minimum of repairs". The mechanic replied: "Well, you just did not get a Monday morning car."

On being queried he said that when they get a "lemon" they often attribute it to workmen at the factory who had been on a binge over the week-end and whose work is therefore careless at some point.

This may be entirely imaginative but it is an established fact that alcohol lowers efficiency, slows reactions and as a result decreases the effectiveness of workers who have indulged.

In Chile the Protestant Church, from the very beginning, laid strong emphasis on sobriety. The Protestants, or *Canutos,* as they are called are therefore in great demand in plants and factories and newspaper advertisements for workers often include that the applicant must be a "Canuto".

It is affirmed that the non-drinking *Canuto* has been a partial factor in the industrialization of the land.

One wonders why, with the effect of alcohol on the individual and on the economy of the Nation, let alone the spiritual effects, the alcohol industry continues to have full sway in advertising its wares, invading the home through almost every secular publication and through the radio and TV? To oppose this uncontrolled exploitation of young people and this affront to those who do not want it is unfortunately often relegated to the realm of fanaticism. But, to submit to this brazen intrusion is *sure* to have its devastating effect, now and in the years to come.

To settle for a "controlled" use of alcohol does not solve the moral and spiritual problems involved. To continue to sell liquor to all of legal age and then deplore the rising tide of accidents which results from drunkenness seems just a little less than rational.

What is the Scriptural answer to liquor? Total abstinence was not unniversally practiced, even in the New Testament Church. But the danger of alcohol is taught throughout the Bible and, in the light of present social practices and trends, total abstinence seems to be the Christian approach to this curse which is doing such grave damage to our country.

It has been truly said that alcoholism begins as a sin and ends up as a disease. The menace of the future is the social drinking of today. The Christian should face his own personal responsibilities in the light of the influence which he exerts and its effect on others. The temperate drinker, the casual user of alcohol, may continue just that all of his life. But some one with whom he takes the social drink may, *because of his influence,* end up an alcoholic.

Meat offered to idols was a real stumbling block in the early Church. Writing to the Romans Paul said: *"For meat destroy not the work of God . . . . It is good neither to eat flesh, nor drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."* To the Corinthian Christians he wrote: *"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."*

In our present American way of life alcohol is a serious moral and spiritual problem. The only real control of this problem rests (at the present time) in the hands of men and women who recognize this evil for the monstrous menace that it is and as a result take a personal stand refusing to have anything to do with it in any form.

The "Monday morning car" could be a reality. In any case the Japanese set the time of the Pearl Harbor attack for early Sunday morning because they believed at that time the largest possible number of men set for the defense of Hawaii would be at their lowest point of efficiency. That they were correct in their estimate is a matter of history. That they failed to recognize a similar danger for themselves accounts in some measure for their ultimate defeat, for many Japanese officers and soldiers were themselves hard drinkers and alcohol took its toll in the efficiency of the armed services of that land.

Admitting the strangle hold which the alcohol industry has on our national life; recognizing the fact that history confirms the determination of many to drink; conceding that morals cannot be legislated—what is the Christian answer?

We believe the Christian should resist every attempt of the liquor industry to intrude its wares into the home, either through samples, magazine advertising, or by radio or TV. This determination to increase consumption of their wares and to solicit the young to drink because it is a part of "gracious living", or a way to "distinction", is a *pernicious thing.*

In the second place, because of the menace which alcohol is to the society in which we live, we believe the Christian's duty is to be found in the realm of total abstinence.

Eliminate *paid solicitation* on the one hand and set an example by *personal abstinence* on the other and the Christian will have made a genuine contribution to the society of which we are a part.

—L. N. B.

The Southern Presbyterian Journal, *a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

Lecture Week at Columbia

During the ten days from November 3rd through the 11th, Columbia Theological Seminary has been privileged to have four able ministers of the Word lecturing and preaching to the Campus family. Rev. Professor Robert Boyd of the Assembly's Training School in Richmond, the alumni lecturer, opened to us the meaning of First Corinthians. Dr. D. P. McGeachey of the First Presbyterian Church of Clearwater, Florida preached Bible messages that would have pleased the NT professor of his *alma mater* as set forth by Dr. Donald G. Miller in *The Way to Biblical Preaching.* Professor Markus Barth of Chicago delved deeply into the linguistic and historical backgrounds to expound the message of the Sermon on the Mount and show us its implications for Christian Preaching. The two lecturers spoke directly from the Greek NT and more copies of Nestle's text were in evidence than I have ever seen in our Chapel exercises. Then on Monday and Tuesday Principal John Marsh of Manchester College, Oxford, brought us two messages, one showing the integration of Mark into the Old Testament preparation and the other John's account of the raising of Lazarus. With such a variety of speakers there were, of course, detailed differences. But two things stood out. Every message was truly biblical. Judging by their messages these men agree that there is nothing so important as the exposition of the Holy Scriptures. And the second thing is that everyone of them manifested and exalted Christ and His work for us. According to Principal Marsh, He is God Who came to fulfill His promises and intervene to deliver His people and bring them into the Kingdom. The Son of God became the Son of Mary for us and our salvation—to the glory of God the Father.

—W. C. R.

Kept

This word, "kept", seems to be the key-word to the Epistle of Jude.

Even animals like to keep things: the dog buries his bone, the squirrel his nuts: the ants, their winter goods. Men like to keep things, sometimes worthless things, and sometimes valuable collections of stamps, or rare books, or paintings.

God likes to keep things. He stored the earth with gold and silver and iron and oil, and we are using these today.

But God is concerned especially with keeping men. He wants them for His possession—a peculiar people. He began His collection right after the Fall of man, and He has been collecting ever since. He gives us the names of some of them in Hebrews 11. His Old Testament and New Testament saints and all the others since that time make a fine collection. He calls them His "Jewels" in Malachi 3:17.

In Jude we are told about His Keeping. We might divide it into three parts:

I. *Kept "in" and "for" Jesus Christ* (The Greek preposition can be translated either way, and both are true)

These saints are *in* Christ. They are united to Him by faith. He dwells in their hearts. We are kept in His faith and love and power. We are "Safe in the arms of Jesus", not only when we die, but while we are alive.

They are kept "for" Him. The church is His bride. They will be presented faultless before the throne. He is proud of His saints, His Inheritance in the saints.

II. *Kept From Evil Men and Enemies.* The larger part of the book is telling us this. The world is full of ungodly men, unbelievers, filthy dreamers. They are "spots in our love-feasts", clouds without water, fruitless trees, dried and plucked up, raging waves of the sea, wandering stars. They are boasters and mockers. Judgment is coming upon them.

How can we be kept?

III. *Kept by the Power of God.*

He is able to keep our enemies from destroying us.

He is able to keep us from being seduced.

He is able to keep us from discouragement, from giving up the fight.

"I know Whom I have believed and am persuaded that He is able to keep that which I have committed unto Him." We have a part in this "keeping": Keep building, keep praying, keep loving, keep working.

J. K. P.

John Calvin, Man of Peace

John Calvin was presented as a man of peace in a light we have seldom seen in Dr. W. C. Robinson's fine article in the Journal Sept. 17, 1958. (The message delivered by Dr. Robinson at the Journal's August conference). This article should be required reading for Presbyterians to understand one fact of the reformer's true character. It answers Calvin's critics in a dignified manner. Few articles the Journal has printed in the past several years can compare with Dr. Robinson's masterful presentation of a subject so vital to us all.

John Calvin, the man of peace, has been neglected, overlooked, ignored. Peace is a word

we find more than 300 times in the Bible and Calvin desired peace. He vainly sought ways to bring together leaders of the Reformation in a spirit of peace, love, good will and understanding. He would not compromise his principles but recognized the good in other Protestant movements. One of the cornerstones of the Presbyterian Church is this tolerant viewpoint. We do not fight our brethren over non-essentials.

While Calvin taught discipline based on the Bible, he accepted other baptisms and tolerated other modes of the Last Supper. He corresponded with and praised other reformers who did not see eye-to-eye with him, disagreeing with them on some details.

He saw the divisions in Protestantism, suffered from attacks and criticisms and still preached tolerance. He wished he could bring Protestants together in closer harmony on "certain rules of doctrine" based on Scripture. For this cause he wrote Archbishop Cranmer, he would not object to crossing ten seas.

Dr. Robinson revealed the great reformer's love of peace in quoting him as saying, upon his return to Geneva from exile: "I value the public *peace* and concord so highly that I lay restraint upon myself." No revenge could be found in his heart. He returned in a spirit of peace, not as a trouble-maker or tyrant. He had power to punish his enemies with the approval of his supporters. He abstained.

Surely this is positive evidence that John Calvin, the man of principle, likewise qualifies as the man of peace. Many Presbyterians do not know this, a few are prone to forget it.

Ralph Brewer

Tragic Tragedy

To think oneself saved when not "born again". Many are in this state, who having been reared in a Christian home or received into the church at an early age without a real understanding of the confession of sin nor a conscious acceptance of Jesus Christ as their Lord and Saviour.

I have been a member of sessions where this has been the case. Communicant classes, especially of children, bear this criticism, since John may unite with the church because Bill or Jane are doing so. This danger may be avoided if the final examination is made in the presence of one or two at a time, making the matter serious and truly personal. I have seen large classes of young people smiling and whispering, who could not possibly be considered as earnestly and intelligently comprehending the depths of the matter, to the extent of which they may be capable.

Some ministers and sessions do not seem to be aware of the vast difference between a cursory discussion with an inquirer and a soul searching examination. There are persons who have no testimony, not even able to say "Praise the Lord", in the presence of others, probably because they never experienced the new birth. But to make this confession after a lifetime of respectability in the church, is cataclysmic and many will not bring themselves to this humiliation notwithstanding that the Saviour Himself said "Ye must be born again".

—L. Newell Turner

Thoughts

The Devil is not trying to make men bad but rather to make them good—outside of Christ.

The Devil has joined the Church.

There are two sides to every question—the right side and the wrong side. The Devil would have us believe there are two "right" sides.

God never intended for His children to have happiness apart from Him.

Honesty is not only the best "policy", it is the best "principle".

There is no foundation for "Ethics" apart from Christ.

Meekness is not weakness, it is controlled strength.

If you aren't wounded then you haven't fought. Scars are worth more to a Christian than medals.

Hatred is Love turned wrong side out and hatred is closer to Love than indifference. Paul's conversion proves this.

There is no trouble with the world today that Christianity wouldn't cure.

You cannot visit God (on Sunday, for instance) you must "abide" with Him.

You can only breathe out what you breathe in.

The ocean is rough on top but calm underneath—So with the Christian life—Get into the secret places.

Browning wrote—"God's in His Heaven and all's right with the world". That is better poetry than theology for God is in His Heaven alright but all's wrong with the world for as Peter walking on the waves began to sink when he took his eyes off Christ—so it is with the world today.

—R. LeC.

LETTERS



Dear Dr. Bell:

I am no Bible scholar. In fact I am no scholar of any sort, but I am one with convictions. Until the last year or so my convictions were so strong that I looked down on the convictions of others. Since then, however, I have become more lenient. Although at times I must constrain myself.

Your editorial "Philosophical Presuppositions" is one of the reasons for my letter. At times I feel that I am too practical and use too much reasoning. But I do agree with the Presbyterian doctrine that God gave to us a conscience and the ability to reason in addition to the Holy Bible. (I hope I'm not mistaken about this.)

In recent years the advertisements of many companies give us "proof" that their product is best, when actually they give no proof at all. They use double talk instead of reasoning. Many writers use the same methods to prove their convictions. We may all be guilty of doing this to a certain extent.

To give you an example: In the same edition as the above mentioned editorial there is a revealing article by Rev. Richard W. Gray, on The Christian Faith and Life Sunday School Lessons. He says, "If Adam did not really live and disobey, the analogy topples and with it the salvation Christ was born to consummate." I believe that Adam did exist, but if I should find proof that he did not, then the faith I have in salvation through Christ would not change.

Some of my beliefs seem peculiar to my wife and to others. I would like to list some of them and if you should find time, I would appreciate your comments:

1. I believe that some may enter the Kingdom of Heaven without knowing that they are saved. I read in a tract the other day, "The most important thing in the world to you is to know that you are saved." The most important thing in the world to me would be to know that my two sons are saved.

2. I believe that God has an overall plan for life and death, but He does not predetermine a date for a person to die except in some few cases.

3. I believe that a hurricane is a peculiar circumstance of nature and not "brought on" by God. Just before one hurricane a few years ago the church members were invited to attend one of the churches here at Carolina Beach. Their mission was to pray that God would spare Carolina Beach. I feel that this was not necessary.

4. I believe that Heaven is a "state" and not necessarily a geographical location—Something beyond our understanding. And that hell **may** be permanent death.

5. I believe that you can not give a sufficient answer to such questions by citing one verse from the Holy Bible.

6. I believe that your beliefs about such things as I have listed are not important to your salvation.

I'd like to ask your opinion on many things but I realize your time is valuable.

I enjoy reading The Southern Presbyterian Journal. I do not agree with everything "it" says, but I admire anyone who speaks for what they think is right.

(Name withheld)

My dear: —

Your letter of the 7th received and read with a great deal of interest.

First of all let me say that I doubt whether Christian truth is ever furthered by arguments alone. There are many truths which lend themselves to effective argumentation but it is only the Holy Spirit who enables the unregenerate mind to yield and to believe.

It is true that our salvation through faith in Christ is not predicated on the existence of Adam. But the records we have in both the Old and New Testament state that he did exist and if we eliminate them (by human reasoning, as is being done), then others can eliminate other truths—and they do.

With reference to the specific points which you raise:

1. I agree with you that men may be saved without that assurance in their hearts. But the Bible plainly teaches that we **can** know that we are redeemed and such assurance not only brings us comfort but also greatly increases the effectiveness of our witness for our Saviour.

2. God may not predetermine the date for a person to die but he **knows** from all eternity when that event will take place. Just remember, He is omnipotent and omnipotence means that He sees all of the past, all of the present, and all of the future **at exactly the same time.** Furthermore, he knows the hairs of your head and notes the sparrow's fall.

3. A hurricane is the product of nature but God did not create this world and then leave it. All must fall within His **permissive** will. Furthermore, it is not for us to question the acts of the sovereign God. The creature is not to question the Creator but some day we will see all of time and eternity in their true perspective and then we will understand much which now is an enigma. In all of our prayers, including prayer to be spared the devastation of a hurricane, "Thy will be done" must be the basis of our petitions.

4. The Bible does not say that Heaven is a "geographical location" in relation to this world. But is truly a **place** so wonderful that the most magnificent terms of language are used to describe it—"gold", "crystal", "pearls", etc. etc. It is a place in which our Lord is now preparing abodes for those who are His own. We just know now that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Cor. 2:9)

I cannot agree with you that Hell "**may** be permanent death". The Bible plainly teaches that it is a place of awful separation from God in which the soul is conscious. Christ did not die on the cross to save us from annihilation, but from the awful reality of a place He called "Hell". The wrath and judgment of God do not stem from a vengeful spirit but from a holiness, purity, righteousness and justice we cannot understand. The wonderful thing is that He has made full and complete provision for us to become righteous in His sight, through faith in the person and work of His Son.

5. Whether one can arrive at satisfactory answers to your questions from the Bible is a matter of opinion. In my own case, I am willing to accept the clear teachings of the Bible and where I cannot understand them I have the assurance in my heart that some day they will all be just as clear as crystal.

6. I agree with you that these questions have nothing to do with one's salvation for we are saved through faith in Jesus Christ and that which He has done for us on the Cross and in no other way.

Finally, I am reminded of a remark one of my daughters made: "My mind is made up, do not confuse me with facts". So far as the Bible is concerned I have decided to accept its complete trustworthiness and authority. I believe that some day, **when all of the facts are known**, the Bible will be found to fit in **perfectly** with those facts.

With cordial best wishes, I am,
Sincerely yours,
L.N.B.

Jackson, Mississippi, Nov. 4, 1958

Dear Dr. Dendy:

Just finished the heart-warming tribute to "Chuckey" ("The Witness of a Young Life"—S. P. J. Oct. 29, 1958), by his grandfather, R. W. C., who survives him. It is a touching memorial piece in the best tradition of the old Calvinists. My reaction is that we'd all be better off if Christian parents would regard their children as something other than pieces of furniture in the months before they start talking.

Gratefully,
Henry M. Hope, Jr. Pastor.

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The Charlotte Crusade: An Evaluation

By James E. Forgartie, Pastor
Myers Park Presbyterian Church
Charlotte, N. C.

Editor's Note:

This is the first of two articles by Dr. Fogartie. The second will appear next week on One Individual Church.

Standing on the high hill overlooking the multi-million dollar Charlotte Coliseum, any spectator witnessed an amazing sight on the afternoon of September 21. There were automobiles, hundreds of them of every make and model. Busses of every description sought for a place to unload their passengers. And there were people—thousands of them from near and far—young and old, rich and poor, black and white, moving as rapidly as possible in the press of the crowd toward the several entrances of the Coliseum. An orderly crowd this, cooperating as best they could with the traffic officers who sought to keep order from becoming chaos.

The amazement at the sight came not so much from the heavy traffic of automobiles, busses, and people. Since its erection several years ago, the Coliseum and Auditorium adjacent had witnessed many crowds—sedate devotees of theater, symphony, and opera; ardent advocates of rock-n-roll; enthusiastic spectators of sports events ranging from basketball to ice hockey; and countless more. No, the amazement came not from the press of the throng; but from the fact that these people were going to hear the proclamation of the Gospel.

The long-planned and anticipated Billy Graham Crusade was beginning on this rainy Sunday afternoon. From the first notes of the familiar opening hymn, "Blessed Assurance", to the last chords of the final benediction response, "God Be With You Till We Meet Again", this scene was repeated daily through the five weeks of the Crusade.

Long-time residents of the area assert that nothing like this has ever taken place here before, in their memory. Records were made only to be broken, until record-making became the

order of the day. Seats were in as great demand as at any Broadway hit or World's Series, and cost nothing! Delegations journeyed as far as loyal alumni to see the favorite team perform, and with a greater devotion. Team members were in the celebrities of the city, their names household conversation; yet they sought no cheering throngs for themselves. Reporters, photographers, radio and television men were constantly at hand, covering every angle, working day and night. As one prominent businessman put it, "The subject of conversation downtown is not the World's Series or the weekend football games—it's religion!"

What was behind all this in Charlotte? Was it merely the culmination of a well-planned and thoroughly organized campaign of promotion? Was curiosity the stimulus that brought thousands of people to the Coliseum nightly for a Crusade, scheduled for four weeks, but extended an additional week? Did the prestige of the members of the Billy Graham Team bring all this to pass? That the Charlotte Crusade was planned and organized carefully was obvious even to the disinterested onlooker. That curiosity brought people to the Coliseum is true, but it does not explain the tremendous crowds nightly. The world-wide fame of Billy Graham and his team is acknowledged, but other men of renown have come to this thriving metropolis. No, organization, curiosity, and prestige can never explain the Charlotte Crusade.

To say that this evangelistic undertaking was a "success" is to miss the mark. Of course, judged by the usual standards, the Crusade was a success, and it has so been acclaimed. Better than 450,000 people attended the meetings. More than 17,500 inquirers came forward in response to the invitation for decision for Christ. The budget of approximately $200,000 was met, and an offering was received on the final night for the forthcoming Crusades in Australia. Publicity was excellent, and news coverage was wide. Hundreds of people were enlisted to work in this effort. Yet all these things do not bring about a fundamental understanding of the Crusade, valuable though they be.

To grasp the impact of the Crusade, one must speak of *prayer*. Never has the writer witnessed and experienced the power of prayer as in this spiritual adventure. Singly and in groups, Christian folk from every walk of life prayed. Three thousand prayer groups of women met in homes across the city during each week to pray for the blessing of God's Holy Spirit upon the proclamation of the Word.

In business and industry, people voluntarily came to work early to engage in prayer for the Crusade. Said an executive of a large department store, "We have been amazed at the willingness of our personnel to come to our twice-a-week services. Heretofore when we had a business meeting prior to opening time, we have experienced difficulty in getting our people to come; but they are anxious to be present for these meetings. We plan to continue them on a once-a-week basis after the Crusade."

Groups met in churches to pray for the Coliseum meetings and for particular individuals who were their concern. A prayer-time program over a radio station attracted countless listeners. A hospital patient told her minister, "I haven't been to the Coliseum, and I do not believe I will be able to go; but I can pray for the Crusade from my hospital bed."

Indeed, the injunction of Paul to the Thessalonians was heeded by the Christian people of Charlotte, "Pray without ceasing." (Thessalonians 5:17) One local minister commented, "Were the people of my congregation to pray for the ministry of our church in this way, there is no end to what we could accomplish for Christ."

With prayer there was *work*—hard work. Months before the Crusade actually opened, the work began. Committees were organized and Churches were enlisted. Every possible detail was handled by some team member or local group. Nothing was too insignificant to be considered. Ground work was carefully laid, to be followed through during the Crusade.

There are two noteworthy qualities characterizing the work. One is the cheerfulness with which it was done. This was a joyous adventure for Christ, and that truth was seen on the faces and heard in the voices of those who participated. It accentuated the fact that Christianity is fun! The other quality was that denomination was no barrier. Men and women engaged in a common enterprise for the Kingdom without pausing to inquire as to denominational affiliation. This was true even of ministers who labored and prayed together to the glory of their Lord without first inquiring as to denominational tag. The Crusade enabled Christians to discover one another in a wonderful, joyous way, to place an inquirer's relationship to Jesus Christ before his particular communion.

The Crusade cannot be understood apart from the *utter consecration* of Billy Graham and his colleagues to Christ. Here is the epitome of teamwork, as these faithful men and women labor under the marching orders of the King. This is true of them all, from the better known members to those whose names are scarcely ever seen in print. They came into Charlotte to love her and to give their uttermost that the Queen City might be Christ's city. For Billy Graham himself and several of his associates, this was a homecoming; for it is well known that the renowned evangelist is a native son. Yet

this fact served to drive him to his knees the more, that in whatever he did, Christ should have the preeminence. Team members whose homes are afar became friends with whom anyone could soon speak on intimate terms of matters of spiritual concern. The contrast with many celebrities is at once obvious.

Charlotteans soon learned that the Billy Graham Team is composed of folk who enjoy life to the fullest, who are concerned for every man's life, who feel the ache of separation from their families, who can "rejoice with them that do rejoice and weep with them that weep." Each one knows his job and does it well. Each is ready for any eventuality, and willingly steps in to do another's task. They depend upon each other, and they depend upon God. Their theme could well be, "If God be for us, who can be against us?" (Romans 8:31b)

To see the Crusade completely, it is necessary to recognize the *sacrificial labors* of countless men and women who comprised the corps of local citizenry enlisted for the endeavor. To list each committee and each responsibility would be a herculean task. Some served on committees. Others sang in the choir, ushered, or counselled. Many performed works which never came to public notice. Like a mighty army they were, devoted Christian folk, willingly giving of themselves that others would come to Christ. Yet they too received. Many the counselor, usher, choir member who will affirm that he engaged in this effort as a Christian; yet he came away with a new perspective and a new dimension of the Christian life. Indeed, they gave their lives and found them over.

The Charlotte Crusade cannot be understood apart from the *hunger and thirst* in thousands of lives for Jesus Christ. On the surface, Charlotte did not need a Crusade. Here is a city with hundreds of strong, vital Churches, known as a Church-going city. But Charlotte did need a Crusade, for there were countless individuals who had never really come to terms with Christ, who had never actually been confronted by this reality. Theirs was a peripheral relationship to the Church, taken for granted as the socially acceptable procedure for an upright citizen.

This truth was made evident in the many "after-meetings", held in homes across the city. There, after the Coliseum service, a group would gather for light refreshments and fellowship. Far more important, however, was the "talk" by a team member. These talks were not just a recounting of interesting adventures and humorous experiences. They brought individuals, often overflowing a house, to a frank appraisal of their own life, to their deep and inmost spiritual needs, to the claims of Jesus Christ, and to a commitment. Such gatherings began slowly, many coming with a bit of curiosity to see "what manner of man" this team member



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was. They spread like a prairie-fire. Houses could hardly contain the eager folk, many of them social leaders and rising business executives. Requests multiplied and other team members were pressed into service for the gatherings which often lasted until after midnight.

Socialites carried Bibles unashamedly and they and their husbands discovered, many for the first time, that a party could be had with coffee and soft drinks.

What did such meetings reveal? That many people, with every privilege imaginable, and with all that money could buy, were earnestly searching for something in which they could have life, on Someone in whom they could trust. They had the Bible, but they did not know it. They knew about Christ, but they did not know Him.

Many of those couples have begun life anew. What the future will hold for them cannot now be told; but they have begun! Upon mature Christians in the Church rests the responsibility of leading those "babes in Christ" to a fuller knowledge of the Gospel. And theirs is the confidence that "he which hath begun a good work in you will perform it until the day of Jesus Christ." (Philippians 1:6)

Countless words have been written about Billy Graham and his team and about the work they have accomplished for Christ around the world. What lies behind them to bring about these phenomenal events? When all has been said, surely it is this: "There was a man sent from God . . ." (John 1:6) Henry Varley once said: "The world has yet to see what God can do *with* and *for* and *through* and *in* a man who is fully and wholly consecrated to him." In Billy Graham, the world has that man.

Some will inquire, "Were there no critics in Charlotte?" Indeed there were. There always are. Many of them came to criticize and remained to pray. Others went away critical. Yet what is important is not the criticism, but the truth that in His wondrous, mystical way, the Holy Spirit brooded over this city of the piedmont, and the lives of countless folk were transformed and they became new creatures.

Charlotte will never forget the Billy Graham Crusade of 1958. Charlotte will never be quite the same city, for God has visited this place through His servant, Billy Graham. In the words of the Psalmist, "This is the Lord's doing; it is marvelous . . ." (Psalm 118:23)

A Search For Reality

By R. Wilbur Cousar, Pastor
Ernest Myatt Presbyterian Church
Raleigh, N. C.

Recently there came into our hands a small volume with the intriguing title, "Captivated By Christ". The writer makes no claims to have attained a new, or higher state in grace,—any "second blessing", or, "Beulah land", experience. Humbly, he presents, rather, an added emphasis upon two old ideas, maybe neglected by many, if not all of us. He pleads with vivid directness, first of all for a more realistic confession of sin on the part of Christians, and, secondly, for a vital acceptance of the promises of forgiveness grace and power from our Lord, here and now.

Confession First

"Man's sinfulness", says the writer, "In not honoring God as God, persists in those who are devoutly religious. Here it often takes the form of assuming some credit for what seems to be a superior devotion". The cross always points up, so to speak, and becomes the focal point for both sin and salvation. He says, "As Paul walked with Jesus he became increasingly sensitive to the call of God upon his life, and increasingly sensitive both to righteousness and to sin. Christian victory does not lift us to a place where we are no longer conscious of sin. Each one of us is conscious of mixed motives, even in our highest efforts; of good that we leave undone, and of evil which we should not be doing. That is true of those who seem to me the most victorious Christians".

Facing Up to Sin

We dare to submit that an honest facing of our short-comings and sins may be the first step towards an awakening in ourselves and in the Body of Christ. The writer indicts the church with these words, "No greater handicap faces the church of today than its appearance of superficiality. The non-believing world which lives right at the doors of the church sees the failings that Christians often fear to face. There is little in this unrealistic picture to attract the world to Christ.—When Christians begin repenting, it causes them to lose some of their stiffness and stuffiness, and the world sees that Christianity has reality.—Jesus Christ and Him crucified, constantly in the center of our Christian experience will bring this to pass". Let pastors, Sunday School teachers, Elders, Deacons, plus the rank and file of God's people be honest in admitting they have failed their God in specific ways as well as in the whole tenor of their lives. How often all of us have substituted our little miserable idols of selfishness, laziness and pride in place of the loving, living Lord.

Paradox of Life

Our very natures being warped and twisted are constantly inclined towards evil. There is a paradox and a conflict ever with us, even in our very best moments. So says the author.

Dr. Hubert H. Farmer a noted British scholar has so aptly described what we are like, when he says "But it does mean that everything in human life is affected by the fundamental wrong relationship to God". In one breath Paul groans, "O wretched man that I am. Who shall deliver me?" In the very next sentence he comes up with the answer, "I thank God through Jesus Christ our Lord". Again in Philippians he disclaims that he has "attained",—"not as though I had already attained, either were already perfect: but,—I follow after,—reaching forth—I press toward". Failure, inadequacy and conflict go side by side in the fierce battle for true holiness, absolute Christ-likeness and abundant service.

How the Good News Works

This leads us to the second point,—the gospel is really GOOD NEWS for the saint as well as for the sinner. God loves us all supremely just as we are. We may claim His forgiveness, His Fatherly care, His peace, His power, RIGHT NOW. We do not have to wait ten years, until we have done a better job of praying, reading our Bibles, attending church, or otherwise bearing our witness for Him. God forgives and accepts the sinner immediately when he comes with humility, repentance and faith. The father beautifully clothed, honored and fed the prodigal son, IMMEDIATELY, upon his return from the far country. He showered His love upon him without waiting for some later evidence of obedience, contrition and humility.

Thus it is with all of us who are Christians.

Response to an Imperfect Faith

Our Lord responded immediately to the (halting) faith of the man at the foot of the mountain of transfiguration. He earnestly pled for the healing of his son possessed with a dumb spirit. Jesus said to this man, "If thou canst believe, all things are possible to him that believeth". The man's reply was a limping halting one, to say the least. It did not come up to

the reasonable standard which our Lord set for him. All this poor fellow could say with tears streaming down his cheeks was, "Lord I believe; help thou mine unbelief." He accepts the wee-faith which we possess.

Response to an Imperfect Devotion

How halting are all of our approaches to God! Our Confessions, our praise, our meditations and all fitfully and woefully inadequate at best, if we are honest with ourselves. The chances are, that in so much of our worship which is often hollow and meaningless we have sinned worse than David himself. At least it is entirely possible, Yet David after his great confession, looked forward, immediately to a new life. Listen to a few of his words, "Create in me a clean heart—Restore unto me the joy of Thy salvation—Then will I teach transgressors Thy way and sinners shall be converted unto Thee". Yes, God will take us as we are so the writer declared. Poor children, we have made our feeble confessions and have offered our imperfect worship, yet God will hear from heaven and will bless abundantly our small lives. Confess now, and then expect His abundant grace and His illimitable power in your life now. Now this author has helped in search for reality.

One Hundred Years of Misconception

Science, education and theology may well assess upon the hundredth anniversary of the publication of "The Origin of the Species" and how it has changed the world. Even though we point out that Darwin himself did not carry his theories to the lengths it has gone, this will not mitigate the fact of how this theory has changed our world. We must observe how a small mistake arising out of a doubt of God's Word can grow and grow until it changes our view of man and all things.

God speaking in the forty-eighth Chapter of Isaiah says of His power as exhibited in creation and providence, for both are spoken of in this chapter: "I did them suddenly and they came to pass" (vs. 3b). We note how He said as reported in Genesis: "Let there be light, and there was light." Yea, verily He did them suddenly, and they did come to pass. Not over aeons and long periods as men try to dream and this at the very time when man contradictorily talks about the relativity of time!

Science has so far come to disbelieve in Darwinian explanations that the "laws" of evolution are nowhere held today. We are told that they have conflict within themselves and it is illustrated that gradual development conflicts with survival of the fittest and that, therefore, great evolutionary changes must have happened "by chance". "Sports appear." This means that science has virtually abandoned the basis laid down by Darwin.



The effect of Darwinianism in education has been two-fold. First it has led to ridicule of the story of Creation in the Bible as true. Secondly, it has led to the concept of the relativity of truth. If what is true today becomes false tomorrow, as we evolve, then education has no fixed and certain truths to give to children, and if this is so there is no real need to teach children anything in particular. This leads to taking away the motive for and zeal for teaching and makes both its aims and methods extremely uncertain and without effect.

In theology, the effect of Darwin's teaching has been, under the influence of German rationalism and the later irrationalism of the Neo-Orthodox, to make the Bible simply the record of the Jewish evolution by trial and accidental success of their concepts of what God must be like if there is a God. To accomplish this the Bible could not be taken as it is, but had to be reworked to get rid of statements which conflict with these pre-conceived Darwinian assumptions. False higher criticism was used to allege that (despite all the evidence to the contrary) the Bible has been reworked again and again and the books all mixed up so that some things found in Genesis were not written by Moses and some things Jesus is alleged to have said really were not said by Him. (His teaching of Hell and eternal suffering, for instance.) The ultimate effect of this is to cause the Bible to teach only what man wants it to teach and thus its commands and its grace are lost and it becomes only one religious book among many. With its loss, however, goes man's only hope for truth which must come as a revelation from God if he is to have it. For if there be no such revelation given us by the maker of the Heaven and the earth, then man is left to his idle dreams which cannot be accorded any possibility of being accurate, especially so, when one man's dream contradicts another's.

The widespread popularity of this scientifically discredited, educationally confusing and theologically destructive theory condemns man to hopelessness and vanity. Compare this with the brightness of a certain and God-given way of life and the revelation in the Bible which comes to us from our Almighty Creator who has sent us the opportunity for Grace and Redemption in His only begotten Son!

R.K.R. in *Episcopal Recorder*



LESSON FOR DECEMBER 14

By THE REV. J. KENTON PARKER

Jesus Shares His Ministry

Background Scripture: Mark 6:6b-13; 30-34.
Devotional Reading: Isaiah 6:1-8.

As a usual thing God uses men to carry His messages. Sometimes He uses angels. In the three "Special Delivery" messages, the birth of Christ, the resurrection of Christ, and the message at His Ascension to heaven, of His coming again, angels were used, and angels appeared to Abraham and other Old Testament characters. But as a rule God selects certain men to take His message to their fellowmen.

In our Devotional we have the call of one of the greatest of His messengers, the prophet Isaiah. In the year that King Uzziah died I saw also the Lord sitting upon a throne . . . Then said I, Woe is me! for I am undone . . . for mine eyes have seen the King, the Lord of Hosts. One of the seraphim came with the live coal from off the altar and laid it upon his mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for me? Then said I, Here am I, send me.

God warned Isaiah that the people as a whole would be cold and indifferent and unresponsive; that the hearts of the people would be fat, their ears heavy their eyes shut. But He also told him that some—a tenth—would listen and heed his message.

Taking the message of God to the men of this world is often very discouraging business; sometimes it is dangerous business, as it was for many of these Old Testament prophets, and later, for the apostles and preachers of the early church. They had to endure much persecution and many of them were slain.

We study today about the sending out of the Twelve by Jesus. He also sent out other seventy also (Luke 10). Up to this time He had carried all the burden of His ministry, including the training of the disciples. It was time for them to share His ministry, both for His sake and their own. They did not realize it, but it would not be long until they would have to take up this work alone, as far as the bodily presence of Jesus was concerned. They were completely overwhelmed and discouraged when that time came, even though they had been sent out on this mission while He was with them. Jesus sent them on this mission as a part of their training. It looks as though they forgot all about it when He did leave them, and Peter could only say in discouragement, "I go a fishing", and the others say, We also go with thee (see John 21:3). Had they forgotten that Jesus said, I will make you fishers of men? Had they forgotten that He sent them out two by two while still with them.

The lesson naturally divides itself into two parts: The Disciples sent forth, 6-13, and The Disciples return, 30-34.

I. *The Disciples Sent Forth*: Mark 6:6b-13.

Sent them forth two by two. See how wise and practical Jesus is. It is a great help to have a companion with you when doing any sort of work. It is lonesome working alone. Then one person differs from another; what one lacks the other may possess.

He gave them power (authority). They were going with the authority of Jesus Himself, and that meant the authority of God. They were His messengers and went in His name. Jesus had His power because He is the Son of God. They were given this power. This is very important to remember and the disciples were careful to always tell people this. When Peter healed the lame man at the Beautiful Gate of the temple he said to the wondering crowd, Ye men of Israel, why marvel at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? . . . and his name (Jesus) through faith in his name hath made this man strong, whom ye see and know.

This power, or authority, was exercised in three ways: (1) over unclean spirits. They were to go against a subtle and powerful enemy

who employed these unclean spirits to hinder in every possible way the work of Christ. No power of man could withstand these evil spirits. It was only by the authority of Jesus, Who had conquered Satan, that this could be done. (2) Over diseases of various kinds. This, too, could only be done through His authority. (3) To preach the Kingdom of God and that men should repent, the same message which John and Jesus preached. Their work, then, was similar to His: preaching, healing, casting out evil spirits.

They were to take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse. The laborer is worthy of his hire. They were laborers for God. They were ministering to the people, healing and preaching. It was only right that the ones to whom they ministered should take them in and furnish food and shelter. It was a duty and those refusing to receive them would be punished. And they went out, and preached that men should repent, and they cast out many devils, and anointed with oil many that were sick, and healed them.

There are two necessary parts in preparation for work in the kingdom; in our work for Christ. The first is to be with Him, to know Him. These disciples had been with Him, in the best school ever known. They had witnessed His wonderful works, listened to His matchless words and seen His holy life. They knew Him intimately. Oh that this might be true of us! The motto of one of our Bible Schools is, "To know Him and to make Him known". These disciples had the privilege of knowing Him. We sometimes feel that if we could have been with Him in the days when He was on earth, this would have satisfied us. Let us, through prayer and meditation become acquainted with our Lord. I knew one man who seemed to just live in constant touch with his Saviour. He was in our home, spoke in our churches, and was such a blessing. I am sure that the first great need of the ministry is to know Him Whom we are to represent. "Lord, make Thyself to me, a living, bright reality; more present to our vision keen than any earthly object seen; more dear, more intimately nigh than e'en the sweetest earthly tie".

The second part is to be given the authority, or power, which we need as we go out to minister in His name. He has promised power when the Holy Spirit comes upon us. This power, which is ability as well as authority, makes us good witnesses for Him. If we go forth clothed with this double power then we can expect results from our work. The disciples did have some success, as we shall see, and rejoiced in it, but they had far greater success after the Holy Spirit came upon them at Pentecost. It was only after the Death and Resurrection of Christ that they had the complete message of salvation. In other words, Peter could not preach on this first journey as he could on the Day of Pentecost when three thousand men were converted. We have a completed salvation to proclaim. We live in the time when the Holy Spirit is present. With his power—both kinds of power, the authority as His ambassadors, and the ability of the spirit—let us go forth for Him.

It is a terrible sin to turn away from such a message. It will be more tolerable for Sodom and Gomorrah in the day of judgment than for a city to hear the Gospel and pay no heed. Think of our own country with all its churches and preachers and Bibles and yet so many of our own people going on their evil ways. Think of a city like San Francisco, which, according to reports, is almost like a heathen city. As I write these notes the Billy Graham Crusade is in progress and thousands are being converted. Let us pray for him as he goes to other places to preach the Gospel, and for all other evangelists. America needs to turn to God more than it needs anything else. May the Holy Spirit move our people to repentance and the acceptance of the message of salvation.

In the paralleled passage from Matthew we find that Jesus gave them further instructions, warning them that they will be persecuted, and shall be hated of all men for my name's sake. He tells them to fear not for the Father Who knows when a sparrow falls will care for them. And He that taketh not his cross, and followeth after me is not worthy of me. He that saveth his life shall lose it; and he that loseth his life for my sake shall find it. I am afraid that in the "soft age" in which we are living, few of us know what cross-bearing means.

II. *The Disciples Return*: Mark 6:30-34.

The apostles came back and told Jesus all things, both what they had done and what they had taught. Then He said to them, Come ye yourselves apart into a desert place, and rest a while. He knoweth our frame; He remembereth that we are dust. He knows our need of rest, and He has provided the night in which we can rest. Think of what this means. We work hard all day and are completely worn out when night comes. Then, after seven or eight hours of rest and sleep we wake up refreshed. Also He has provided one day in seven in which we may rest the body and refresh and strengthen the soul. But besides these regular rest periods there are times when we should rest a little. Almost everybody takes a "vacation" these days. Sometimes we spend this time wisely and come back refreshed and ready for work; sometimes, however, we use our vacation in such a way as to unfit, rather than fit us, for work. Jesus saw that the disciples were

tired. How well He could sympathize with them, for He, too, was human. When He became man He became one of us, and He was as tired as they were, for He had been busy while they were away.

The people, however, would not let them rest. This was the time of His great popularity and the crowds were thronging Him so that they had no leisure not so much as to eat. And when He saw much people He was moved with compassion, because they were as sheep not having a shepherd; and He began to teach them many things. He seemed to forget that He was tired. These people needed Him and He must meet their need. This seemed to have ended their short "vacation". He said to the disciples when they came with food after His conversation with the Samaritan woman, I have meat to eat which ye know not of; my meat is to do the will of my Father and finish His work. So, here, He as much as said, my rest is to minister to the needs of men, and I find my rest in helping them.

Instead of resting He taught them, and at the close of the day performed one of His greatest miracles, the feeding of the five thousand. In doing this He seemed to be showing the disciples that they were to give the hungry men of the world the food which they needed. In His sermon following this miracle He offered Himself as the Bread which came down from Heaven. It is no time to rest when souls are hungry; when they need to be fed with the Bread of life.



YOUTH PROGRAM FOR DECEMBER 14

By THE REV. B. HOYT EVANS

Our Agency For Spreading The Word

(Again we are offering verses which may be used in what is often called a "Bible Drill". Ask the young people to bring their Bibles to the meeting. The leader calls out the reference. The first person who locates the verse raises his hand, is recognized by the leader, and then reads the verse aloud. The group may be divided into teams, and the score can be kept.

Since today is Bible Sunday, the following verses have to do with the Scriptures: Joshua 1:8, Psalm 119:89, Psalm 119:16, Luke 4:4, I Peter 1:23-25, Isaiah 40:8, Psalm 119:11, II Timothy 3:16-17, Psalm 119:105, John 17:17, James 1:22, Psalm 119:130, John 20:31, Ephesians 6:17, Hebrews 4:12, John 8:47, Matthew 24:35, Romans 10:17, II Peter 1:20-21, John 10:35, and John 6:68.)

Scripture: II Timothy 3:12-17

Suggested Hymns:

"How Precious Is the Book Divine"
"Lord, Thy Word Abideth"
"Wonderful Words of Life"

Program Leader's Introduction:

This day is being observed all over the world as Bible Sunday. It is very appropriate that we take this program to consider the work that is being done to make the Scriptures available to people everywhere, and to see what share we can have in that task.

For more than 154 years now Bible believing people have been banded together into Bible societies for the express purpose of translating, publishing, and distributing the Word of God to those who do not have it. In our own country we are privileged to share in the work of The American Bible Society, and our church does actively participate in its work through representation on its staff and financial contributions. The American Bible Society is OUR AGENCY FOR SPREADING THE WORD throughout the World.

First Speaker:

The first interdenominational Bible society to be established was the British and Foreign Bible Society. It was organized in London on March 7, 1804. Just over twelve years later, on May 8, 1816, The American Bible Society came into being at an organizational meeting held in the Garden Street Reformed Church, of New York City. Today there are twenty three interdenominational Bible societies in nations all over the world. They are all working toward the same goal, to make the Bible available to those who do not have it and to encourage the reading of the Scriptures.

The American Bible Society has grown steadily in size and usefulness, but its growth has hardly been in keeping with the ability of American Christians to support it. Christians in other nations who are less prosperous than we have given far more generously of time and means to support their Bible Societies than have Americans. There are 55 denominations sharing in the support of the American Bible Society. After we see what is being accomplished by the society, we shall surely renew our hope that all of these churches will increase their interest and support.

It is interesting and encouraging to note some of the prominent Americans who have been associated with the Bible Society as officials and board members through the years. Some of them are: James Fenimore Cooper, De Witt Clinton, John Quincy Adams, John Marshall, Zachary Taylor, and Salmon P. Chase.

Second Speaker:

What have the Bible societies accomplished? By the end of 1957 the societies had translated and published at least portions of the Bible into 1109 different languages and dialects. There still remain a thousand tongues which have no Bible, so the work of translation must continue. Our American Bible Society has been very active in getting the Bible into additional languages and dialects.

Another rich ministry of the American Bible Society has been the distribution of Bibles and Testaments to those in the armed services. Even during the War between the States, Bibles from the Society passed across the battle lines under flags of truce. Chaplains are still asking for Bibles, and so the ministry of the Bible society to the armed services continues today. In 1957 chaplains requested and received from the Society 1,079,391 Scripture volumes for free distribution.

Except for the work of the Bible Society, the Scriptures would be available to very few people who have lost their sight. Braille Bibles are provided for the blind at a mere fraction of the actual cost of production. For those who cannot read Braille and for others, the American Bible Society has produced "Talking Books"... the Bible on long playing records. The Bible Society has not forgotten those who cannot read.

Some of us may not know about a service of the American Bible Society by which we can all benefit . . . that is the provision of serviceable, low-cost Bibles and Testaments. The Society makes these Scriptures available to us on a non-profit basis. They are ideal for our own use or for gifts. (Ask your minister to give you or help you secure descriptions and price lists.)

Third Speaker:

In order to provide all these valuable services the American Bible Society must have the financial support of American Christians. In 1957 the American churches contributed $851,827 to the Society. This figure shows an increase over contributions of the previous year, but it is not proportionate to the increased income of the churches, and it represents less than one third of the total income of the Society. In order to meet minimum demands the Society has had to spend in excess of its budgeted income for the past five years. If all the churches should double their contributions, the money could be used to meet urgent needs.

There can be no question about the worthiness of the Bible Society and the effectiveness of its work. Thousands of people rise up all over the earth to bear witness to the salvation of their souls and the transformation of their lives through the ministry of Bibles which have come to them through the American Bible Society. This is our agency, but we have no part in its ministry unless we are supporting it through our interest, our prayers, our gifts. What have we done? What will we do?

(Perhaps you would like to receive a special offering for the American Bible Society. Close with a prayer in which you dedicate the gifts and pray for God's blessings on the distribution of His Word.)

Example

An aged Christian who knew George Muller said: "I have reason to thank and praise God for him, for from him I learned:

"First, to read the Bible through regularly; I have done so forty times.

"Second, to read it prayerfully with meditation.

"Third, to read it with self-application thus: What does God say to me here? What am I myself to learn from this?

"Fourth, to get up early in the morning to read the Scripture. By the grace of God, even now at 93 I rise at 6:00 a.m., summer and winter.

"Fifth, to bring everything, even little things, to God in prayer."

MONEY

A London paper offered a prize for the best definition of money. This was the winning answer: "Money is an instrument that can buy you everything but happiness, and pay your fare to every place but Heaven."

CHILDRENS Page



An Imitator

Here is the Chameleon, a member of the Lizard family, but very different, because it can change its color to match the color of its surroundings in various shades of red, green and brown. This is like a disguise to hide it from its prey or its enemies. The Chameleon has a very long tongue with a little mop on the end which it shoots out like an arrow to catch the insects it feeds upon. A boy (or girl) is like a Chameleon when he imitates others doing wrong because he doesn't want them to call him "Chicken". But if he is the right kind of a boy he will turn away from them and stay clean, because he would rather go "straight" by himself than to go "crooked" with the gang. God's Word says, "My son, if sinners entice thee, consent thou not" (Prov. 1:10). "Depart from me, ye evil-doers; for I will keep the commandments of my God" (Ps. 119:115). Don't be a Chameleon.

NEWS of CHURCHES Around the World

"Hard-Hitting" Program Adopted by Church Women

New York, November 11, 1958—*Vigorous action on a broad range of domestic and foreign issues* has been called for in *a "hard-hitting" platform voted* by 2500 delegates of 220 councils of United Church Women. Following extensive debate in Denver's huge City Auditorium, *resolutions supporting civil rights and integration legislation; controlled nuclear weapons testing;* and *revision of U. C. foreign policy in many areas* were adopted for detailed study and action during the next three years. A UN peace force or observer team also was endorsed and *President Eisenhower was urged to call a national conference on integration as quickly as possible.* The assembly also proposed "more effective enforcement of civil rights legislation by the executive branch of the government."

Editor's Note—With all deference to these women we are very sure that this "Hard-Hitting Program" did not originate with them but is part and parcel of the program of the National Council of Churches. It is a very moot question whether any of these subjects come within the realm of vivid Church concerns and we would like to know what is behind the insistant propaganda to revise our foreign policy. Our guess—more and more conciliation of Red China and Communism as a whole. We would like to hear from some of the women present and know how much discussion was held on these matters and how many of the 2500 *present knew what they were voting for?*

Dr. Andrew Edington Selected as Guest Speaker at Army Installations

Dr. Andrew Edington, President of Schreiner Institute, has been selected by the Protestant Chaplains' Association of Europe as guest speaker for the Spring Rallies at army installations in that area during the month of April, 1959.

Dr. Edington will fly to Europe in time to begin his series of Rally engagements at Verdun early in April, going from there to Paris, and thence to other army installations in France, Italy, and Germany. There will be one main Rally at each army camp, with some twenty-eight such speaking engagements during as many days. Other talks will be made to special groups. Representatives of the Chaplains' Association have estimated the average attendance of service men at each Rally at around 2,500, which means that Dr. Edington will speak to more than 60,000 military personnel during the month.

The Spring Rallies, which are interdenominational in scope, are conducted annually under the sponsorship of the Protestant Chaplains' Association of Europe for the purpose of providing spiritual enrichment for the men. Each year a speaker from the United States is chosen to bring the inspirational messages, and it is a distinct honor to Dr. Edington and to Schreiner Institute for him to have been selected.

While travel plans are yet incomplete, Dr. Edington hopes that arrangements may be worked out for Mrs. Edington to join him in Berlin late in April at the conclusion of his speaking tour, which will end with three major rallies there, and to be with him for a visit with friends before their return by boat.

Meeting of General Council

GEORGIA

Atlanta—(PN)— Dr. Emmett B. McGukin, pastor of First Presbyterian Church, Lynchburg, Va., was reelected as chairman of the General Council, Presbyterian Church, U. S., at its annual fall meeting.

Re-elected along with Dr. McGukin was Vice-Chairman, Mr. James M. Oeland of Clinton, S. C.

Elected to membership on the Executive Committee of the Council, in addition to the chairman and vice-chairman, were Mrs. W. A. McCutchen of Birmingham, Dr. Stephen Harvin of Jacksonville, Fla., Dr. Tom Fry of Atlanta, Mr. A. Walton Litz of Little Rock, and the Rev. Sam M. Inman of Toccoa, Ga.

Appointed chairman of the Council's committees were Mr. Litz, chairman of the Budget and stewardship Committee; Dr. Fry, chairman of the Publicity Committee; the Rev. Mr. Inman, Program Committee; and the Rev. Wave H. McFadden of Monroe, La., Research Committee.

Of special interest to all Boards and Agencies of the Assembly was a report brought in by a sub-committee of the Budget and Stewardship committee, appointed to study the proper level of reserves which should be maintained by these agencies. The committee, headed by Mr. Nat K. Reiney of Lewisburg, Tenn., gave a partial report, looking toward completion of its study by the time of the next meeting of the Council. Mr. Reiney reported that the committee, working through the management consultant firm of Ernst and Ernst, has completed a study of the reserves and resources of all agencies, but has yet to fully digest the information. Several recommendations growing out of the study to date were made, and approved by the Council. These included:

The recommendation that a reporting manual to outline categories and method for financial reporting by the agencies to the Budget and Stewardship Committee, be prepared and placed in the hands of all agencies, as a guide toward uniform accounting procedures.

The recommendation that the agencies be requested to make, on a voluntary basis, their re-

ports on 1958 receipts according to the method prescribed in the manual.

The recommendation that the General Council give serious consideration to the possibility of employing a person to coordinate budgets and financial reports of agencies.

In another matter coming from the Budget and Stewardship Committee, another sub-committee, headed by Mr. Tully D. Blair of Winston-Salem, N. C., recommended that the present method of supporting the **Presbyterian Survey** be continued through 1960. The Board of Directors of the official magazine had asked that a study be made of the proper method for financing the magazine, which operates at a loss under the present Every Family Plan subscription rate of $1.00. The support is presently underwritten by each of the agencies of the Church, in proportion as they share in the Assembly's budget. Mr. Blair's committee reported that its study indicated that circulation increases under the EFP have come so rapidly that no firm estimate of future costs can be determined. Only after the circulation figures have leveled off (they have climbed from 75,000 to 180,000 in the past 12 months) can any other means of support be safely adopted, the committee reported, and their recommendations were approved by the Council.

Special notice was taken of a Board of World Missions statement concerning the decline, percentagewise, in the support of that board, and the Council commended the Board for the study and presentation made on the matter. The Council further voted to create a special committee of the Council to study the need for a special capital gifts campaign for missions and for other Assembly agencies' causes.

Need for a Research Department in the General Council was stressed by the report of the Research Committee to the Council, and the Council voted to enlarge the Research Committee from three to six members, and asked them to study in detail the possible costs of such a Department, the type of work which it would undertake for the Church, and the experience of other denominations with such departments.

The Program Committee report, presented by its chairman Mr. John L. Oliver of Cape Girardeau, Mo., consisted of a very thorough study of the function and effectiveness of the Program Committee itself, and recommendations growing out of the study. The committee, which coordinates the program of all Assembly agencies and causes and develops the Calendar of the Church, recommended a new statement of function:

"That the principal functions of the Program Committee be recognized as:

" To prepare an annual report for the General Assembly on the total program of the Church.

"b To formulate appropriate recommendations for General Assembly consideration concerning ways in which the Church's total program might be strengthened.

"c To serve as an agency through which appropriate implementation of these recommendations can be planned, unless otherwise provided by the General Assembly."

The Program Committee further recommended that it be authorized to prepare a report for the 1959 General Assembly, calling attention to the points of strength and the points of weakness in the existing total program of the Church, including a statement that in the opinion of the General Council, the greatest need in the Church at the present is the need for the focusing of the attention of the Church upon the Lordship of Christ.

Another recommendation from the committee revised the membership of the committee itself, reducing its numbers from 20 to 18.

The report of the Publicity Committee took special note of the completion of the first year in the work of the Art Unit of the Publicity Department. A detailed report by Miss Claire Randall, Director of the Art Unit, was presented, reflecting the broad nature of the service to the Church and its agencies being rendered by the new unit.

At the close of this annual fall meeting, the Council adopted two resolutions of appreciation, one directed to Dr. J. G. Patton, executive secretary, and Dr. Bob S. Hodges, associate secretary, and the other members of the staff, for their services; and the other to Miss Pearl Weathers, for six years, until her resignation in the late summer, the Assistant in the Publicity Department. The Council took note of her dedicated and effective service.

Board of Church Extension

Atlanta, Ga.—(PN)—The Board of Church Extension of the Presbyterian Church, U.S., in its annual fall meeting here in the Presbyterian Center, adopted two proposed answers to overtures before the 1958 General Assembly, and called a new associate to work in the Division of Evangelism.

The Board was asked by the General Assembly to study and propose answers to overtures on two subjects. The Board recommended to the Assembly of 1959 as proposed answers to the overtures that the Church provide leadership for ministry to industrial people and that it recognize that no official boundaries for the denomination have ever been set. In the matter of industrial ministry, the Board proposed that the Assembly enact:

"1. That the Board of Church Extension be requested to make further provision for meeting the needs of our Church in ministering to industrial people; and that Staff personnel be employed by the Board to lead in this area of work.

"2. That Presbytery Church Extension Committees be urged to meet the needs of all the people in the growing industrial areas within their bounds.

"3. That through their supporting Synods, our four Theological Seminaries be requested to continue and enlarge their training to prepare men for work among industrial people, using classroom instruction, institutes, and special lectures as they may deem wise.

"4. That the Board of Christian Education and the Board of Women's Work in the preparation of programs and materials, be requested to keep in mind the growing number of people engaged in industry in the area served by our Church."

Overture No. 6, from the Presbytery of Louisiana asked that a committee study the territorial boundaries of our denomination and the Assembly referred the matter to the Board for study. The recommendation of the Board to the Assembly is that the reply be adopted as follows:

"1. No geographical boundaries for our Church have ever been set by the General Assembly. As a matter of fact, we have particular churches now in Maryland, Pennsylvania, Ohio and New Mexico.

"2. The only boundaries in existence are those set by Synods and Presbyteries themselves.

"3. In view of these facts, the General Assembly urges Synods and Presbyteries to extend their work to the limit of their ability wherever there are contiguous unchurched areas."

Both of these replies must first be approved by the Assembly before becoming official.

In another section, the Board called the Rev. George A. Chauncey, pastor of First Presbyterian Church, Monticello, Arkansas, to become the associate of the Rev. Al Dimmock, secretary of the Division of Evangelism. Mr. Chauncey accepted the call the second day of the Board's session, and will join the staff December 1. He is a native of Memphis, Tenn., and earlier was pastor of the First Church of Brownsville, Tenn. He is a member of the Board of Directors of the Arkansas Council on Human Relations, a member of Arkansas Synod's Council, the advisor of Synods' Westminster Fellowship Council, and is chairman of three synod and presbytery committees.

The Board received the report of its treasurer, Mr. G. B. Strickler, that receipts through early November total $750,493 from living donors, a gain of almost exactly $40,000 over receipts at the same time a year earlier. The treasurer also reported that loans to churches, from the Board's revolving fund for church and manse loans, total $1,219,602 at the present. Loans totaling $394,281 have been made or approved since the first of 1958, Mr. Strickler reported. During the same period 22 loans of earlier years were paid out in full, on loans which originally totaled $262,650.

An additional eight loans were approved at this meeting of the Board in the amount of $87,400.

Other financial news from the Board meeting included approval for the Missionary Support Department budget of 1959 in the amount of $566,256. This money was allocated by the Board to presbyteries in the Assembly which have requested help for home mission projects, and will be distributed to home mission work in those presbyteries.

Support for the Negro Work of the Church was also voted for 1959, in the amount of $32,552. The Board was told that contributions from the Negro Work Campaign have nearly all been received, and that Negro Work is now concentrating on building up the strength and quality of those churches already established. Through the use of Negro Work Campaign funds, half of which went to Stillman College, the Board of Church Extension was able to establish 24 new churches, bringing the total of Negro churches to 71.

In another action, the Board approved $3,408 as its contribution to the General Commission on Chaplains and Armed Forces Personnel, the cooperative body that advises the military services on chaplain affairs. An Advisory Council on Chaplain Affairs for the Presbyterian Church, U.S., was also approved, and six members were named. These include the Rev. Robert L. Alexander, the Rev. Otis W. Welch, the Rev. Richard R. Potter, and Chaplains Richard G. Hutcheson, John S. Bennett, and Richard C. Lipsey. The first three named are also chaplains on reserve status.

For the Advisory Council on Church Architecture, the Board re-elected Mr. Irwin Belk and Miss Louanna Roach, and elected Charles Davis of Birmingham, all to the Class of 1961. The Rev. P. J. Garrison of Dallas, Texas was elected to the Class of 1959.

Considerable time of the Board meeting was devoted to discussion of proposed plans for making larger sums available for church building loans. A plan which would use present loan funds in possession of the Board to guarantee larger sums which would be loaned by commercial real estate loaning companies was presented, and is docketed for further consideration at the next meeting of the Board in February. The proposed plan might make as much as $4,000,000 additional loan funds available, but it was the feeling of some on the Board that much larger funds are urgently needed to aid the Church in meeting the demand for establishment and construction of new churches, and that perhaps some other plan or plans could be used.

Plans of the Urban Church Department to prepare 20-25 minute X movies and a film strip were approved. These would deal with the plan used successfully in Northeast Presbytery in Texas for laymen's participation in church extension; with the full story of the birth of a new church, from the idea, through selection of site, to the building of the first unit; and with the opportunities of the "inner city" development of churches. A film strip would outline salient features to be considered when choosing a new church site. The Board approved $5,000 for these films, which will be added to funds already available for the project to give a total fund of approximately $10,000.

Mr. Hal Hyde, secretary of Urban Church Extension Department also announced that Dr. Stuart Oglesby has the Church Extension study-book for 1960, high-lighting the Urban Church work.

GEORGIA

Atlanta—(PN)—The Rev. Robert C. Pooley, Jr., of Rome, Ga., and Chaplain, ANG, was elected president of the Atlanta Area Chapter of the Military Chaplains Association for the coming year. The election took place at a meeting of the Association on October 28, at Ft. McPherson.

The Rev. Pooley, who succeeds the Rev. James Sosebee of the First Christian Church of Atlanta, is the executive secretary and stated clerk of the Cherokee Presbytery.

During the program for the meeting Dr. David B. Walthall, Chaplain, USAR, presented a discussion of the curriculum and program of the High Schools as it relates itself to the project of the chapter: "Spiritual Foundations of Citizenship for American Youth". Dr. Walthall is a Regional Director of Christian Education for the Presbyterian Church, U. S., and has his offices in Atlanta.

Atlanta—(PN)—Dr. Marshall C. Dendy, Executive Secretary of the Presbyterian Board of Christian Education was honor guest at the annual banquet of Atlanta Presbytery's Sunday School Superintendents' Association November 24. Following the banquet at 6:30, Dr. Dendy spoke at an eight o'clock service which was open to the public.

Dr. Dendy spoke on the recent World Convention on Christian Education held in Tokyo. The meeting, which Dr. Dendy attended, was sponsored by the Christian Education Division of the World Council of Churches. Attended by 6,000 leaders in the Christian education field who came from all parts of the world, the meeting has been called the outstanding Christian meeting in the Orient in this generation. while in the Orient Dr. Dendy also visited Presbyterian mission stations in Japan, area and Taiwan.

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Presbyterian Students at Clemson College

Five hundred and nine Presbyterian students are enrolled at Clemson College, Clemson, S. C., for the first semester of the current school year.

The Rev. S. Wylie Hogue, Jr., University Pastor at Clemson, announces that 66 of these are married students and that 39 wives of students are Presbyterian. Also, married students list 29 children.

In addition to Presbyterian, U. S. students, there are 28 A. R. P's, 6 of whom are married.

The total Presbyterian student constituency at Clemson is 611. Over 3,700 students matriculated for the first semester.

Campus Christian Life at Clemson is centered in the Fort Hill Church, the Rev. Charles E. Raynal, Jr., Pastor.

The Rev. Mr. Hogue assumed his duties as University Pastor September 1, succeeding the Rev. S. J. L. Crouch who retired from the ministry July, 1957.

Professor Ben E. Goodale, head of the Dairy Department, is Chairman of the local Campus Christian Life Committee. Other members are Mr. J. Roy Cooper, Dr. Hugh Macaulay, Jr., Dr. Harvey Hobson, and Mrs. Thos. D. Efland, newly elected.

Larry McKay, of First Church, Hendersonville, N. C., is President of the Presbyterian students Association at Clemson this year.

Cheraw—(PN—Dr. A. H. McArn, 94, died Nov. 6 at his home here after a long illness.

Funeral services were held at the home by the Rev. James D. Matthews, and burial was at Old St. David's Cemetery.

Dr. McArn was born in Cheraw, the son of the late Daniel Blue McArn and Nannie Hunter McArn. In 1894 he was married to Miss Mary Coit Malloy. Graduating from Davidson College in 1888, he went to Princeton University where he received the M.A., and B.D. degrees from Princeton Theological Seminary.

Dr. McArn, retired since 1945, served the people of Cheraw and the First Presbyterian Church as pastor of that church for 52 years. From July, 1891, until January, 1893, Dr. McArn was pastor of the First Presbyterian Church at Wilson, N. C. He served for many years as a member of the board of school trustees.

His name is in "The Religious Leaders of America", a who's who among the American clergy. He is the author of "The Presbyterian Principle", "The Confederate Soldier", and "Scotch Achievements and Influences".

Dr. McArn is survived by two sons, Theodore of Appleton, Wis., and Hunter, of New Orleans; and a daughter, Lois, of the home.

Spartanburg—(PN)—Harold Edward Woodward, 51, civic leader, architect, and Presbyterian layman, died suddenly of a heart attack at his home in Spartanburg, Nov. 7.

Mr. Woodward was a member and a deacon of the First Presbyterian Church here.

Funeral services were conducted by the Rev. Leonard Topping and Dr. Marc Weersing. Graveside ceremonies were conducted at the Greenlawn Memorial Gardens following the services at the First Church.

Mr. Woodward was a member of the American Institute of Architects and its Southeastern Regional Committee on School House planning,, and of the Clemson Architectural Foundation. He was a foremost figure on the founding of the Clemson College School of Architecture. His other fields of professional and public service include membership on the South Carolina Hospital Advisory Council, the city Planning Commission, and the Civitan Club. Early this year he received from the State of South Carolina its special merit award for excellence in architecture for his design of the new library at North Greenville Junior College.

He is survived by his wife, Margaret Mundy Woodward; a son, Robert Stanley, 16, and a daughter, Victoria Verelle, 13. His two sisters and three brothers also survive. He was the son of the late R. E. and Clara Delk Woodward.

SOUTH CAROLINA

Darlington—(PN)—Mrs. Henry L. Reaves of Florence was elected president of the Women of the Church of the Pee Dee Presbytery, at the 54th annual meeting, which was held recently at the Presbyterian Church of Darlington.

Other officers include: Mrs. R. D. McLaughlin of Effingham, corresponding secretary; Mrs. Joe Burroughs, Conway, recording secrtary; Mrs. G. D. McGee of Ruby, chairman of district 1; Mrs. J. R. Woods of Timmonsville, chairman of district 4; Mrs. H. T. Truett of Florence, general fund chairman, and Mrs. V. M. Johnson of Conway, night circle chairman.

Committee chairmen include: World Missions, Mrs. Henry Jaeger of Marion; Christian Education, Mrs. Russell McLillan of Mullins; Spiritual Life, Mrs. John Bennett of Dillon, and Annuities and Relief, Mrs. Dock Brogdon of Loris.

Mrs. Reaves succeeds Mrs. Robert R. Glenn of Hamer.

The two-day meeting was attended by more than 200 persons representing the approximately 2,500 women of the Church of the Pee Dee Presbytery. There are 37 churches in the area covered by that Presbytery.

Nashville, Tenn. — (PN) — The Rev. and Mrs. Donald E. Williams of our North Brazil Mission announce the arrival of a daughter, Lee Anna, on October 29, in Brazil.

Lee Anna has two brothers, aged 11 and 7½, and two sisters, aged 7 and 4½.

Mr. Williams is a graduate of Columbia Bible College and Columbia Theological Seminary, and attended the Navy Training School for Chaplains. He is a member of Asheville Presbytery, and has served in churches in Salisbury, and Weaverville, N. C., and LaGrange, Ga.

Mrs. Williams is the former Laura Gordon of Spray, N. C. She is a member of the Black Mountain, N. C., Presbyterian Church. She studied at Columbia Bible College, and Wheaton College, and has taught Bible in Tazewell County, Va., schools.

The Williams are engaged in evangelistic and educational work in Brazil.

TENNESSEE

Nashville—(PN)—Word has just come from the Board of World Missions, Presbyterian Church, U.S., that Dr. Robert D. Phillips of our Korea Mission, has successfully completed his examinations for the American Board of Surgery.

Dr. Phillips is now a diplomat of the American Board of Surgery, which is the highest level attainable in surgery. He is one of the only three diplomats now serving under our Board in medical work.

Dr. Phillips is serving in the Chunju Medical Center, and had to come home this fall to complete his examinations.

He is a native of Lauringburg, N. C., but he considers Charleston, S. C., his home. He is a member of the Second Presbyterian Church there. He is married to the former Frances Fulcher, and they have two children. The Phillips first went out to the mission field in 1957.

Dr. Phillips received his medical training at the University of Pennsylvania Medical School, and did his internship at Philadelphia General Hospital. His surgical residency was completed at the Medical College of South Carolina.

Missionary Items

Nashville, Tenn.—(PN)—Word has been received here at the Board of World Missions, of the announcement of the birth of a son, Glenn Edward, to Mr. and Mrs. Merle Kelly of our Japan Mission. Glenn Edward was born in Osaka, Japan, on November 2.

Mr. and Mrs. Kelly went to Japan in the fall of 1957 to serve in the educational work of the mission. They are members of the Apopka Presbyterian Church, Apopka, Fla.

Mr. Kelly received his education at Cincinnati Conservatory, Juilliard School of Music, Columbia Teachers College, Stetson University and the Assembly's Training School. Mrs. Kelly is a graduate of Marshall College, attended A.T.S. for one year, and received her M.A. degree from New York University.

The Kellys have three other children, all sons, ranging in age from 4 to 8½ years.

South Texas Presbytery

MINISTERS:

Commissioners: T. H. Parsons, P. O. Box 325, La Feria, Texas; Tom C. McGee, P. O. Box 848, Harlingen, Texas; O. W. Mueller, P. O. Box 666, Donna, Texas; Lloyd W. Nixon, P. O. Box 103, El Campo, Texas.

Alternates: Leslie E. Webb, Jr., P. O. Box 365, Falfurrias, Texas; C. M. Robinson, Jr., 566 N. Reagan, San Benito, Texas; A. F. Swearingen, Jr., P. O. Box 6333, Corpus Christi, Texas.

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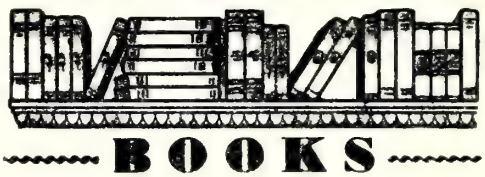
Board of Christian Education

Richmond 9, Va.—Miss Bettie Currie has been named as the first director of Curriculum Experimentation for the Board of Christian Education of the Presbyterian Church, U.S.

In her new duties Miss Currie will work with several "research churches" which have agreed to aid the Board in its current curriculum improvement program. These churches will experiment with various plans for a curriculum now being developed by committees, and Miss Currie will serve as liaison.

Since March, 1957, Miss Currie has served as director of Youth Work for the Board's Division of Christian Teaching. She has been a member of the staff since 1949, when she received a master's degree in religious education at Assembly's Training School in Richmond.

A native of Austin, Tex., Miss Currie graduated from the University of Texas. She served for two years as director of religious education for the First Presbyterian Church in Durant, Oklahoma.



PELOUBET'S SELECT NOTES FOR 1959. Wilbur M. Smith. W. A. Wilde Co., $2.95.

This is the 85th annual volume of this popular commentary and the 25th edition prepared by Dr. Wilbur M. Smith. The current edition maintains the high standard of the preceding years, containing a vast wealth of material on the weekly lessons in the Uniform Series. The first quarter deals with the life of Jesus Christ. The second quarter discusses the Kingdom—United and Divided. The third quarter deals with Old Testament studies and the last quarter, the Acts of the Apostles. This work is complete in every respect, containing a bibliography, editorial matter, audio-visual material and a comprehensive index.

WESTMINSTER INTRODUCTION TO THE BOOKS OF THE BIBLE. Editors of the Westminster Study Edition of the Bible. Westminster Press. $3.75.

This book presents in a separate volume the articles and introductions contained originally in the Westminster Study Edition of the Bible. Some of it is satisfactory and other portions unacceptable to the conservative point of view. The line followed here is very similar to that expressed in most liberal Old Testament and New Testament Introductions.

A SPIRITUAL CLINIC. J. Oswald Sanders. Moody Press.

Christian experience and Christian service are treated here with a sanity and with a spiritual wisdom which only a deep knowledge of God's Word tried out in the furnace of long experience could produce. The dominant theme of this volume has to do with the Christian Life. The author presents with freshness and clarity fine suggestions concerning how to overcome tension and strain,

Pray For Revival

Many people throughout our beloved Church are praying for Revival. This is good and we praise God for this manifestation of His Grace. Many more should be praying regularly, earnestly for Revival. God will hear and answer if we really PRAY. He admonishes us to pray. We are told in His word that we have not because we ask not. One of the greatest sins comitted by Christians is the sin of prayerlessness. There are too many nominal christians i.e. christians in name only. Of such Christ has said that in the end He will say unto them, "Depart from me, I never knew you." Again he says, "Why call ye me Lord, Lord and do not the things I have commanded you."

—H. B. D.

BEWARE!

There comes a time in the history of a nation when it becomes a very important duty to arouse that nation's citizens to a realization of their country's peril. Such a time in America is now. The peril is the insidious indoctrination of our people by a foreign power.

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the conditions of spiritual leadership, what constitutes a missionary call, the art and praying with authority, and the strategic use of time. The old and experienced Christian as well as the young and inexperienced will find this book a wealth of information for his daily use and a book for constant reference.

REPENT OR ELSE! Vance Havner, Fleming H. Revell. $2.00.

The messages of Christ recorded in the Revelation of John cover every kind of church situation and just about every type of church goer. Dr. Havner believes that the book of Revelation is speaking to the church today concerning the importance of repentance. He insists that repentance is necessary for revival. This volume is thought provoking and stimulating.

I SEE. Kenneth N. Taylor. Moody Press. $1.95.

This book presents little talks and stories for boys and girls in Christian homes. It is most attractive and appealing from every standpoint. It deals with such subjects as heaven, the angels, pure in heart, never pray to anyone but God, Sunday is different, the Lord's table, the Bible is God's Book, and other such helpful themes. The illustrations are superb.

FOUNTAIN OF FAITH. Thomas Douglas Bateman. Pelican Publishing Company. $2.75.

A few months ago there appeared in these columns a review of the above publication. This reviewer would like to make a correction and also to give the address of the publisher.

The foreword of this volume was written by Mr. Douglas Bateman, son of Dr. Thomas Douglas Bateman. It contains an appreciation of his esteemed father.

Dr. Bateman in his faith and preaching was orthodox according to the Westminster standards. This volume contains some of his best preaching and some of his most moving prayers.

This helpful book can be ordered from either the publisher or the Book Department of the **Southern Presbyterian Journal.**

—John R. Richardson

GREENLEAF IN DROUGHT TIME. Isabel S. Kuhn. Moody Press.

Perhaps none of us has accepted the call to Christian work and then—not only have been refused the opportunity to serve, but have all but starved physically, being denied food. This was the experience of the Matthews of the C.I.M.—yet with unsurrendering faith and cheerfulness. You can hear their song in desperate poverty (like Paul and Silas in the Philippian jail) existing in a bare kitchen on the Tibetan border.

No wonder the Chinese church, going through much the same testing, tasted revival when they witnessed the triumphant lives of these leaders.

If you pick up this book and start reading you will have to finish it and you will be spiritually enriched.

Elisabeth C. Smith

The Southern
PRESBYTERIAN Journal

VOL. XVII NO. 31 DECEMBER 3, 1958 $3.00 A YEAR

What Constitutes Good Preaching

"It is not enough or even Christian to proclaim the deeds, the life, and the sayings of Christ as mere historical facts. The knowledge of these things is not enough for the conduct of our lives. But this is the fashion of many of those who are regarded as our best preachers. It is far less sufficient to leave out Christ and teach instead the laws and decrees of men. A good many study and preach Christ in order that they may move people to sympathize with Him, to hate the Jews, or some similar nonsense. Instead Christ ought to be preached that faith may be established in Him, that He may be Christ—for you and for me, that He Himself may be effectual in us. This kind of faith is created and preserved in us by preaching on why Christ came, what He brings to us, and how it benefits us to accept Him."

—Martin Luther, from *The Freedom of a Christian,* 1520

Attention!

Women of the Church

See Special Article on Studies in First Peter, Page 14

THE SOUTHERN PRESBYTERIAN JOURNAL

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EDITORIAL

There Is a Battle, but— There Is Also Victory

Christ, the Church, individual Christians and everything which stems from the Christian faith runs counter to the world system in which we find ourselves. For that reason it is impossible for true Christianity to be popular with the world.

The coming Kingdom is not a gradual amalgamation of this present world with the Kingdom of God but the destruction of Satan and his work and the complete triumph of righteousness through the King of Righteousness, Jesus Christ.

The inescapable fact that we are engaged in a mortal conflict is one which should be self-evident to all Christians and it is on a clear understanding of this far-reaching truth that the believer goes forth to battle.

There are three things we must face: the *fact* of the conflict; the *source* of the conflict; and, the *source of victory*.

The fact:

Beginning in the third chapter of Genesis and running through the entire Bible there is seen the reality of sin, its presence and its effect. From the written Word we know that sin is rebellion against God and that its virus has infected all mankind.

The fact of sin is furthermore borne out by bitter experience. We find its evidence all about us and from within our hearts we find this same urge to think and do that which is wrong.

Furthermore history, ancient and contemporary, proves that education, environment and worldly advantages have no effect on the basic fact of sin itself—the cultured, wealthy, educated pagan of our advanced civilization being capable of the same gross sins of the flesh as are the underprivileged savages of the remote places of the earth. In fact, culture itself can augment those sins of the spirit (pride, envy, jealousy, selfishness, etc.) which are also a part of man's estrangement from and rebellion against God.

The source:

Man is not left to vain speculation as to the source of evil. Back in that same third chapter of Genesis there appears that malignant personality, Satan, the embodiment of all that is evil and the instigator of any and everything which lifts itself up against God.

Rather than to indulge in unprofitable imagination let us accept that which the Bible teaches about Satan and his works and armed with that knowledge look for the God-given answer. That his origin goes back into the mysteries of antiquity is obvious. That he rebelled against God is also obvious. That he is a liar and the father of lies is the affirmation of our Lord Himself. That he is unceasing in his efforts against man, instigating to sin, accusing us before God, going about as a roaring lion: all of this and much more we learn from the Scriptures.

The reality of his work is on every hand. We have but to look about us and we see his handiwork. Every newspaper tells of his activities. That men are his dupes and agents is obvious. That he is a supernatural being should make us fear him. That he is our vindictive enemy should be a constant warning.

The source of victory:

As God has revealed to us the *fact* of sin; as He has told us the *source* of sin; so too He has revealed to us the *source of victory*. Going back to this same third chapter of Genesis there is the first intimation of Satan's doom and from that time on there is unfolded for man to know and understand the glorious fact that *God has*

made full provision for man's dilemma—a sinful nature, sinful surroundings and an ever active enemy—by sending His Son to give both redemption, cleansing and victory.

Living in an environment hostile to God and His Christ it is nevertheless possible for the Christian to experience newness of life in Christ, *life* which begins now and which has no end.

Our victory is a supernatural one, given to us by a supernatural Person, through the supernatural work of His redemption on the Cross.

All of which makes the Gospel of Jesus Christ the most glorious message in all the world. Through it we know the background of our environment, the enemy with which we have to deal, and the One who gives us the complete victory.

We need neither be fearful nor discouraged because of the battle in which we find ourselves. The victory is sure, but only for those who commit their lives and their all to the Victor.

—L. N. B.

Salvation: By Law or By Gospel

The following appears on the second page of THE PRESBYTERIAN OUTLOOK apparently with the approval of the Editor thereof:

"Is it the Protestant belief that Jewish people who do not accept Christ are lost?

Marion: As they do on many other matters, members of our Protestant churches differ widely in their views at this point. If the question means, are Jewish people going to be condemned to some kind of eternal punishment because they don't accept Christ as he is defined in Protestant theology, then my own answer would have to be no—and I would make the "no" as emphatic as possible.

The New Testament gives no support to the belief that a person's destiny, in this world or the next, hinges on whether he accepts some church's officially spelled-out description of the life and work of Jesus Christ. In Jesus' own view, the big test of man's worth (and the crucial test) is the quality of his spirit and the kind of fruits in life which his heart and spirit produce. The greatest commandment, Jesus said, is this: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Any one who honestly and actively tries to meet that test, whether Jew or Gentile, Mohammedan, Buddhist or Christian, need have no uneasiness about the next world. God will deal with him in ways that are no less fair than our own best ways, and will do him no injustice."

In reply we would ask is eternal salvation a matter of law or of Gospel, of man's worth or of God's grace, of the quality of one's own spirit or of the obedience and suffering of Jesus Christ as the sinner's substitute and representative?

If a Buddhist were a real follower of Gautama he would not love God with all his soul for Buddha scoffed at the idea of a Creator and denied the existence of a soul. If he were a Confucian, he would be a gnostic concerning God and busy with the economic and domestic relations among men. If he were a real Old Testament child of God he would not divorce the law from its foundation in God's gracious covenant relationship to His chosen people. There is a brief statement of God's gracious bringing of His people into covenant fellowship with Himself prior to the Ten Commandments and to the summary of the First Commandment in Deuteronomy. In the first one reads: "I am the LORD thy God who hath brought thee out of the land of Egypt, out of the house of bondage." In the latter case it reads:" Hear, O Israel the LORD (Jehovah) is one God, the LORD alone, and (that is, therefore or accordingly) thou shalt love the LORD thy God with all thy heart." Out of God's gracious drawing of Israel to Himself in the covenant of redeeming mercy comes the call to love and obey God in gratitude for His deliverance and His prior love.

This note which is abbreviated in the Old Testament is elaborated in the New. "By the mercies of God", in Romans 12:1, the Apostle means all that he has set forth of the Gospel in the first eleven chapters as the motive calling Christians to present themselves living sacrifices to God. In John 3.16; in Romans five; and in First John there is set forth the wonder of God's love that led Him to give His only begotten Son for us. God's grace came in Jesus Christ. He is the source and channel of our forgiveness, and the redemption He wrought vindicates God as just when He forgives our

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sins. Now this marvelous redeeming love moves us to love Him with all our hearts. We love Him and others, because He first loved us. Without the Gospel there is no adequate motive for our love toward either God or man. Our imperfect love is an indication that we trust His perfect love for us. The ground of our salvation is not the love we exercise, but the love we trust —not our love for God but His love for us in Christ Jesus: His coming to be our brother, His life of loving obedience, His death for our sins, His Resurrection for our justification.

—Wm. C. R.

Needed—Politics on Christian Principles

America needs a new political party, an alignment of men and women who put principle and issues above present party alignment, a coalition of people who consider ideals more important than partisan politics.

As now constituted, partisan politics often make a travesty of individual thinking and action. The blind following of one party is as unrealistic as any other form of following a leadership, the goal of which is not known.

When one considers Southern and Northern Democrats uniting under one standard it is an utter absurdity. When one considers the extremes to be found within the banner of Republicanism it is equally absurd.

"Party regularity" implies a willingness to go along regardless of what principles may be involved. Readily admitting the desirability of the two party system the best interests of the nation are served when men and women vote intelligently, not blindly.

At the present time, within both major political parties, there are men who perpetuate themselves in office by catering to the demands of pressure groups and in so doing are in grave danger of jeapordizing our national life. Deficit spending, the result of pressures from labor, vested interests, veterans, farmers, etc. etc. is part and parcel of the general picture.

We believe there are millions of Americans who are more concerned about our national welfare, including national solvency, than about personal advantage. It is high time that these individuals find for themselves spokesmen who will galvanize public opinion and secure adequate political action and safeguards before inflation takes yet further toll.

The present selfishness of many politicians, is in itself but a reflection of the selfishness and shortsightedness of individual voters and blocs of voters.

The Christian should be the best citizen in the nation. He should be informed and unselfish. Where possible he should offer himself for office and in so doing spell out the difference between statesmanship and political expediency; between legislation for pressure groups (regardless of who they may be), and legislation which is for the common good.

Most news analysts and editors agree that the recent elections have demonstrated that the American people want more benefits from the government and more government in the affairs of the people. If this is true and Congress shifts more and more towards a socialized state the very thing which contributed to America's greatness could well be sacrificed for a mess of socialistic pottage—and what a mess!!

There is much talk of the "common good" but only too often it means a generalized security bought at the price of personal freedom. Once let the privilege and opportunity of personal achievement, and the rewards of that achievement, be smothered under a demand to protect the laggard, the inefficient and the saboteur of production, and a mortal blow has been struck to national life and progress.

Yes, America needs a new political party—men and women who will vote for the right, regardless of the cost; and, regardless of the party.

—L. N. B.

The Sunday School Times' 100th Anniversary

Not many living papers in the United States can lay claim to 100 years of continuous publication. Among the many thousands listed in the 1958 edition of "N. W. Ayer & Son's Directory of Newspapers and Periodicals," only 46 religious periodicals and newspapers are shown as having been established as long as The Sunday School Times, a weekly paper published in Philadelphia.

The first issue of the Times was dated January 1, 1859 and it is planned to make the January 3, 1959 a special Centenary Number. In this issue there will be pictures of some of the early publishers and editors, of the present directors and executives, of the present staff of office workers, and of the Sunday school lesson writers. A specially prepared article will outline the principal events in the paper's past, and an announcement will tell of some of the new features that are planned for the days ahead.

In addition to the regular features, writers of the Sunday school lesson helps and of other special departments will tell in this Centenary Number what it has meant to them to have had

a part in the long ministry of the paper. There will also be a photographic reproduction of the first page of the first issue of the Times. and a description of the contents of this first issue.

Although The Sunday School Times began as, and still is, peculiarly a Sunday school periodical, its ministry has always been much broader than its name might suggest. It touches almost every phase of Christian work and Bible study, and it is relied upon by its constituency for its conservative stand, its articles on Bible study, for authoritative information on difficult Bible passages, appraisals of the latest books of interest to church and Sunday school workers, Christian news around the world, and the latest in Sunday school methods.

As might be expected, this Centenary Number will be printed on special paper and will have an extra circulation that, with its regular circulation, will reach a total of at least 72,000 copies. Specimen copies of this unusual 100th Anniversary issue of the Times may be had for the asking. Address The Sunday School Times Company, 325 North 13th Street, Philadelphia 5.

The Sunday School Times for Bible students, teachers and Sunday school workers is doubtless the best known and most universally used aid to Bible study in the world today. It goes to the far corners of the earth and has a world-wide circulation. The Journal is glad to give space to this most interesting announcement, and we wish the time-honored magazine "A Happy Birthday" and continued success in its field—if not another century—then "Until He comes".—Editors.

The Beauty of Holiness

To be beautiful a thing must be perfect. We speak of a beautiful sunset, or a beautiful rosebud, or a beautiful day. We mean there is nothing to mar, to disfigure. I have a book which I like very much. It is called A Face Illumined. The heroine of the story had a lovely face except for one thing: there seemed to be no woman's heart revealed. As the story develops we find that through Christ she receives a new heart and this makes her face shine with a new radiance. I believe a great many of the so-called "beauties" in the world need to have this illumination. Sooner or later the heart will reveal itself in the face.

Sin is the ugliest thing in the world. I was just reading in the paper of a revolting crime, so horrible it makes one wonder what has come over our modern world. On one of the roads I travel—or used to travel—a great deal, is a tree which at one time was a lovely sight, but it died, and the other day I saw where it had been pushed over by the workers on the road. There it lies with a black rotten heart, an ugly eye-sore by the side of the road. I know of a home where the spirit of hate has spoiled its beauty. I know of another where alcohol has ruined its happiness. Sin in any form is an ugly thing.

God can take an ugly thing and make it beautiful. The Gadarene demoniac was an ugly person until Christ cast out the evil spirit and sitting at the feet of Jesus, clothed in his right mind, he presents a lovely picture. Christ makes us beautiful in two ways: First, we are Justified, and then we are Sanctified. In the one, all our sins are pardoned and we are accepted as righteous in His sight, because of the righteousness of Christ, imputed to us and received by faith alone. Second, we are Sanctified. We are renewed in the whole man after the image of Christ, and are enabled more and more to die unto sin and live unto righteousness. Both are of God. One is an act; the other a process. Jacob was converted either at Bethel, or at Peniel, but it took a long time to make a "prince with God" out of him.

Let us never be satisfied until God makes us beautiful. The New Jerusalem will be full of beautiful people for they will have the "beauty of holiness."

—J. K. P.

A Thought on Prayer

Is prayer primarily a petition to God or should it be a conversation with God? That question sums up one of the great faults of the average Christian's prayers. It also probably accounts for the fact that so many prayers are unanswered. They shouldn't be.

Prayer should not be a monologue. It should be a dialogue.

"Oh Lord" we pray "help me and my wife and my son John", and when we are in a depression we pray "help my business" and when we are sick we pray "help me to get well". But perhaps it isn't best that we be helped. Perhaps God in His infinite fore-knowledge knows that it is best that we be laid prostrate, flat on our backs, both physically and economically so that we MUST look up to Him. Many of us do not look upwards any other time. Man doesn't need to be laid prostrate when he is standing upright spiritually but rather when he is standing upright in his own strength physically and economically.

Shouldn't our prayers be thus? "Our Father in heaven speak to me. Tell me Thy will for me. Evidence to me, Oh God, the things thou

would have me do. Help me in my trouble if it be Thy will, but if it be for the best that I not be helped, then, Oh Lord, give me patience to wait on Thee and let me remember that thou chastenest those that Thou lovest for their own good." Even Jesus Himself prayed that way, saying, "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done".

Then finally, this manner of prayer makes us more God-conscious. When we are talking to anyone we are not as conscious of their presence as when we are talking with them. And often we are benefited more in the listening than in the speaking.

—R. LeC.

The First Men's Meeting

Jesus was there. He was the Guest of Honor. He accepted Matthew's invitation and rubbed elbows with publicans and sinners. It was the first men's meeting in the Christian era. His enemies thought Jesus made a mistake by associating with publicans and sinners. Perhaps they criticize Matthew for wasting so much money on a feast when a fish and a loaf of bread would have sufficed. Matthew was throwing away his money and who ever heard of a Messiah breaking bread with hated publicans and despised sinners?

Jesus was there. His disciples were there. Matthew was a proud, happy and beaming host. These were his new friends and he introduced them to his old friends. He had spared no expense in bringing together the new and the old. In his own home, too. The feast was costly, but Jesus had approved it.

When our Lord touched Matthew's shoulder and said, "Follow me," the tax collector, like all new disciples of Christ even to this day, had a desire in his heart to present the Son of God to those who needed Him most. In the words of Peter Marshall, he wanted to say, "Mr. Jones, meet the Master."

In our time we spin our wheels when men's meetings in many churches are attended only by elders, deacons and a few other members of the congregation. No publicans and sinners are invited. Call it Matthew's feast, monthly dinner, covered-dish supper, picnic, watermelon cutting or fish fry—the object is the same, to present the publicans and sinners to Jesus. Matthew believed that a free meal was his best opportunity to bring the sinners into the presence of our Lord. Likewise, men's meetings today will offer proof to the lost (if they are invited and attend) that the church will not bite them. It may be a back door entrance, because they avoid the front door, but remember Matthew's home was not a temple. The method and purpose may be the same.

We do not know the result of Matthew's feast but we like to assume that a few hearts were touched and at least one person was saved. It can happen in your church, too.

When you plan your meeting, follow the first essential Matthew laid down—make certain that the Guest of Honor is invited. He will be there. The Holy Spirit will bless your effort.

—Ralph Brewer



Quemoy—A Principle

The October 8th issue of the Sou. Journal has just reached me here. I am one who desires to register distinct disapproval of what you have written in "Quemoy-A Principle." On the top of page 5 are the words, "But an all-out use of force right now will in all probability avert a war, rather than precipitate one." There are many things one could say about that sentence. I could view it as a war veteran of some five years service. I could view it from the stand point of one who might have to serve if this standpoint prevailed . . . However, I wish to look at it as a Christian missionary on the edge of the area in dispute.

Dr. Bell, what is your attitude toward War as a Christian? Are we as frail humans to take it upon ourselves to decide when to initiate a conflict . . . for the good of mankind . . .? Your poem on the same page is excellent. I echo its sentiments, but I feel that the theology expressed therein is in contradiction to the sentiment and theology underlying your editorial.

Christians can and must fight Communism. That fight is going on, and is often successful. These successes are seldom if ever publicized. The G I is in the churches at home. The line is drawn out here and extends through my area. As the GI in the foxhole, we've got to be on our knees in this battle. In this case though, there's a difference. As with Gideon, we're committing it to God.

Yours with real appreciation for your great Christian testimony throughout the years,
(Signed) Harold Borchert
Kochi City, Japan

Dear Dr. Bell:

One of the worst things in the country today is the flippant way in which the untutored citizen will criticize the administration on foreign

policy. The idea of all Americans standing together against the Reds who present a solid front doesn't seem to penetrate.

It is only within the last year that I have begun to fear that we might lose out in this fight against Communism. If some of my friends would look back they would realize that the first things a Red conqueror does is to take over the banks, life insurance and homes of the recent opposition. Then follows the liquidation which seems to them to present a threat. These men are bloody murderers; they are not leaders of a normal member of the family of nations.
Please keep up your good work.
With every good wish and warmest regards,

Sincerely,
(Signed) ROBERT EICHELBERGER
General U. S. Army, Retired.
Asheville, N. C.

RLE/vcw

Reply

We deeply respect both of these writers. It is our conviction that much of the world's trouble today stems from our compromise with Communism. Communism knows no restraint other than force. It is the implacable foe of all that we stand for. Every concession to Communist pressure is a compromise with evil.

—L. N. B.

3401 Brook Road
Richmond, Virginia
November 15, 1958

The Editor
The Southern Presbterian Journal
Weaverville, North Carolina

Dear Sir:

I feel that one should be frank about honest opinions, and for that reason I wish to express two such feelings concerning a recent issue of the **Journal.**

First, I want to thank you very heartily for the fine article on Presbyterian Worship and Architecture (October 29, p. 5). This article did more to stimulate and clarify my thinking than any other I can recall, and I agree wholeheartedly.

Secondly, I wish simply to express a conviction from personal experience, with whatever relevance it may have to your article (same issue) on the "Christian Faith and Life" curriculum. The study of the Bible by the methods of higher criticism has led me, contrary to your conclusions, to an increasingly firmer conviction of the inspiration of the Scripture, the absolute and unconditional truth of the Word of God, and the perfect deity **and** humanity of Jesus Christ.

With thanks for your generous provision of subscriptions to the **Journal** for the students here,

I am

Sincerely yours,

Curtis Patterson
Union Theological Seminary



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To fill the needs of those who've served Him all their lives.

O is OTHER times—in years gone by—when filled with youth
They led us to the King's Highway, and pointed out His truth.

Y is YEARLY—only once a year does such a privilege come
To you, to me, to have a share in helping everyone.

G is GENEROSITY—let's give a little more,
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A Minister's Report On The Charlotte Crusade

By James E. Fogartie, Pastor
Myers Park Presbyterian Church

Editors Note: Last week Dr. Fogartie gave impressions of the Billy Graham team and the city-wide effect of the Crusade. This week he writes more particularly of what happened and is happening in one church which fully co-operated in the Crusade.

"What are you doing out here?" was the question directed to this writer one evening at the Charlotte Coliseum, prior to the beginning of one of the services, by a minister from a near-by city. Further conversation as to the reason prompting the inquiry led to the disclosure that the minister had supposed that a so-called "Strong church would hardly participate in such a venture." The answer to this query, by the way, was that the church served by the writer needed the Crusade as much as any church. And it did! Yet the purpose of this report is not to delve into such questions as it is to relate what the Crusade has meant thus far in the life of one particular congregation.

It is at once obvious that the final story cannot now be told. That must come later. However, there are some things that can now be told which are an indication of the tremendous impact made by the Billy Graham Crusade.

At the outset, there are individuals whose lives have been transformed. These folk come from every walk of life. Some are young, others older; yet change there has been. The writer has had the privilege of visiting with men and women who said that while they have been members of the church for a long time, they have, for the first time, found a vital relationship with Jesus Christ. Others say very openly that a new dimension of the Christian faith has been opened to them. Among these are officers in the church, teachers in the Church School, circle Bible leaders. Heretofore, they confess, they have been"playing at Christianity." Now, the Lord Christ is real to them. There are other people to whom the Christian life has been only a part of life. Christ has not had first place. Life has been full of compromise, of trying to serve "God and mammon." Prayer has not been real. The Bible has not been the "living" Word of God. Worship has been dull and uninteresting, and the idea of a Christian witness had been relegated to the clergy, if it was considered at all.

Many confess that the idea of a Crusade had not appealed to them especially. There was no opposition; rather the notion that such a venture was good for other people.

How, it may be asked, did such folk come to this new relationship? The answer is not simple nor is it brief. Perhaps it can best be answered in this way. The Billy Graham Crusade was not just preaching evangelism. That it was indeed, and throughout the five weeks there was, at the Coliseum, the faithful and earnest proclamation of the Gospel of God. But there was more! Radio and Television were utilized to the fullest—and in a most effective manner. Prayer groups and devotional services in business and industry brought men and women to the point of thoughtful consideration as to their relationship to Christ. Assemblies in the several schools of the area did likewise with young people. Team members made themselves available and took every opportunity to work with individuals. And here it must be said that the personal dedication of the members of the Billy Graham Team and their willingness to go anywhere, to talk to anyone, was a signal contribution to the work of the Crusade.

Moreover, after-meetings held in homes about the city of Charlotte were a powerful medium through which the Spirit of God worked. To these gatherings came many who would not go to the Coliseum. Light refreshments were followed by a word from the writer, his colleague, or some concerned person. Then a team member, usually Joseph Blinco or Leighton Ford, spoke to the group. Their "talks", simple and yet profound, brought the hearers to the point of thoughtful consideration of the place of Jesus Christ in their lives. A period of quiet meditation and prayer concluded the "formal" activities. However, at every gathering many remained, often until well past midnight, to question and to discuss the meaning of the Christian life. From these meetings came many decisions for a new commitment to Christ.

Then, the story cannot be told without relating what took place in the services of the writer's church the Sunday following the close of the Crusade. At each of the two morning services of worship, an invitation to come forward in commitment to Christ was given following the sermon. This invitation was extended not only to those who had gone forward at the Coliseum, but to those who desired, in their own church, to commit themselves anew to Jesus Christ, and to any who desired to claim Him, for the first time, as Saviour and Lord. Frankly, the response overwhelmed both the writer and his colleague. Standing in the pulpit that day, the sight was one to gladden the

heart of any minister. From every quarter they came, deacons and elders, stately matrons, successful business executives, young married couples, social leaders, young people. The numbers are not important, nor is the question of whether this sort of thing had been done before. There was no persuading, no emotional appeal, no request to support the ministers and the church, no apology. Rather there was a simple invitation to come forward in commitment to Jesus Christ. Certainly it must be added that in those sacred moments the writer, though standing in the pulpit, committed himself anew to the high calling of the Gospel ministry. This was, in the words of the Psalmist, "the Lord's doing," and it was marvelous.

Attendance at the services of worship has increased, and there appears to be a "new hearing" of the proclamation of the Word. The inauguration of the Family Night Series of dinners with study sessions brought a splendid response and an eagerness to study the Bible.

Billy Graham himself has often said that the hardest work comes after a Crusade has been completed, and with that the writer agrees. Those who have committed themselves must be tended and fed. Those who are seeking must be led to find an answer.

To this writer what has happened in Charlotte and in one church calls for a deeper life of prayer and study, that the Word of God may be preached and taught faithfully, not only through the usual services of worship and Bible study classes, but also in special undertakings. A group of business men have been asking for a breakfast once a week downtown in which there can be study of the Bible and prayer. The wife of one of Charlotte's most well-known business executives is planning a Bible study period with a group of young matrons. The Director of Youth Work is making every effort to utilize the renewed concern of countless young people through the youth program already in progress and through special undertakings. An inquirer's class for adults and a communicants class for older children will shortly begin.

Upon these entrusted with the leadership of one particular church rests a heavy responsibility, but one received joyfully. Those who are seeking and those who are "babes in Christ" must be ministered to, that theirs may be the "fulness of the blessing of the gospel of Christ," and that they may be "mature in Christ."

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LESSON FOR DECEMBER 21

By THE REV. J. KENTON PARKER

Joy At The Saviour's Birth

Background Scripture: Luke 1:26-56; Luke 2:1-20
Devotional Reading: Luke 1:67-79

The whole atmosphere of the first and second chapters of Luke is surcharged with the spirit of joy. This is but natural for the greatest event in the history of the world since creation is taking place, the birth of our Saviour, whose coming had been proclaimed by the prophets of the Old Testament. Pious Jews had been looking for Him, lo, these many years. It is true that not many of them were ready for His coming. John tells us that He came unto His own and His own received Him not. But there were some who did receive Him, and to these He gave the power to become the sons of God, even to those who believe on His name. We are studying about some of those who believed and rejoiced at His coming.

Our Devotional Reading tells us of the birth of John the Baptist. I want you to notice the clear distinction which Luke, the physician and careful historian, makes between the birth of John and the birth of Jesus. The first is the birth of a man—an extraordinary man, it is true,—but only a man with human parents. The second is the birth of the Son of God, conceived by the Holy Ghost with no earthly father. Nothing could make this clearer and Luke, as well as Matthew, settle this once and for all for all who believe the Bible to be the Word of God. The Virgin Birth of Jesus Christ is established by them. To my mind it is not only taught, but it is the simplest way to explain the Deity of our Lord. It would be harder to explain in any other way. Let us not try to puzzle our brains trying to find some other explanation when the simple and natural explanation is given so clearly.

The angel Gabriel had appeared to Zacharias as he ministered in the temple and told him that Elisabeth his wife should bear a son and he should call him John, and that he would be great in the sight of the Lord. Zacharias, surprised and somewhat doubtful, said whereby shall I know this? and Gabriel said, thou shalt be dumb and not able to speak until the day these things shall be performed, and when that day came Zacharias praises God saying, Blessed be the Lord God of Israel; for He hath visited and redeemed His People, etc. His song of praise and thanksgiving expressed the deep emotions within. There was great joy in the home of Zacharias and Elizabeth when John the Baptist was born. But there was still greater joy when Jesus the Saviour was born. Let us see how true this is as we study the selections from Luke.

I. *The Angel Gabriel visits Mary*: Luke 1:26-38

We learn some important truths concerning angels from these chapters in Luke. The angel Gabriel must be one of the highest of the angels for he is chosen on these two occasions here and he was sent twice to Daniel to interpret some of his visions. We are told that angels are ministering spirits sent forth to minister to those that shall be heirs of salvation. (Heb. 1:14)

The angel Gabriel is sent to Nazareth to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. He salutes her as one highly favored of the Lord. She was troubled by this salutation and he proceeds to tell her what it meant, that she was to be the mother of Jesus, the long expected Messiah, the One who should be called the Son of the Highest. When she asks how this can be, she is told that the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. The Incarnation is a mystery but so are many of the things around us. To my mind this is a simple and natural explanation of the character of Jesus as both God and man—the God-man. How else could He have the qualifications He needs as our Redeemer? Just remember the fact that nothing is impossible with God.

To say that there was joy in Mary's heart would be an understatement. She was perplexed, overwhelmed at the honor thrust upon

her, but her simple reply shows her greatness of character: And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. Her faith and submission reveal her character. We see more of her joy, mixed with wonder and bewilderment at times, as we proceed with the story.

Is it not a pity that part of the church has unduly exalted her to a place of worship? Read all that is written about Mary, the mother of Jesus, in the Bible, and you have the portrait of one of the noblest and most beautiful characters of the Bible, one who, I am sure, would shudder at the idea of men praying to her or calling her by some of the names given to her. The worship of Mary, as if she were one of the Godhead, is idolatry and is to be condemned along with all other forms of idolatry. To honor her as most blessed among women is to give her what is due to her. We must not make a god out of her. There are but three Persons in the Godhead, Father, Son, and Holy Ghost. The Son came into this world by being conceived in the womb of the virgin Mary and born of her, yet without sin. This separates Him from other men and at the same time unites Him to them. But remember that Jesus, the Son, is eternal, like the Father. In the beginning was the Word, and the Word was with God, and the Word was God. He chose to come into the world as a baby born of Mary in order that He might indeed be one of us. We honor Mary as the virgin chosen to be His mother. We must not worship her as if she were God—a Person of the Godhead. There are three Persons in the Holy Trinity, not four.

In Mary's heart there must have been a holy joy mixed with fear and wonder: she had many things to ponder in her heart!

II. *The Visit of Mary to Elisabeth*: Luke 1:39-56

Was there ever before or since such a visit? These two expectant mothers had wonderful things to talk about, for God had indeed visited both of them in a marvelous way. Elisabeth was well stricken in years and had given up hope long ago of ever having the joy of being a mother, and now she is to be the mother of one of the greatest of men, and Mary, the virgin is to be the mother of the long-expected Messiah. Could you imagine two Jewish women of faith and piety who could have been happier than these two. It is no wonder that songs of praise burst forth from their lips.

Let us look first at the song of Elisabeth. She recognizes the marvelous miracle that had happened to Mary and calls her "the mother of my Lord", and calls her blessed. Notice that Elisabeth was filled with the Holy Ghost. Here is a very definite case of inspiration. We believe that holy men wrote the Bible as they were moved by the Holy Spirit. These songs of Mary and Elisabeth are examples of what the Holy Spirit can do for ordinary people.

Now let us turn to the song of Mary, called the Magnificat, from the Latin version of this song. Compare it with the song of Hannah in I Samuel 2:1. She had prayed earnestly for a man child and when God heard and answered her prayer, she expressed her thanksgiving in a song of exultation, for her rival wife had provoked her sore and made life miserable for her. Mary, too, exults in the thought that God put down the mighty from their seats, and exalted them of low degree. Remember that both Elisabeth and Mary were not of the nobility but from the ordinary class of people. God passed over the high and mighty and chose an humble virgin to be the mother of Jesus, the Son of God. This is God's way. He loves to choose the weak things of the world to confound the mighty. This shows both His grace and His Power. He is ever mindful of the meek and lowly, but He resists the proud. Perhaps this was one reason that the leaders of the Jews rejected Jesus. They said, Is not this the son of Joseph, the carpenter of Nazareth? He was not the son of Joseph the carpenter, but He was the son of Mary, the humble virgin of Nazareth.

There was joy in the hearts of these two Jewish women, one to be the mother of the great man, the forerunner, John the Baptist, and the other the mother of Jesus, the Son of God. They were both highly honored.

III. *The Birth of Jesus*: Luke 2:1-20

Since the theme of our lesson is "Joy at the Saviour's Birth" I want to stress this particular thought in connection with His birth. The story as a whole is so familiar to us all that we can repeat most of it by heart, and its lessons are plain.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord". This was the greatest news the world had heard since the fall of man in the garden of Eden. Sin had brought sorrow into the world. Men groped in darkness without God and without hope. The world's great need was a Saviour from sin who could bring joy and gladness back into the hearts and lives of men, to change their sighing into singing. It is no wonder that we have Christmas Carols and love to sing them at Christmas time. I think it would be a fine thing to sing these hymns of thanksgiving, praise, and joy all during the year. "Joy to the world" is appropriate for every Sunday and for every day, for the best news in all the world is that the Lord, the Saviour is come.

His coming means that all our sins can be forgiven and we can sing with David, O the happiness of the man whose transgression is forgiven, whose sin is covered. We can now believe in and preach the forgiveness of sin. His death on the cross has made it possible for the burden of sin to be rolled away.

His coming, His victory over the grave, His resurrection, gives us the assurance of our resurrection. Because He rose from the dead, those who sleep in Him shall rise also. We shall ever be with the Lord. We need no longer to sorrow as others who have no hope.

His coming means that we have a living Saviour who is with us always. He is our Friend and Helper. He sends the Holy Spirit to dwell in our hearts.

It is natural for the hills where the shepherds kept their flocks to be the scene of joy as the angels announced His birth.

Then, in closing, let me say this: there will be joy in your heart if you will open the door and let Him come in.



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YOUTH PROGRAM FOR DECEMBER 21

By THE REV. B. HOYT EVANS

The Gift Of God s Love

Scripture: I John 4:7-16

Suggested Hymns:

"It Came Upon The Midnight Clear"
"Joy To The World"
"O Little Town Of Bethlehem"
"Thou Didst Leave Thy Throne"

Program Leader's Introduction:

The story which is foremost in our hearts and minds today is the most beautiful story in all the world. It would be beautiful and appealing in itself, even if it had no particular significance for us. It does have meaning for us though, and the meaning makes it all the more beautiful and wonderful. As we come to understand more fully what the story means to us, its beauty in our eyes will grow.

Let us consider how God declares His love for us through this story and what a glorious difference it makes in our lives.

First Speaker:

For centuries before Christ was born, men of faith believed that the God who created them also loved them. It was left to this event in Bethlehem to prove beyond a shadow of a doubt that God did love them. Not only did Christ's coming prove the love of God, but it shows how immeasurably great is the degree of His love. Men and women who believe have always known that God loved them, but now those of weak faith may know it with an unshakable certainty. The coming into human life of the Son of God makes it perfectly clear to all who will behold it that "God is Love". "In this is manifested the love of God toward us."

How is it that the birth of Christ makes clear the love of God for us? The coming of Christ is God's gift to us, and it is a gift that could have been prompted only by love. Christ Jesus is the only begotten Son of God. It would have been a great gift if God had sent an angel to declare His love, but He sent the only begotten Son. We might think of Christ's death as a great sacrifice, and it certainly was, but we sometimes forget that it was also a sacrifice for Him to be born. It meant giving up the divine glory which was His by right. It meant enduring the humiliations, limitations, and suffering that normally go along with human life. It meant that He by whom all things were made took upon Himself the form of a creature. He who was immortal became mortal. These are some of the sacrifices which the only begotten Son of God was willing to make in order to come into the world as our Saviour. He made these sacrifices because He and His Father loved us.

God gave His Son to make His love unmistakably clear, but what did that gift accomplish? The coming of Christ made it possible for us to have spiritual life. It is a mistake to think that we are the children of God by nature and that we have a natural right to eternal life. By nature we are the children of wrath. By nature we are dead in trespasses and sins. By nature we are physically alive but spiritually dead. The coming of Christ made it possible for all of that to be changed. Because He shared in our nature, He could die for our sin. He could answer for our sin because He had no sin of His own to answer for. Christ, the source of life, tasted death in our place. That is how fully He shared our nature. The power of sin did not overcome Him, and the bonds of death could not hold Him. He arose from the dead to live eternally. Because He had come to stand in our place, His victory is our victory, and His life is our life. When He was freed from the power of sin and death, we too were freed. If we have accepted Him as our Saviour . . . our stand-in . . . we live as He lives, because He lives in us. This is the glory of the gift of God's love to us.

Second Speaker:

If we are in Christ by faith and He is in us, then our spiritual life has already begun never to end. What difference does it make to us now? The most obvious difference is that we are released from the dread of leaving this earthly life. Death has lost its sting, because we know that there awaits us after this life a "house not made with hands, eternal in the heavens." The security of that knowledge makes us different people. We are changed from children of wrath to children of God . . . from children of fear to children of hope. This is the internal change that takes place, and if this change takes place within us, it is sure to be apparent on the outside. How does the

change show itself to those who see us? How ought it to show itself?

If we have received the gift of God's love and the God of love dwells in our hearts, then love ought to show in our lives. When you receive for yourself the gift of God's love, you are permanently branded as His child with the unmistakable sign of a loving heart. If you cannot find it in your heart to be truly loving, then you should examine yourself to see If you are really Christ's person. The brand of love will be clear on all those who are truly His. If you find it hard to be loving, are you sure you have received God's love?

The Christmas story is beautiful to all, but only those who have received the love of God and who show it forth in their lives, have begun to see the real beauty of the coming of Christ. How much beauty can we see?

Closing Prayer (The last stanza of "O Little Town of Bethlehem" is very appropriate as a Christmas prayer. It can be either sung or read.)



I Peter: An Introduction

by the Rev. Albert H. Freundt, Jr.
Forest, Mississippi

This brief study will serve to introduce the Women of the Church to the Epistle that is to be the basis of their 1959 circle meetings—FIRST PETER. At no particular circle meeting is this introductory material likely to be discussed. Teachers and pupils alike, therefore, may want to familiarize themselves with the background of the epistle. This first study is offered in order that each one may have some prior appreciation and understanding of the First Epistle of Peter.

A. THE APOSTLE

1. *In Scripture.* The Apostle originally bore the name Simon. He was given by our Lord the Aramaic surname which means "Rock" and which comes to us as Peter from its Greek equivalent. Although Bethsaida was his home, he seems to have made his living later at Capernaum by fishing in the Sea of Galilee. His brother, Andrew, was with him and introduced him to Jesus. Called on two occasions by Christ, Peter became one of the twelve disciples. He is associated with our Lord in many of the important events and crucial moments of His ministry.

Peter seems to have assumed a place of leadership among the Twelve. Perhaps this is largely due to his bold and impetuous nature. He is one of the first to make a clear confession of Jesus as the Christ, the Son of the living God. As a member of the inner circle, with James and John, he was with Christ on the Mount of Transfiguration.

Devoted disciple as he was, he never seemed to understand that Christ would have to undergo suffering and death as part of His work of redemption. Therefore Peter not only tried to prevent harm from befalling his Master, he also mistook his own courage and zeal as ability to stand with Christ in the hour of trial. Disillusioned, perhaps, Peter thrice denied his Lord—a fall he was surely never able to forget. But it is impossible not to perceive that our Lord forgave him; and after the resurrection, He also restored him to an important ministry among the apostles. Indeed, Peter preached the first gospel sermon, at Pentecost. And although his ministry was mainly that of witnessing to the Jews, he is used to declare the Christian faith before Cornelius the Roman centurion and to win him as the first Gentile convert.

Peter's work appears to have centered around Jerusalem after the ascension of Christ, although he is seen preaching at Samaria, Lydda, Joppa, Caesarea, and Antioch. Little more can be discovered of Peter's later ministry from the New Testament other than the fact that he traveled some and wrote the two epistles that bear his name.

2. *In Tradition.* We can only speculate about the closing years of Peter's life. Tradition tells us that he undertook many labors, mainly at Rome, before he was martyred there around 67 A. D. He apparently was not at Rome when Paul wrote his epistle to that church around 57 A. D., for there is no mention of his name in that letter. Whereas it is likely that Peter labored in Rome, assisted somewhat by Mark, it is very precarious to believe the traditions invented to lend credibility to the founding of the Roman episcopate by Peter. These traditions are quite confused and often contradictory. Many of the early church's historians believed that Linue, not Peter, was the first Roman bishop. Jerome thought that Peter left Antioch, after serving there as bishop, to labor in Asia Minor. Finally, after spend-

ing twenty-five years at Rome, he was crucified there head downward at the end of Nero's reign and was buried in the Vatican. While it is interesting and romantic to think about these and other traditions, it is impossible to be as certain about them as we are of the accounts in the Scripture.

3. *His Character.* As varied as the personalities of the apostles are, it seems that a large number of people admire Peter the most. Perhaps it is because they feel a certain kinship with Peter. While he was impulsive and changeable, he was still simple and loyal. Trusting too much, however, in his own fearless courage and ardent devotion to Jesus, he overlooked his weakness and instability. Professing willingness to die for Christ, for example, he shortly thereafter was afraid to acknowledge acquaintance with Him. But we should not imagine that Peter was dishonest, he simply overestimated his ability to stand under testing with the prospect of hardship and suffering staring him in the face.

The encouraging thing is that Peter, after yielding to the converting and strengthening graces of the Holy Spirit, could become the outstanding and useful "fisher of men" in the work of Christ's kingdom. It is also comforting to know that great sinner though he was—even to the point of denying the Son of God—he could, after repentance, forgiveness, and restoration, become the humble, trusting saint who could inspire others to have hope and stand firm under testing. If there is salvation and usefulness for such as Peter, then we may expect God to forgive us who believe and to help us serve Him.

B. THE EPISTLE.

1. *Its Authenticity.* Although a few radical critics deny the Petrine authorship of this epistle, its genuineness is maintained by such eminent modern scholars as James Moffatt. J. W. C. Wand, and B. G. Selwyn. The early church gave a unanimous voice to the acceptance of this letter as from the hand of Peter. There is, in fact, no New Testament writing with stronger evidence. Irenaeus (c. 180 A. D.) was the first to quote this letter by name, but quotations or allusions to it may be found in the earliest Christian writings: for example, the Epistles of Barnabas (70-100 A. D.), Clement's Epistle to the Corinthians (c. 96 A. D.), Polycarp's Epistle to the Philippians (110 A.D.), the Epistle to Diognetus (c. 150 A.D.), and the Teaching of the Twelve Apostles (c. 100 A.D.).

As for internal evidence, the author calls himself Peter (1:1). He claims to have been a witness of the sufferings of Christ (5:1). His admonition to "feed the flock of God" (5:2) reminds us of Christ's charge to Peter, "Feed my lambs . . . feed my sheep . . . feed my sheep" (John 21:15-17). In numerous places, we are reminded of sayings of our Lord, such as "If ye be reproached for the name of Christ, happy are ye" (4:14) and "be sober, be vigilant" (5:8). In addition, many have been interested in comparing Peter's speeches in Acts with his words in the epistle. The similarities are easily explained if we take the epistle at face value. The apostle also shows, as we might expect, some familiarity with other apostolic writings by James and Paul.

The weightiest objection that could be raised against Peter's authorship is perhaps that the book shows a more literary nature than we might expect, coming from the simple fisherman. F. F. Bruce says, "The Epistle of the Hebrews and the First Epistle of Peter are true literary works, and much of their vocabulary is to be understood by the aid of a classical lexicon rather than one which draws upon non-literary sources" (*Books and the Parchments,* pp. 63, 64). The probable explanation is that Silas or Silvanus (5:12), assisted Peter in the style and writing of the letter, for the thoughts expressed are certainly Peter's.

2. *Its Date and Occasion.* Almost everyone admits that if Peter wrote the epistle, it should be dated about 63 or 64 A. D., or just before the persecution under Nero began. Addressed to the Christians of Asia Minor, the letter encourages them in view of the organized persecution soon to break out in that part of the world. "PETER wrote his *First Epistle* in order that when the storm broke they would be prepared spiritually" (Twilley, *Origin and Transmission of the New Testament,* pp. 28, 29). Many scholars believe we can date the writing with considerable certainty in the last part of the year 63, in the light of the world situation and the picture presented by the letter itself.

In the Roman world, Judaism was a licensed religion. When it became clear to the Romans that Christianity was not merely a Jewish sect, privileges that Christians had formerly exercised were lost in the face of growing opposition. Although the trials facing the church in the time of Peter were probably spasmodic rather than organized on a world-wide scale, not a few Christians would have to meet death and cruel persecution.

In the year 64 a fire spread in Rome, destroying most of the city. James Orr, basing his account in the information compiled by the Roman historians, describes the situation during the first persecution: "Popular suspicion fastened this crime on Nero, and he, to avert odium from himself, turned it on the Christians. A frightful persecution ensued. An 'IMMENSE MULTITUDE' were convicted not so much, as Tacitus confesses, on evidence of having set

CHILDRENS Page



"The Old Goose"

Why is it that a person is called a goose if he acts silly? Is it because a goose acts silly? maybe so, but it hardly seems fair, for a chicken or a pig is quite as silly as a goose. A little girl wrote this composition on the subject of "Geese". "Geese is a low, oblong, heary set bird. His head sets on one end and he sets on the other. Geese can't sing much on account of the dampness in the moisture. Geese has got two legs, but set ~~so far~~ back they like to not got on. Geese does not give milk but gives eggs. Some geese when they grow up gets to be ganders and has little curls on their tails. Ganders does not have to set to hatch, but just walks around, eats grass, goes swimmin and has a good time. If I was a geese I would rather be a gander.

But as for me, Give me lipputy, or Give me death!"

E.

the city on fire, as on account of their 'hatred of the human race.' To the most exquisite tortures were added mockery and derision. Some were covered with the skins of wild beasts, and thrown to be devoured by dogs; others were crucified; numbers were burnt alive; and many, covered with pitch, were lighted up when the day declined, to serve as torches during the night. The emperor lent his own gardens for the spectacle, and heightened the gaity of the occasion by games. The persecution was local, but so terrible an event occurring in the capital could not but have the most serious consequences affecting the status and treatment of Christians in the provinces" *The Early Church,* p. 31).

3. *Its Destination and Place of Writing.* The letter was addressed to Christians of "Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1:1). Peter wrote from "Babylon" (5:13). Whereas we can be certain of the address of the church, we cannot be so sure of where "Babylon" was, in spite of the fact that most scholars today are agreed that it was Rome. The epistle was intended for most of Asia Minor, including many of the churches founded by Paul. It is not hard to believe that Peter was interested in their fate, or that they would know the reputation of Peter and respect his advice. Perhaps he had even visited them.

Most of the early Christian writers believed, according to tradition, that Peter's last days were spent in Rome, called in his epistle by the metaphorical name "Babylon." John in the Book of Revelation also calls Rome "Babylon." Rome, to the New Testament Christians, stood for what Babylon did for the Old Testament saints. No wonder tradition has it that Peter wrote from Rome. But there are some objections to this view. Calvin, Hort, Alford, and others think the actual city of Babylon, on the Euphrates, is meant. They reason as Marcus Dods, who asks: "If Peter meant Rome why did he not say 'Rome'? He is not writing an Apocalypse but a friendly letter, and unless good reason can be shown for his using this figurative style we must adhere to the literal meaning. Besides, it is doubtful if Rome was thought of as Babylon before the Neronian persecution, or before the Apocalypse of John" *Introduction to the New Testament,* p. 204). The churches addressed are also named from east to west, but this may simply be the order in which Peter made their acquaintance. And perhaps Peter, not John, was the first to use the soubriquet "Babylon" for Rome. It is, of course, not necessary to know from whence the letter was written in order to receive its spiritual message.

4. *Its Purpose.* This is the great letter of hope. It is designed to comfort and encourage young Christian churches amid their trials and approaching afflictions. While reminding and reassuring them of their wonderful spiritual inheritance, Peter exhorts them to walk worthy of their high calling. He delivers some specific duties to them. The letter is extremely practical. It is difficult to observe a logical order in the structure of the letter, but a unity is found around the key themes of suffering and hope.

C. THE OUTLINE.

1. *The Outline.* Whereas we do not think the outline in the Woman's Workbook offers the best analysis of the Epistle, our outline is based upon it, for it is admirably planned to provide twelve major divisions for study, one for each month of 1959:

INTRODUCTION. 1:1,2.
I. MEMBERSHIP IN GOD'S FAMILY. — 1:3-2:10.
  A. The Christian Inheritance. 1:3-12.
  B. Holiness. 1:13-21.
  C. Love of the Brethren. 1:22-2:3.
  D. Spiritual Growth. 2:4-10.
  E. The Household of God. 2:4-10.
II. CHRISTIANS IN THE WORLD. — 2:11-4:11.
  A. The Example of Christ. 2:11-25.
  B. Marriage Partners. 3:1-12.
  C. Patient Suffering. 3:13-22.
  D. Watchful Service. 4:1-11.
III. SUFFERING CHRISTIANS. 4:12-19.
IV. CHRISTIAN MINISTRY. 5:1-14.

2. *An Analysis.* While we shall attempt to follow the above outline in our studies, it would still be a good idea for each woman to work out her own analysis of the epistle as she individually examines the epistle. We offer the one below, suggesting that it might be developed in even more detail.

I. INTRODUCTION: Greetings. 1:1,2.
II. THE CHRISTIAN HOPE AND INHERITANCE. 1:3-12.
III. EXHORTATIONS FOR THE WHOLE CHRISTIAN FAMILY. 1:13-2:10.
  A. To Holiness. 1:13-21.
  B. To Love of the Brethren. 1:22-25.
  C. To Spiritual Growth. 2:1-3.
  D. To a Special Calling. 2:4-10.
IV. SPECIFIC DUTIES IN MANIFESTING CHRISTIANITY IN THE WORLD— 2:11-4:11.
  A. Christian Citizens and Christ's Example. 2:11-25.
  B. Husbands and Wives. 3:1-12.
  C. Suffering and Endurance. 3:13-22.
  D. Sobriety and Service. 4:1-11.
V. THE MEETING OF PERSECUTION AND TRIALS. 4:12-19.
VI. THE CHRISTIAN MINISTRY AND MEMBERSHIP. 5:1-11.
VII. CONCLUSION: Salutation. 5:12-14.

D. OTHER HELPS.

1. *Basic Materials.* We suppose that everyone undertaking this study with us will have in her possession a copy of the Bible and the PRESBYTERIAN WOMAN'S WORKBOOK. We trust to be able to present in the *Southern Presbyterian Journal* twelve expository outlines that will cover the whole epistle.

2. *Reference Books and Commentaries.* The first three books are very advanced and somewhat critical and are only recommended to those with thorough grounding in the Bible and Christian faith. All the others may be of assistance to those who want to study more seriously than these pages can take them. (*Any of these books may be obtained through the Book Department of the Southern Presbyterian Journal.*)

F. W. Beare. *The First Epistle of Peter.* Greek text. Macmillan. 1947.

E. G. Selwyn. *The First Epistle of St. Peter.* Greek text. Macmillan. 1947.

J. W. C. Wand. *The General Epistles of St. Peter and St. Jude.* Methuen & Co., London. 1934.

John Brown. *Expository Discourses on the First Epistle of the Apostle Peter.* 3 vols. Sovereign Grace Book Club. An excellent reprint. $11.95.

Francis Davidson (ed.). *The New Bible Commentary.* Eerdmans. 1954. $7.95.

C. R. Edrman. *The General Epistles.* Westminster. 1919. $1.50.

S. McP. Glasgow. *The General Epistles.* Revell. 1928. $1.50.

F. B. Meyer. *Tried by Fire: Expositions on First Peter.* Zondervan. 1953. $2.50.

James Orr (ed.). *International Standard Encyclopedia.* 5 vols. Eerdmans. 1955. $35.00.

H. C. Thiessen. *Introduction to the New Testament.* Eerdmans. 1955. $3.50.

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NEWS of CHURCHES Around the World

Town and Country Pastors' Institutes

Atlanta, Ga. — (PN) — Program plans for the Town and Country Pastors' Institutes in four main Assembly areas have been completed. Dr. James M. Carr, Secretary of the Town and Country Church Department, has announced that a new feature of all the institutes will be a seminar of an interest group on "The Church Ministering To Industrial People".

At each Institute there will also be a suppplementary conference on Church Architecture, which will be under the direction of Dr. O. V. Caudill, Secretary of Church Architecture, Board of Church Extension.

Dr. Carr says that all town and country pastors are welcome to attend the conferences, and may attend an Institute other than the one in their particular area. Arrangements will be made through Dr. Carr's office at 341-B Ponce de Leon Avenue, Atlanta 8, Ga.

The first Town and Country Pastors' Institute will be held at Louisville Presbyterian Theological Seminary, Louisville, Ky., on January 19-23. The Presbyterian Church, U.S., the Seminary, and the United Presbyterian Church, U.S.A. are cooperating to provide this Institute in the form of a Seminar during the regular Special Lecture Week at the Seminary.

The Town and Country program portion of the Special Week will have two hours on each of three days. On Tuesday, Dr. James M. Carr will speak on "Building Our Total Program." The Rev. Al Dimmock, Secretary of Evangelism, Presbyterian Church, U.S., will speak the following day to both the town and country and the urban church groups as they meet jointly to study evangelism. "Our Ministry to Industrial People" is the topic of study for the joint meeting on Thursday. The special speaker for that program is the Rev. Sidney Anderson, who is the professor of Industrial Church at Columbia Theological Seminary in Decatur, Ga.

Union Theological Seminary in Richmond, Va., will be the site of the second of the Town and Country Pastors' Institutes. It will be held in cooperation with the Virginia Methodist Conference, on February 2-5, 1959.

Inspirational addresses for the three evening programs will be given by the Rev. Dr. Garland Hendricks, professor of church and communty, Southeastern Baptist Seminary in Wake Forest, N. C. Also for the evening programs: a reception is planned for Monday, a showing of the sound and color film "The Lord's Acre Plan" made at the Protestant Radio and TV Center will be Tuesday's highlight, and on Wednesday students from the Union Seminary and the Assembly's Training School will present a religious drama.

The Bible Hour for each of the three morning programs will be under the leadership of Dr. James Sprunt, pastor of Bethel Presbyterian Church, Staunton, Va.

On Tuesday morning the interest groups will meet. "Worship" is the study for those in the group led by Dr. Edward K. Zeiglar, pastor of the Williamson Road Church of the Brethren, Roanoke, Va. Dr. Berlyn V. Farris of the General Board of Evangelism, Methodist Church, from Nashville, Tenn., will lead the study of "Evangelism". The group studying "Stewardship" will be led by Dr. Carl J. Sanders, a district superintendent of the Virginia Methodist Conference. These interest groups will also be meeting on Wednesday and Thursday.

The Pastor and His Study, will be discussed by four seminary professors on Tuesday morning. Wednesday morning will feature a convocation of the pastors with Seminary and training school students. There will be a business session on Thursday morning, and Dr. Sprunt will be in charge of the Communion Service which will also be held on Thursday morning.

Tuesday afternoon the pastors will attend two workshops. Dr. R. W. Kirkpatrick, professor at Union Seminary will lead the one on audio-visuals. The Rev. C. S. Syndor, Jr., of Leatherwood, Ky., will lead the worship on the industrial ministry.

The Third area to hold a Town and Country Pastor's' Institute will meet at Columbia Theological Seminary in Decatur, Ga., March 2-5, 1959.

Monday evening the program will feature "The Minister and the Rural Development Program", an address by Mr. Harlee Branch, Jr., who is president of the Southern Company. The sound and color film from the Protestant Radio and TV Center, "The Lord's Acre Plan", will be shown the same evening.

Tuesday evening Dr. D. W. Brooks of the Cotton Producers Association, Atlanta, Ga., will speak on the topic "The Church and Our World Situation." Wednesday evening will feature a talk entitled "Whither Our Church?", by the Rev. J. W. Newton, Secretary of Promotion, Board of Church Extension. Decatur First Presbyerian Church will hold open house for the pastors attending this institute on Wednesday evening.

The Bible Hour will be led by Dr. Mary Boney of Agnes Scott College on each of the three mornings. **Developing Our Total Program** will be discussed each morning by the Rev. Calvin Beard, professor of church and community, Cumberland Presbyterian Theological Seminary, McKenzie, Tenn. The third portion of the morning programs will be on industrial ministry under the guidance of the Rev. Sidney Anderson of Columbia Seminary.

The two workshops held on Tuesday will be on Evangelism, led by Dr. Bonneau H. Dickson, secretary of home missions for Atlanta Presbytery; and on Stewardship, led by Dr. Bob S. Hodges, associate secretary of the General Council.

The last of the four Town and Country Pastors' Institutes for 1959 will be held at Austin Presbyterian Theological Seminary on March 16-19, in cooperation with the Synod of Texas of the United Presbyterian Church, U.S.A., and the Field Work Department of Austin Seminary. All four institutes were sponsored for the Presbyterian

Church, U.S., by the Town and Country Church Department, Board of Church Extension.

Dr. James McCord, dean at Austin Seminary, will speak on "Theology for the Common Man" on the Monday night program, which will also include a showing of a special sound and color film on the "Lord's Acre Plan." Tuesday evening "The Future of Our Seminary" will be the topic for the seminary president, Dr. David L. Stitt. The The Rev. James W. Newton, from the Board of Church Extension in Atlanta, the secretary of that Board's Promotion work, will speak on Wednesday evening on "Whither The Church?".

The Bible Hour for each morning program will follow regular chapel with the student body of the seminary. Dr. John F. Jansen, Bible professor, at Austin, will lead the Bible Hour.

Tuesday morning, Dr. Marvin Judy, professor of town and country church for Perkins School of Theology, Southern Methodist University, Dallas, Tex., will discuss both "Discovering My Community", and "Building a Relevant Program."

Wednesday, "The Church Planning Council" will be the topic for the Rev. Jack McMichael, regional director of Christian Education, Presbyterian, U.S., Synod of Texas. Dr. Donald Butler, professor of Christian Education at Austin, will lead the group on "The Communicant's Class".

Thursday morning's program will feature "The Town and Country Church Movement", which will be presented by three ministers who are leaders in this field. They are the Rev. James M. Carr of our Board of Church Extension Town and Country Church Department, the Rev. Richard Smith, associate secretary of the United Presbyterian Church, U.S.A., Town and Country Church Department, and the Rev. Dawson Tunnell, who is the secretary of Town and Country Church, Synod of Texas, United Presbyterian Church, U.S.A.

The two workshops will be held on Tuesday afternoon. Mr. Fred Schmidt, secretary of the A.F. of L.-C.I.O., in Texas, will lead the workshop on the topic "The Small Community Faces Industry". The Rev. Marvin Judy, of the Perkins School of Theology, will lead the discussion on "The Church Serving Industrial People."

Wednesday will feature a special luncheon program on "Scouting".

ARKANSAS

Fort Smith: The Reverend and Mrs. Robert I. Doom and sons, Robert I. Jr., James Phillip, and John Thomas were welcomed by the First Presbyterian Church, Fort Smith, Ark. at an informal reception on Sunday evening, Nov. 16, 1958. The reception followed the Sunday Family Night service which is held each week from October to March. All of the departments of the church were represented in the large gathering.

Mr. Doom assumed his duties at the First Church on Nov. 1 as assistant pastor with Christian Education as his special field. He succeeded Mr. L. King Howard who had been Director of Church Activities for the past four years and who resigned, effective Aug. 1, 1958.

Mr. Doom is a graduate of Arkansas College and Columbia Theological Seminary with Fellowship (Magna Cum Laude). He has served as associate pastor in Troy, Alabama and for the past three years was pastor of the First Presbyterian Church at Earle, Ark. The family residence in Fort Smith is at 510 N. 34th St.

Fort Smith:—Mr. Kenneth S. Keyes, business man of Miami, Florida, was the Stewardship speaker at the Pre-Budget Every Member Canvass dinner at the First Presbyterian Church, Fort Smith, Ark. on Nov. 2, 1958 at 5:00 P. M. For the past two years, the canvass for pledges has been completed before the church officers have set up the budget for the coming year.

Mr. Keyes also spoke at the morning service of the Presbyterian Church in Alma, Ark. and at the evening service of the Second Presbyterian Church in Fort Smith. He was accompanied on his trip by Mrs. Keyes.

Deaths

Maurice Bedwell, Jr., thirty-nine, elder and past Sunday School Superintendent in First Presbyterian Church, Fort Smith, Ark., died suddenly Nov. 14, 1958. Reared in this church, he faithfully assumed the deep insight and responsibilities of a working Christian. Survivors are his wife, three daughters, mother and father, one brother.

Dr. John Scott Johnson

Dr. John Scott Johnson was born September 8, 1871, Calverton, Virginia; married Sarah Louise Mitchell, Washington, D. C., October 12, 1905. Dr. Johnson had many brief pastorates before coming to Augusta, Georgia in 1926. He was Pastor of Sibley Memorial Presbyterian Church from 1926 to 1947. Although the membership of this Church was small, he ministered to countless numbers in Augusta, Georgia. Evidence of the love for him by members of other Churches is proven by the fact that a member of another church gave him a home in Augusta, Georgia. All who knew him regarded him as a man of God who believed in prayer and placed the motto "Prayer Changes Things" on the front wall of the Church. Many things said of the Saints of old may truly be said of Dr. Johnson —that he walked with God and he was a man in whom there was no guile.

After leaving Augusta, Dr. Johnson was president of the Georgia Bible Institute in Athens, Georgia. He passed away in Orlando, Florida, October 31, 1958.

NORTH CAROLINA

ORANGE PRESBYTERY: The Presbytery at the Fall meeting named October as "Life of Christ" month and asked our people to give twenty minutes a day to the reading and study of the Gospels, using as guide "Jesus Of Nazareth" and outline life of Christ prepared by Rev. H. R. McFayden.* The motto for the season was "30 Days With Jesus". The idea appealed to many of our pastors and our people. 5600 copies were placed in 53 churches. No report or check on readers was planned. However, 23 churches, using 1485 books have reported 2343 readers.

The actual number of readers will never be known, as many churches, some of the largest, made no provision for checking and are not willing to venture an estimate. The books were generally placed in families. Some were not used. Others were used by several persons.

Some churches are yet to make the "30 Days With Jesus" venture. One church of 700 members will use the month of March making it a pre-Easter campaign. This church will place a book in

the hands of every woman in the church and so reach every family, using the Secretary of Spiritual Life in the various circles.

The highest record was made, apparently, by the Sedgefield church. Rev. Lee Adkins, Pastor. This is a new church with a heavy building program. 97 Members. They used 100 books and had 388 readers.

*Price 50c per copy. May be purchased Scott Publishing Company, 87 Pintard Avenue, New Rochelle, N. Y.

The Reidsville Crusade For Christ

By Julius Bradshaw

The Two-weeks United Crusade for Christ, recently ended, was the most successful event of its kind ever held in Reidsville, N. C. area. Dr. Jimmie Johnson and his team worked on a various and strenuous schedule as may be seen in the following statistics.

The team conducted chapel programs in four grammar and three high schools for 2,700 students. Provided programs for three civic clubs with 150 members present, and for eighteen Church, Sunday School and Youth services attended by 3,650 persons. These along with the 12,200 who attended the regular Crusade services made a grand total of 18,100 persons addressed by members of the team during the two weeks period. They also participated in 18 radio broadcasts.

The actual expenses of the Crusade were $2,-278.99 all of which has been paid. Nothing was in the actual budget for Dr. Johnson, but after the budget had been met, those attending the closing services were given an opportunity to make a love offering to Dr. Johnson for his services.

In addition to the nearly 500 actual decisions made, there will be many far reaching results from the Crusade which will deepen and strengthen the spiritual life and work of all the churches and the community life as a whole. There was a greater unity of spirit and of cooperation on the part of the ministers and members of the various churches than in any campaign ever held here.

The desires and prayers of the members of the Crusade Committee are, that our Lord might have been glorified by all that was done, and that we might have the joy of seeing more consecrated individuals serving Him in our community in the future.

Any one interested for such a crusade for their community could contact Dr. Jimmie Johnson, Fuquay Springs, N. C.

MISSISSIPPI

Dr. G. T. Gillespie

Dr. G. T. Gillespie, 73, president emeritus of Belhaven College, died of a cerebral hemorrhage at the University Hospital in Jackson November 18.

Dr. Gillespie's tenure of office at Belhaven was from 1921 to 1954. During his administration the college was granted full accreditation in all of the applicable educational associations, both national and regional, and added more than a million dollars to its assets.

Under his leadership as president of Belhaven Dr. Gillespie arranged for Belhaven to sponsor the organization of the Jackson Music Association (a community concert series), the Jackson Symphony Orchestra and the Jackson Opera Guild. All three cultural organizations became independent civic groups after a few years of growth and organization.

The college, during Dr. Gillespie's administration, erected five buildings on the campus, added 25 acres to the grounds, constructed a 10-acre lake on campus and greatly increased the endowment. Belhaven was merged with Mississippi Synodical College at Holly Springs in 1939, and the assets of MSC were transferred to Jackson.

An ordained minister of the Presbyterian Church, U. S., Dr. Gillespie served pastorates in Emporia, Va.; Cordell, Okla.; Lexington, Miss., and Durant, Miss., before accepting the presidency of Belhaven. He was pastor of the Presbyterian Church at Madison, Miss., at the time of his death.

Dr. Gillespie was born at Arkabutla, Tate County, Mississippi, on Feb. 10, 1885, the son of Dr. George Yancey and Lillie Barry Gillespie. He was educated at the University of Mississippi, Oxford, where he received his bachelor of arts degree; at Union Theological Seminary, Richmond, Va., where he was awarded his bachelor of divinity, and Southwestern in Memphis, Tenn., granted him the doctor of divinity in 1928.

Dr. Gillespie was a former president of the Southern Association of Colleges for Women and was a member of the National Council of Boy Scouts of America. He was appointed a special representative, U. S. Department of Labor, and was supervisor of merit examinations for the Mississippi Employment Service. He was chairman of the Advisory Committee on Personnel, Mississippi Unemployment Compensation Committee.

Dr. Gillespie was moderator of the Synod of Mississippi, Presbyterian Church, U. S., in 1938, and served on the General Assembly's Committee on Cooperation and Union. He was a director of the Jackson Chamber of Commerce and of the Jackson Opera Guild, was a member of Delta Psi, Masons (K.T.) and Kiwanis.

Dr. Gillespie is survived by his widow, Lula Tyler Gillespie of Jackson; his five children who are Dr. George Edward Gillespie, Dr. G. T. Gillespie, Jr., Mrs. David Wilson (Sarah Barry), Mrs. George Brock (Virginia), all of Jackson, and Mrs. George E. Haynes, (Elizabeth), of Tampa, Fla., and his 13 grandchildren.

WEST VIRGINIA

CHARLESTON — Four of the Charleston Presbyterian Churches Rebecca Littlepage, Lydia Robson, Perrow Memorial, and McKinnon Memorial —united in a "Crusade for Christ" at McKinnon Church November 9 through 14. Rev. Leighton Ford, Billy Graham's associate evangelist, was the preacher and Rev. Irv. Chambers served as song leader and youth worker. Attendance ranging from 400 to 500 each night filled the new McKinnon sanctuary to capacity. There were a number of first-time decisions for Christ and many rededications. The four participating churches were all strengthened by the Crusade. Rev. E. Joseph Hulse is pastor of Rebecca Littlepage and Lydia Robson churches, Rev. Otis Fisher of Perrow Memorial, and Rev. Charles W. McNutt of McKinnon Memorial.

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BOOKS

THINE IS MY HEART. Devotional Readings From the Writings of John Calvin. Compiled by Dr. John H. Kromminga, President, Calvin College. Eerdman's. $3.95.

The selections in this rich compilation of devotional thoughts from the pen of John Calvin show a different side of the Great Reformer than is usually presented. Dr. Kromminga has gleaned articles of warm practical devotion, rather than the theological dissertations for Which Calvin is justly famous.

This, then, is the human, tender side of Calvin for the everyday reader, including selections from Calvin's Sermons, Commentaries, Institutes, Letters and Tracts.

Says Dr. Kromminga in his Introduction, "As anyone who reads his writings must come to recognize, there is a strong devotional strain in John Calvin . . . it is a manly Christianity which is reflected in these writings. The practical application of Christian truth is never far from Calvin's mind. The Reformer exhibits everywhere a deep consciousness of the sovereignty of God.

". . . it is especially desired and expected that the use of this book will bring the reader into the presence of the living God. This is most in keeping with the purpose of the man (Calvin) whose motto included this truly devotional element: 'I offer my heart to Thee, Lord, promptly and sincerely.' "

Issued to coincide with the celebration of the 450th year of Calvin's birth, this classic devotional will provide a reading for every day of the year from the works of Calvin—and a sure guide to a closer walk with a sovereign God of grace and glory.

ESSAYS ON THE LORD'S SUPPER. Oscar Cullmann and F. J. Leenhardt. John Knox Press. $1.50.

This study investigates the meaning which primitive Christianity invested the act of the sacred meal as it was practiced in the community of the first century.

The section written by Dr. Cullmann discusses the breaking of bread in the resurrection appearances and the Lord's Supper and the death of Christ. He points out the unification of these two concepts.

Dr. Leenhardt discusses the word and sacrament and the relationship established by Christ and deals with such subjects as transubstantiation and the grace of the sacrament.

The leading truth in this volume is that the fundamental intention of the sacrament of the Lord's Supper can be summed up in Christ's own words, "The Son of man is come to give His Life." Each of these essays can be described as informative and stimulating to Christian devotion.

Recommend The Journal To Friends

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(See Story Page 22)

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EDITORIAL

Over the Left Field Wall— A Foul

A few days ago the Fifth World Order Study Conference, sponsored by the National Council of Churches, took an action at its Cleveland meeting recommending that Red China be admitted to the United Nations and accorded diplomatic recognition by the United States government.

This recommendation has been characterized as both "shocking" and "ominous"; shocking, as the Washington *Evening Star editorialized,* "it is very difficult to reconcile Christian concepts with what might be considered the political realities of this matter"; and, ominous because the step recommended carries with it commitments and implications which, once put into effect, would be irrevocable and which could well lead to the destruction of the free world.

Many feel, and with mounting evidence to sustain that position, that the majority of the world's problems today stem from the recognition accorded Soviet Russia in 1932.

The fallacious argument is advanced that since Russia or China is under a Communist government therefore recognition of that government is merely a diplomatic procedure carrying with it no approval of the regime itself.

That which is overlooked is that the overwhelming majority of the people in Russia and China found themselves saddled with a government, not of their own choosing, a government composed of evil men dedicated to a godless concept of men and nations, one in which every basic freedom is denied and the state becomes supreme.

Diplomatic recognition of these governments gives them incalculable help in their program of consolidation of power at the domestic level and in their unending efforts of infiltration and subversion abroad.

The folly and impossibility of dealing with such governments is being demonstrated at this very moment: in Geneva we are trying to negotiate a treaty with Russia for the control of atomic tests. Only a short distance away we are dealing with a situation brought about by the unilateral breaking of a treaty by Russia, made in supposedly good faith at the time Berlin was occupied.

What happens when we deal with the Communists is an open book. The records show that as the result of 19 top-level conferences with the Soviet 40 agreements were made. *Only three of these have been kept.*

The conference in Cleveland is typical of the multiplied top-level meetings sponsored by the National Council in which carefully prepared programs are developed beforehand by some of the ablest men in the ecclesiastical world, men who are irrevocably committed to a particular philosophy of the Church, social action and world affairs. This philosophy envisions the Church, *as such,* exercising political pressures on the government by which, in a very real sense, the government becomes the agent of the Church. To many of us this is a fatal concept, one which abdicates the high spiritual nature of the Church and substitutes for it a secular and materialistic role for which there is no scriptural basis.

Even a cursory reading of the many resolutions adopted in Cleveland will reveal the fact that they are addressed to *situations* and not to the moral and spiritual bankruptcy in the hearts of mankind, the proclamation of cure for which is the *central task of the Church.*

We would not over simplify the duty of the Church. She has a social obligation and a prophetic role. But these will never be solved at the political level until the *message* of personal redemption from sin is the foundation stone on which all other activities are built.

The vote in Cleveland was reported to be unanimous. One can but venture a hypothetical question: Suppose a resolution had been introduced calling for an affirmation of this truth; "Christ died for our sins, according to the Scriptures", and stating that this message must be a part of all preaching from the pulpits of America?

Would the resolution have received unanimous approval?

We venture to say it would have been tabled as "controversial" or "not relevant" to the work of the Conference.

Our final observation is that we view with grave suspicion an organization which meets in the name of the Church and which is prepared to take unequivocal action on secular matters, many of which are controversial in nature, but which consistently refuses to take a stand on those matters which are the very heart of the Christian faith and message.

The Cleveland action was a blow way out in *left* field—but it was a foul. It must have brought great comfort and joy to Moscow and Peking.

—L. N. B.

Spiritual Appetite

Salvation is represented in the Bible as a feast: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness". (Is. 55:-1, 2). "Then said he unto him, a certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, come; for all things are now ready". (Luke 14: 16, 17). "The kingdom of heaven is like a certain king, which made a marriage feast for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come". (Matt. 22: 2, 3)

There are two important parts to a feast: the *food* and the *appetite*. When God makes a feast we know the food is all right. We look at the tables spread at some of our Home Comings and wonder how people can prepare so many delicious things. God has the most wonderful food for our bodies and we thank Him for all these bounties. He has far more delicious food for our souls. All the riches of His grace are spread before us and they are all free. Salvation is a feast of good things: all things are ours.

What about our *appetite?* We feel sorry for the man who has no appetite. This has been one of my troubles in my illness. It is bad not to be able to enjoy all the appetizing chicken and ham and pies and cakes.

What about our appetite when we come to the feast which God has prepared for our souls? Are we hungry and thirsty for these rich and varied blessings? Do we really mean what we sing and pray: "More holiness give me, more strivings within; more patience in suffering, more sorrow for sin; more faith in my Saviour, more sense of His care; more joy in His service, more purpose in prayer. More gratitude give me, more trust in the Lord; more pride in His glory; more hope in His word; more tears for His sorrows, more pain at His grief; more meekness in trial, more praise for relief. More purity give me, more strength to o'ercome; more freedom from earth-strains, more longings for home; more fit for the kingdom, more used would I be; more blessed and holy, more, Saviour, like Thee".

These are but a few of His provisions. May we *hunger* and *thirst,* and then our souls will be filled!

—J. K. P.

Faithfulness

A graduate nurse recently told me this story, remarking as she did: "I get goose-pimples every time I think about it."

Recently a man from a rural community sustained a serious brain injury. He was unsaved and his relatives and friends were deeply concerned about him. The pastors in the area, many of them men of limited education, organized special prayer meetings for him, and then agreed among themselves that one of them would make himself available in the hospital at

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all times hoping to win this man to Christ should he regain consciousness.

Several days later the man did regain consciousness for a few minutes. A minister was sitting by his bed and said: "I have been sitting here hoping you would wake up. Would you not like to receive Christ as your Saviour right now?" The patient replied, "Yes I would", and right then he was led to accept Christ.

Five minutes later he lost consciousness, never to regain it, and the following day he passed away.

Is there not a deep lesson for all of us in this story? Concern, perseverance, prayer, work, faith —and great joy!

—L. N. B.

A Ransom Instead of Many

Commenting on the great "ransom passage" of Mark 10:45; Matt. 20:28, Professor F. Buechsel of Rostock writes in TWNT, IV. 244-345: "The word for ransom includes in any case a thought of substitution. For while one may signify with *anti* either in the place, of or for the benefit of: in that Jesus gives Himself in His death, there occurs with Him, what must (otherwise) occur with the many. He steps in their place. The word definitely looks back to Mk. 8:37, Matt. 16:26, *antallagma,* in exchange for. "That which no man can do. He, the Unique One, the Son of God does." Buechsel shows that efforts to clarify this thought with appeals to the OT ransom or sacrifice or the servant of the LORD who dies as a substitute for many, Isa. 53:6, 12 has difficulties of method.

This is not, however, a mere fragment of the dogmatic doctrine of atonement, but is a piece of the history of the dying Jesus in which He lays hold of and obeys the will of God. The line runs through the account of Jesus' agony in Gethsemane and the cry from Calvary, "My God, why hast Thou forsaken me", and through the Last Supper. "He stands in their place." He the Beloved Son is the shepherd smitten by God for the flock, Zech. 13:7; Mk. 14:27; Mt. 26:31 God has laid upon Him the necessity of dying; because He thinks, as God thinks, He must die, Mk. 8:31, 33; Mt. 16:23.

His blood is shed for the benefit of the many, for the New Covenant of God with man comes to stand through His blood, Mk. 14:24; Mt. 26: 28. All this has its ultimate ground in this: that His life is the ransom for many, that He has offered Himself, substituting Himself for them". "According to every consideration there can be no doubt that the receiver of this ransom, though He is not expressly named, is God. For Jesus serves God in His dying, God inexorably required the suffering of His Son. God smote Him. That Satan was the recipient of this ransom is definitely excluded. Satan does not come into the whole history of the Passion as given by Mark and Matthew. Satan so little wills the death of Jesus, that on the contrary, he seeks to turn Jesus from this way, Mk. 8:33; Mt. 16:23."

Thus, the main drive of the exposition of ransom and of redemption as expounded in TWNT by competent Continental scholars supports the teaching of our Church that "Christ hath purchased redemption" for His people. There is room for differences in detail on sundry points of exegesis. Leon Morris differs from Buechsel in details. But the main contention of both these able scholars accords with the statement of our Confession of Faith. According to our Church and these able scholars the Word of God teaches that Christ gave Himself a ransom in place of many, that is, He paid the price to God for our redemption. Though no man is rich enough to give God a ransom for the life of His brother, Psalm 48:6-8, Jesus gave Himself a substitute in exchange for many—His life for our lives, His obedience for our disobedience, His enduring the wrath of God we deserved, His death instead of our death.

—W. C. R.

Recognizing Red China

By Lynn Landrum

Disservice to any communion of saints— commonly referred to as a church—is the last thing the columntator would wish to do. However, as he sees it, a great disservice to all such communions is being done, again and again, by the National Council of Churches of Christ in the United States.

Without any authority in fact, this organization continually asserts that it represents "more than 34,000,000 members." It is its claim that this fellowship of 34,000,000 members desires to cooperate in their common tasks. All that sounds as fine and as Christian as the Apostles' Creed. But at Cleveland last week what came of it was a recommendation that the United States recognize Red China and vote for admitting Red China into the United Nations.

The Columntator is one of the 34,000,000 "members," in whose name 600 clergymen and laymen pretend to speak. They have no more right to speak for the Columntator than Mao or Khrushchev has. The Columntator is dead against recognizing the Communist regime in China. He believes that nine tenths of the mem-

bership of the church denominations claimed as affiliates by the National Council are dead against Red China and all its works.

The rank and file of the pledge-paying laymen of these churches never had any opportunity to say whether they wanted to go into the National Council, never had any chance (and never will have any National Council chance) to say what they actually think about recognizing godless, faithless, conscienceless Red China.

A considerable number of the leaders of the National Council—and of the predecessor organization known as the Federal Council—have been leftists and fronters, and outstanding leaders in the National Council now have a bad record for lending their names to Red front organizations.

That all these men are themselves Communists, the column does not allege or believe. That a great many of them are themselves Communists, the column does not allege or believe. But name-droppers who drop their names to give respectability to outfits secretly dedicated to the encouragement of Communism here and abroad are not worthy of Christian leadership in any cause. Nor is the wisdom of such indiscreet "joiners" worthy to be followed.

Red China keeps no promise, acknowledges no obligation to be civilized or honest or cooperative in anything that is just or merciful or righteous.

It is strange theology indeed which would use the name of Christ as a shield under which to recognize, aid and further the boasted scheme of Red Communism to dominate a world for godless tyranny.

Surely, somewhere in the pasture of the Lord here on earth there is a shepherding wise enough still to tell the difference between God's sheep and the devil's goats.

—The Dallas Morning News

Daily "Don'ts" of a Christian

Don't withhold your bouquets. Give them now, during life—Flowers placed on the grave waft no sweet fragrance back over the weary years.

Don't criticize anyone behind his back. Do it to his face or not at all. "The words of a talebearer are as wounds."

Don't put second things first. "Seek ye first the kingdom of God and His righteousness."

Don't be satisfied with a sand foundation for your spiritual house, "For other foundations can no man lay than that is laid which is Jesus Christ".

Don't be fooled by the devil's camouflage for the devil himself is sometimes transformed into an angel of light.

Don't forget that it is more blessed to give than to receive. The only things that we really have are the things that we have given away.

Don't rely on your own strength. "Trust in the Lord with all thine heart and lean not unto thine own understanding."

Don't avoid sins of commission only, "For inasmuch as ye did it not unto the least of these, ye did it not to me."

Don't look to the right or to the left but —
Fix your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely dim,
In the light of His Glory and Grace.

Don't be stiff-necked and proud. "God resisteth the proud but giveth grace unto the humble."

Don't rely on works for salvation for "by Grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works lest any man should boast".

—R. LeC.

"Let Your Light So Shine—"

Light after dark was a major problem of the human race for thousands of years. Proof of its importance is the number of times the word appears in the Old Testament. In the Bible we find it 277 times.

God created light and called it good and separating light from darkness he named the light day and the darkness night. Light came to represent right and darkness wrong, the good and bad. As the darkness of sin covered the earth, men preferred the dark. In it they thought they could hide from God. The world groped in the darkness for light in search of a Saviour.

"O send out thy light and thy truth," we read in Psalms with a feeling that the author knew what was coming. God led His chosen people "all night with a light" but disobedience grew and the light went out. The prophets prayed and in due time God pledged a "light to the righteous." Isaiah wrote "Let us walk in the light of the Lord" and twice quoted God's promise He would give the world "a light for the Gentiles," predicting "The Gentiles will come to thy light."

Centuries later, the light came, God had fulfilled His promise as Matthew reported "The

people which sat in darkness saw a great light." John explained that Christ was sent to bear witness of the light. So the True Light "lighteth every man." Jesus told His believers, "Ye are the light of the world," and if you have a light Our Lord urged you not to hide it, instead let it shine to give light to all. Regardless of what that light may be, no matter how small or how great, the world will see it.

"Ye are the children of light," therefore "He that loveth . . . abideth in the light" and we should "walk as children of light." Christ came to cast out darkness. Our Lord's beautiful words spoken in the Sermon on the Mount sum up the subject better than any man can do it: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

If the True Light is in your heart, it will shine in your eyes, your smile, your face and it will control your acts and bridle your tongue. If you fail this test, you are still in darkness.

—Ralph Brewer

"Kamsa Hamnida" From Korea

Kamsa hamnida! That is "thank you from the bottom of our hearts", spoken for the thousands of Koreans who have been restored to health or relieved of pain by the SAMPLE DRUGS which have poured into our two mission hospitals, in Chunju and Kwangju.

What started as a trickle of discarded pills rounded up by a few thoughtful individuals in the home church has in the past three years become a veritable flood of assorted medicaments. All over our Assembly, in towns and cities throughout the South, various church groups are assembling and sorting these precious drugs, which have already fulfilled their advertising function and are just begging to be used by someone in God's world who hasn't enough money to buy them.

The "Sample program" sprang up simultaneously in several different cities, and this good work has subsequently flowered like the mustard seed. Every month comes word of some new group or church which has caught on to this activity which offers such a tangible and touchable avenue of charity. The pattern has been repeated over and over: some concerned person has contacted a few Presbyterian physicians and asked them to save their sample drugs; later there has been a canvassing and collecting day, then a "sorting bee" supervised by a doctor or nurse and entered into enthusiastically by Sunday School classes, adult groups, or young people. Invariably the community programs have mushroomed and these groups have been gratified to see their humble projects transformed over night into boxes and barrels of valuable medicine bound for one of the Presbyterian mission hospitals in Asia, the Americas, or Africa.

The experience of Norfolk Presbytery represents, on a large scale, what has been happening in some measure all over the Assembly. In 1956 there were 22 pounds sent by parcel post; in 1957 this grew to 65 pounds by parcel post and five 55-gallon drums by ocean freight. Then in 1958 this single presbytery shipped twelve 55-gallon drums laden with sample drugs of inestimable value, six for the Medical Center in Chunju and six for Graham Tuberculosis Hospital in Kwangju!

Because our mission institutions must operate on a fixed budget there are no funds available for the individual mission hospitals to assume the cost of ocean freight on large drug shipments. Therefore unless appropriate shipping arrangements can be made by independent groups, collection of drugs should not be sent by ocean freight.

In the event that massive shipments *are* accumulated so as to preclude the parcel post route, then it is advisable to contact MRS. HOWARD, 3700 SIMPSON STREET, NORFOLK 13, VIRGINIA. Mrs. Howard has had wide experience in handling the Norfolk Presbytery collections from the standpoint of expeditious and cheap trans-oceanic shipping. She has graciously volunteered to operate an Eastern "clearing-house" for other large collections.

For most groups it will prove more feasible to send the drugs by PARCEL POST, the collections broken into small units if necessary to meet weight regulations.

By whatever route they are sent, all drug shipments should be accompanied by a shipping list which records in a *general* way (i.e. antibiotics, antihistimines, sedatives, etc.) the contents of the container. Further the containers should be prominently marked: "FOR CHARITABLE WORK. OF NO COMMERCIAL VALUE."

These suggestions apply specifically for shipments to Korea. If you are sending drugs to other mission fields, make certain that you have obtained full information on shipping and customs regulations. (Shipments by ocean-freight to Korea must be accompanied by original and copy of bill-of-lading, an invoice, and an item-weight packing list.)

The drugs are always received with open arms regardless of how they are packed. However, for those groups who have medical supervision, if all identical items are packed in common containers (plastic preferably) it saves count-

less hours for the one nurse who must do all the sorting at this end.

The good that your drug samples are doing in terms of medical care and as expressions of Christian concern is simply incalculable. We join our Korean Patient in a heart-felt "Kamsa hamnida!"

From The Missionary Staff
Presbyterian Medical Staff
Chunju, Korea

Some of the THANKS for Your GIVING **From** **Those Who Receive The Joy Gift**

"I am still thankful after Thanksgiving and will continue to be thankful so long as I shall live."

"We are living a quiet even life here as would be impossible were it not for the Joy Gift."

"You have no idea the joy and cheer these monthly gifts bring into my life, most of all security and peace of mind free from worry."

"I thank the Heavenly Father each time that I get a check, and ask His blessings upon His children who make it possible."

"If the Church knew how much comfort they are giving when they put their money into the red Joy Gift envelopes at Christmastime, they would be glad and really filled with Joy."

"It is indeed a lift that nothing else can bring to know that the Church has not forgotten its servant and minister of past years."

"You can never know how much we appreciate the help you send us from the Joy Gift."

". . . and the Relief check has been just that . . . a real RELIEF."



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See Special Offer on Page 24

How To Succeed

By George S. Lauderdale

First, pray. A list of causes and people should be used. Disorderliness is a block; make your prayer list attractive. Try a loose-leaf notebook and type in the names, that your mind and heart will be stimulated. Prayer is vital and every encouragement must be used.

Get a prayer partner. Wives will pray with their husbands; children will take to the idea of having a neat notebook with pictures of missionaries whom they know.

Set a time. When educators determine that the pupil know history, they set a period for that study exclusively. If the hour is 9 o'clock Monday, Wednesday, and Friday, the class sticks to the schedule, and before long the lessons are in their minds. Suppose no schedule were followed, and the history texts were opened at random. Let's quit trying to pray that way!

FACE THE FAILURE

Another secret of success in the Christian life is emphasizing missions in the area of disappointment. For example, the attendance at the Sunday evening service may be lagging far below the potential. The people of the community are watching TV; the young people will not stay for lunch; souls are not being saved. Things could not be much worse, and you have nothing to lose by giving the Holy Spirit, who has come to take the Word to the ends of the world, direction of the Sunday night program.

The elders and deacons who are not attending will get first attention from the Spirit. There is such a thing as church discipline still, and the leaders of the flock have vows on them. The Spirit will line up the elders and their families.

God will also help the preacher. How few there are in the pulpit so interested in their subjects and present them with such vigor that they are ready for a hot shower and a rubdown following the message! If the preacher is not tired after the sermon, the people will be!

TRIUMPH FOR CHRIST

With the amen corner full of elders, a man on fire in the pulpit, and the young people in their places in the choir, and the deacons and ushers giving folks a warm welcome, the Spirit will challenge the congregation, if He is begged to do so, with the Word of God and needs from the mission fields. Tape recorders can be used now to get the voices of the missionaries into the churches; flannelgraph stories are available with missionary appeals; the whole Bible is a missionary book.

Today too, we have missionary pictures in color with sound. May God help the Christian

whose church is closed on Sunday night to open it for the cause of world Christian missions! Turn the night meetings over to God! Let different persons give brief missionary stories, songs, news items. Invite the whole community. Receive an offering and send it to the missionaries. God will bless you!

VICTORY AT HOME

Other areas of failure can be remedied by emphasizing Christian missions and participating therein. Take for example, disclipine in the home. Junior sulks because he wanted butter on his grits instead of gravy. Show him a picture (after the meal) of a Korean mother with a baby strapped on her back getting garbage out of a dirty can. Junior will quit feeling sorry for himself. Get the boy a bank into which he can put a penny or more per day for milk for Korean orphans, or get him a dime calendar if he is in the big silver money, so that he can give a dime a day and pray as he does it for a worker for Christ overseas.

At tucking-in time, these domestic missionary projects come in for their share in the prayers which wonderfully prevent the perennial selfishness problems which the doctor delivers with each baby.

APPEAL

Make your worries go to work for the perennial evangelization of the world.

In the above suggestions we assume that you are born again. If you are not, first surrender to Jesus. The blind cannot lead the blind. You will be a missionary as soon as you are saved; on your knees call on God to remove your sins right now through His Son Jesus Christ, whose blood was shed that you might not have to go to hell in payment for your misdeeds.

Though All Else Fail . . .

My own family knew nothing of our circumstances (wrote C. T. Studd), only that we were in the heart of China. The last of our supplies was finished and there was no apparent hope of supplies of any kind coming from any human source. The mail came once a fortnight. The mail man had just set out that afternoon and in a fortnight he would bring the return mail. The children were put to bed. Then my wife came to my room. We had looked facts in the face. If the return postman brought no relief, starvation stared us in the face. We decided to have a night of prayer. We got on our knees for that purpose. I think we must have stayed there twenty minutes before we rose again. We had told God everything that we had to say in those twenty minutes. Our hearts were relieved; it did not seem to us either reverence or common sense to keep on talking to God as though He could not understand our simple



language or the extremity of our circumstances or the weight of the words of His Son Who said that God knew everything before we told Him. As He said Himself, "Before they call I will answer," and verily He did. The mailman returned at the appointed time. We were not slow to open the bag. We glanced over the letters; there was nothing, and we looked at each other. I went to the bag again, took up the corners and shook it mouth downwards. Out came another letter, but the handwriting was totally unfamiliar to us. Drawn blank again. I opened it and then began to read. We were different after the reading of that letter from what we had been before, and I think our whole lives have been different since. This was the letter—I looked at the signature first, one wholly unknown to me—"I have," he said, "for some reason or other received the command of God to send you a cheque for £100. I have not met you, I have only heard of you and that not often, but God has prevented me from sleeping tonight by this command. Why He should command me to send you this I don't know—you will know better than I. Anyhow, here it is, and I hope it will do you good." The name of that man was Frank Crossley. We had neither of us seen the other or corresponded.

—ON AND OFF DUTY

Money

Sign on the highway: "Puppies for Sale — the only love that money can buy.

* * *

Money symptoms of Character:
1. How you get it
2. How you use (or invest) it
3. How you spend it.

* * *

Dr. Lingle: "They say that 'money talks,' but all it ever said to me was, 'Good Bye'".

* * *

The Cynic (with three-fifths of the truth):
Money—Laughs when it comes;
Frowns while it stays;
Sobs when it goes.

* * *

St. Paul to Timothy: "For the love of money is a root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim.6:10).

Prices? GOING UP!...

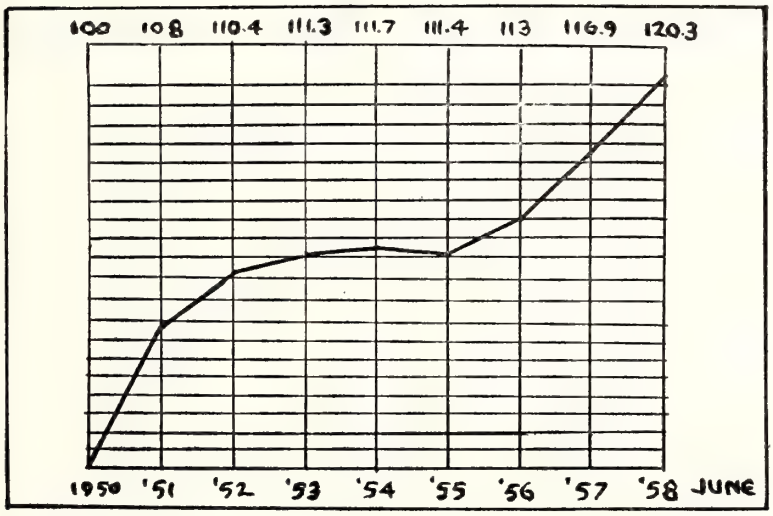
BUT
INCOME of RETIRED MINISTERS, THEIR WIVES or WIDOWS CAN'T KEEP UP

What cost $100.00 in 1950—now costs $120.00 . . . and, what cost $100 in 1940 now costs $205.50. If a minister retired in 1950, he's certainly feeling the financial pinch. If he retired in 1940, he's having a hard time, indeed. Here's a chart showing the rise in costs of living.

CONSUMER PRICE INDEX
U.S. Dept. of Commerce



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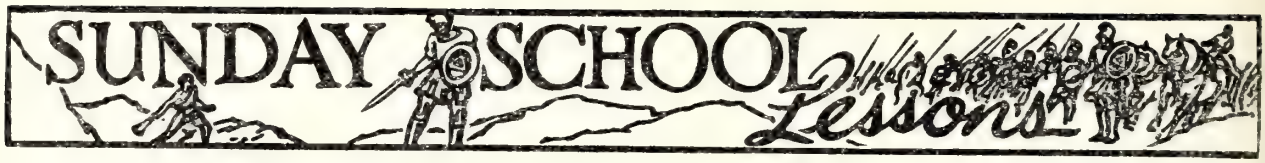
for MINISTERIAL RELIEF

They need so little . . . but, they need that little SO MUCH

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LESSON FOR DECEMBER 28

By THE REV. J. KENTON PARKER

Jesus Acknowledged As The Christ

Background Scripture: Mark 8:27-9:1
Devotional Readings: Acts 2:29-36

Be sure and study the parallel passage, Matthew 16:13-28, and also John 6:69 where Peter's "confession of faith" is given in its complete form. "Thou art the Christ, the *Son of the Living God"*, for it is upon this rock—the belief in Christ as the Son of God, that the church is founded. Only a church built on the eternal Son of God can withstand the forces of hell. This selection that we study today is very vital, for it stresses the Deity of our Lord, His atoning work on the cross, His resurrection, and the cost of discipleship: If any man will come after me, let him deny himself, and take up his cross, and follow me.

Our Devotional Reading, Acts 2:29-36 is a part of Peter's sermon on the Day of Pentecost, in which the apostle is telling the Jews about their great sin in crucifying Jesus. This Jesus hath God raised up, whereof we all are witnesses. What Jesus told them in Matthew and Mark has taken place, and He has been raised from the dead.

We might think of our lesson under these four heads: 1. A Great Question and a Great Answer, 2. A Great Revelation, 3. A great Challenge, and 4. A Solemn Warning.

I. *A Great Question and A Great Answer*: Mark 8:27-30.

First, there is the General Question; Whom do men say that I am? They answered, John the Baptist, Elias, One of the prophets. This is the sort of answer that the world still gives. No one denies that Jesus was a good man and a great man. He would have His name among the ten greatest men in almost any list which men of the world would make up. But this answer does not satisfy Jesus. His place is not just the place of a great and good man.

So He asks the further personal question, But whom say ye that I am? Peter, speaking for the whole band of disciples, answers, Thou art the Christ, or as Matthew gives it in complete form, Thou art the Christ, the Son of the Living God. This is the answer that alone can satisfy the claims of Jesus. No mere man, no matter how great or good, could say these things about himself: "I am the bread of life"; "I am the resurrection and the life"; "I am the door"; "I am the way, the truth, and the life; I am the true vine; I am Alpha and Omega": "Before Abraham was, I AM". Even a Moses would be laughed at, if he made any such claims. Jesus could not be satisfied with any but the true answer and Peter made it here and in John 6:69. Only on the Divine Rock could the church be built. No wonder Jesus said to Peter (see Matthew) Blessed art thou Simon Bar-Jona: for flesh and blood hath not revealed in unto thee, but my Father which is in heaven.

I am dwelling on this point, for Unitarianism, the "Leaven of the Sadducees", has been playing havoc with some parts of the church. I believe very firmly that if Jesus Christ is not Divine; if He is not the Son of God; if He is not God manifest in the flesh, then we have no real Saviour. I hold to the Deity of Christ with all my heart, and this, I believe, is what Jesus was demanding of His disciples, and only a confession like Peter's could satisfy Him.

II. *A Great Revelation*: *His Atoning Death*: Mark 8:31-33.

And He began to teach them many things; He was to suffer and die and rise from the dead. This did not fit Peter's idea of the Messiah and he began to rebuke Him, saying, Be it far from thee, Lord; this shall not be unto thee (Matthew's account). Then Jesus had to sternly rebuke the very disciple whom He had praised so highly. And He turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men. The Jews were expecting a conquering hero as their Messiah, not a suffering and dying Lamb of God Who should take away the sins of the world. John the Baptist seemed to

see this when he called Jesus the Lamb of God, but none of the disciples seemed to grasp this truth until He had been crucified and had risen from the dead. In the Old Testament we have two sets of prophecies concerning the Messiah. In one, He is described as a conquering King bringing Peace to a troubled world; in the other, like Isaiah 53 and Psalm 22 we have Him described as the Suffering Servant of the Lord. Both pictures are true. He came the first time to suffer and die; to make atonement for our sins. He is coming again in glory to judge the living and the dead and to rule over the world, bringing Peace and Righteousness. The Jews seemed to have forgotten, or misinterpreted, the many prophecies concerning His suffering and death, and only remembered those connected with His reign as King. When Jesus, then, began to reveal to them the fact that He was going to be rejected and suffer and die, they could not understand Him.

Peter is not the only one who did and does not like the cross and all it implies. Some have always been offended by the Atonement. They call it the "doctrine of the shambles" in spite of all that the scriptures say about it. They see no need for the shedding of blood to take away sin. They do not like our many hymns about the cross and the precious blood. They like to think of Christ as a great and good man, a teacher and leader, but when you tell them that Christ died for our sins, that His precious blood cleanses from all sin, that we are redeemed by His precious blood, then, like Peter, they say, this is not our idea of the way of salvation. They do not like the way of the cross or the blood. They do not like to sing that glorious hymn, When I survey the Wondrous Cross, On which the Prince of Glory died, My richest gain I count but loss, And pour contempt on all my pride. They savor not the things that be of God but those that be of man. Men in their pride and self-righteousness, want to save themselves by their good works and character. They will have nothing to do with God's way of saving men by grace through faith in a Saviour who died on the cross for our sins.

Jesus tried over and over again to make this plain to them, but they never did understand until after His death and resurrection. Then Peter and the others could see this glorious truth. Paul, of all the apostles, seemed to have the clearest view of God's Plan of Salvation and he develops it in his epistles.

III. *A Great Challenge*: *Mark* 8:34.

Jesus is not the only one to have a cross: Must Jesus bear the cross alone, And all the world go free? No, there's a cross for everyone and there's a cross for me. We, too, must die; not as Jesus did to atone for our sins, but, "If any man will come after me, let him deny himself, and take up his cross, and follow me". Here is His challenge to us. It is not easy to say no to self and take up our cross, whatever it may be, and follow Him. This cross is something which we voluntarily take up for the sake of Christ. The cross is a symbol of death. We are to die unto sin and live unto righteousness. We are to put to death some desire of our own and take up some task for Him. Africa was David Livingstone's cross, so to speak, which he took up for Christ. We are crucified with Christ. He took up the cross of Calvary. We take up our own little cross and say no to self as He did, and walk the way of the cross with Him. Denying self is far more than some little act of self-denial; it is saying no to self and yes to Christ, putting Him on the throne. This is the call that comes to us; not the call to a life of ease and self-enjoyment, but the call to surrender our lives to Jesus Christ. We find some men who have done this, notably the Apostle Paul. To Paul, to live was Christ, and to die was gain. Have we met the challenge of Christ as He gives it to His disciples?

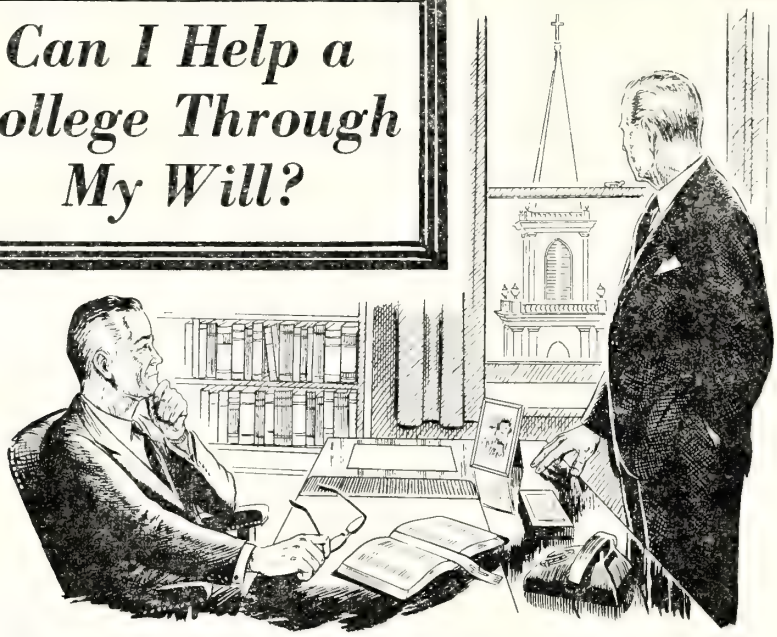
IV. *A Solemn Warning*: Mark 8:35-38.

In John 6:66-69, after Jesus had preached His sermon on the Bread of Life, in which He said some things hard to understand, we find these words: From that time many of His disciples went back, and walked no more with Him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. When you challenge men with the words of Jesus, "Let him deny himself and take up his cross and follow me", many refuse to follow. They are not ready for such a life. Jesus knew this; He knew that such a life called for complete surrender and so He warns the disciples that this is the only way they can save their lives. Only as we give our lives to Him, lose our lives for His sake, can we really save them. To keep our lives for our own plans is to lose them. For what shall it profit a man, if he gain the whole world, and lose his own soul? (R.V. forfeit his life) Jesus Christ is our only hope of salvation. Without Him we are lost. I am the way, the truth, and the life; no man cometh unto the Father but by me. There is none other name under heaven, given among men, whereby we must be saved.

It is easy to miss salvation. If we are ashamed of Him, then He will be ashamed of us. Ashamed of Jesus, can it be, A mortal man ashamed of Thee? Yet there are many who refuse to give themselves to Him. To surrender to Him will give you a place in His kingdom of power. We believe verse one of chapter nine was fulfilled a week later when Peter, James and John saw His glory on the Mount of Transfiguration.

NUMBER TWELVE OF A SERIE

Can I Help a College Through My Will?



MAN TO MINISTER: I am not rich. I cannot endow a professorship or provide a building. Is it worthwhile for me to try to help a Presbyterian college in my will?

MINISTER TO MAN: Of course it is. Do you know that the endowment funds of most colleges have been built up by the gifts and legacies of men and women of modest means? Endowments are the safeguards for a non-tax-supported college. They are its lifeblood. Student fees usually pay only about one-half the cost of operating a college. The income from endowments help make up the difference between the total cost of education and the charge to the student. The vast majority of permanent endowments come through bequests. Every legacy, however small, makes more certain the continuing usefulness of Presbyterian colleges to the life of the community and to the service of Christ.

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YOUTH PROGRAM FOR DECEMBER 28, 1958

By THE REV. B. HOYT EVANS

Why Go To College?

Scripture: Matthew 25:14-30

Suggested Hymns:
"I Gave My Life For Thee"
"Awake, My Soul, Stretch Every Nerve"
"Give Of Your Best To The Master"

(December 28 is observed in many places as Christian Student Sunday. It is a Sunday when many college students are at home for the Christmas holidays, and therefore an appropriate time to recognize them. If there are college students in your church, you may want to ask them to come to your youth meeting and bring reports on Christian life and service on the college campus. If you do not choose to do this, we are suggesting that you give thought to the reasons we have for going to college.)

Program Leader's Introduction:

In the next year or two many of us will be finishing our high school courses and turning toward college. More and more young people are going to college. Every year the colleges and universities are expanding their facilities in order to accomodate increased enrollments. Why are so many young people attending college? Is it just a herd instinct to do what everybody else is doing? Surely there is more to it than this, but let us take some time to examine our reasons for going to college. Any venture which requires so much in the way of time, effort, and money deserves some careful thought.

Does the fact that we are Christians have anything to do with the way we think about college? We profess that we have committed our lives to Jesus Christ to serve Him as Master and Lord. What effect should this have on our attitude toward college education.? Our speakers will suggest some answers to these questions.

First Speaker:

Some young people go to college to have a good time. To them it is just a kind of social venture. Any person who is at all in earnest knows that college involves study, but why should we want to study? One college student admitted that he considered studies less distasteful than facing up to the responsibilities of life. To him it was a way of postponing an encounter with adult responsibility. This is obviously a cowardly approach to college studies and cannot commend itself to thoughtful Christian young people.

Another reason for going into the advanced study which college offers is to gain knowledge. There are many young people whose thirst for knowledge is not satisfied in high school. They look to the advanced instruction and expanded facilities of a college or university to speed them on their search for knowledge. This is not to say that we leave off learning, if we do not go to college. We should continue to grow in knowledge as long as we live and wherever we are. Colleges are prepared to meet the needs of those who want to speed up the gathering of knowledge.

Another reason for going to college is to learn new skills. A person who is studying to be a teacher, not only acquires knowledge to impart to the students but learns the best methods of teaching. A ministerial student not only learns what to preach, but how to preach. A medical student learns about the human body and its ills, and he also develops the skills of treating those ills.

One of the most valuable lessons a young person can learn in college is self discipline. College studies demand increased concentration and dedication. The young person who successfully completes a difficult college course has learned much about the mastery of mind and emotions. A Christian college student ought to seek all these things . . . increase of knowledge, improvement of skills, and self mastery. These are reasonable goals for a life that is committed to Christ.

Second Speaker:

Why should a student want to seek these fruits of study . . . the knowledge, the skill, and the discipline? We know that the accepted aim of going to college is self improvement, but why do we want to be improved, and what has being a Christian to do with it?

Some young people will tell us very honestly that they want what college has to offer because it will enable them to get a better job and to make more money. For them the road through college is the road to increased wealth, and that is as far as they care to look. There

is nothing wrong with having a good job and making a lot of money, if there is a worthy purpose for doing it. Just to make money for money's sake, however, is not worthy of a son or daughter of God The Lord said, "A man's life consisteth not in the abundance of the things which he possesseth".

There are others who want the improvement of a college education in order to provide a better living for their families. This is good as far as it goes, but those who have this idea need to realize that there is much more to a successful, happy family life than the things which money can buy. They should see to it that the intellectual and spiritual enrichment received from college study is brought to bear on the life of the home.

Another reason for undergoing the rigors of college studies is that it prepares one to do a better job, and there is deep satisfaction in doing any worthy work well. Many are convinced that the personal satisfaction they re-receive from their work more than pays for the time and effort spent in college, The Bible says, "Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10.

If there is satisfaction that comes to one's self from doing a job well, there is even greater satisfaction from doing something that is of benefit to others. Some of the happiest people in the world are those whose lives and accomplishments have brought great blessings on their fellow men. If a college education can make a person a greater blessing to mankind, then that is one of the highest motives for going to college.

There is only one motive higher than a desire to help people, and that is the desire to glorify God. As a matter of fact, whenever we help people in the name of our Saviour, we are glorifying God. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40. Whatever we can do with our lives that will bring more glory to our God and Saviour, that thing we must do. The very best reason for going to college, then, is that we may glorify God through the improvement of our lives by a college education.

Sing one stanza of "Give of Your Best to the Master.



January Bible Study for Circle Bible Leaders on I Peter

By the Rev. Albert H. Freundt, Jr.
Forest, Mississippi

I. INTRODUCTION: GREETING. I Peter 1:1,2 (Read in your Bible).

An introduction to this study as a whole, of the Apostle Peter and his first epistle, was printed in the December 3rd issue of the *Southern Presbyterian Journal.* Those who plan to study or to teach this lesson would find that article helpful in offering some background information for this lesson and for the entire series. The "introduction" presented in this first lesson is that of the First Epistle of Peter itself.

A. THE WRITER OF THE LETTER: The Apostle Peter.

Simon Bar-jona (Matt. 16:17), the Jewish fisherman, was the writer of this letter. He does not, however, write as Simon the fisherman, but as Peter, the fisher of men (Matt. 4:19). He is no longer the fisherman—or even the impulsive disciple of Jesus of Nazareth—he is an aged, tender, spiritually matured apostle of Jesus Christ. Only traces of the old Peter may be seen. The new Peter has passed through the "converting" experience predicted by Christ (Luke 22:32). Once, long ago, he had lived for himself and a high and glorious place in the kingdom of Messiah Jesus, but now he lives to bless the early Church with his spiritual counsel and to encourage Christians with this apostolic epistle. He is, in other words, strengthening his brethren.

It would be most profitable to recall the life and experiences of the young disciple. Any Bible dictionary or harmony of the Gospels would provide us with the interesting events. Peter was commended by Christ for his spiritual insight in being the first to see our Lord as the Christ of God. He was foremost among the twelve disciples by reason of his boldness and vigor. We could see Peter as the trusting disciple who walks on the water toward Christ. He is seen as trying to dissuade Christ from His Via Dolorosa. He denied his Lord three times. Yet Peter, at Pentecost, becomes the first powerful Christian preacher, bringing numbers to Christ. Peter becomes an inspired Church leader after the ascension of Christ. All this is behind him now; and Peter, who once tried to keep

his Lord from the cross, by his letter tries to inspire Christians to remain patient and steadfast under their sufferings and trials. The self-seeking and self-reliant Peter had to learn and suffer much to become the humble, trusting, and mellowed apostle who was able to be of spiritual aid to others. Feeding the flock of God with inspired words, Peter, soon ready to depart himself, holds before them the rich inheritance and sure hope of Christians.

Peter, who once fought with his fellow disciples for the first place in the kingdom of heaven, now describes himself as "an apostle of Jesus Christ." Peter does not claim the highest place in the Church, as some would expect him to, or as some would claim for him. But we must not underestimate the importance of the apostolic office to which he along with others was appointed. An apostle was one specifically commissioned by Christ. He was supplied with special gifts and graces by our Lord. Before the regular ministry of elders and deacons was set up and the young Church was in need of spiritual oversight and qualified evangelists, apostles served the Church as extraordinary leaders. After the regular or ordinary, ministry was established and the apostles were martyred, there is no evidence that their extraordinary office or miraculous gifts were continued. As an apostle, then, Peter addresses the Church with his special commission and authority. They may be sure of his divinely ordained message and its comfort and hope.

B. THE RECIPIENTS OF THE LETTER: Their External Condition—"Strangers Scattered."

1. *The Dispersion.* The word Peter uses to indicate the "scattered" condition of the recipients of his letter comes from the Greek word meaning dispersion. The "Dispersion" as a technical term usually had reference to the Diaspora, or the Jews scattered throughout the world. Peter calls his readers "strangers scattered," or as the ASV translates it, "sojourners of the Dispersion." Since the Hebrews had been dispersed from their homeland by the Assyrians and the Babylonians in 722 and 586 B. C., there were many of them living in widely separated foreign countries. This is the reason many Bible scholars believe Peter, the apostle to the Circumcision, was writing primarily to the Jews, or at least to Christian Jews, in the provinces of Asia Minor which he addressed (Pontus, Galatia, Cappadocia, Asia, and Bithynia).

It is possible that Peter has in mind the scattered condition of Israel, but it is more likely that he is not restricting the Dispersion to the Jews. Peter addresses people who had never been Jews, men who formerly had lived according to their ignorant lusts (1:14), had followed the will of the Gentiles (4:3), and had never before had a share with God's people (2:10). In other words, there is a Jewish basis to his idea of the Dispersion, but Peter gives it a Christian application. As the people of God of Old Testament times were scattered from one end of the world to the other, now the New Testament Church finds itself spread over the world of the Romans. He appropriates an Old Testament title for the Christians, for as the new people of God, they constitute a new Dispersion in the world (2:11). Peter was not the only New Testament writer to think of the Christian Church in terms of Israel. In Galatians 3:9,16,27-29, Paul included Christians among covenant people, along with the actual seed of Abraham who in times past had had faith in God.

2. *The Pilgrimage.* The title "strangers" or "sojourners" for Peter's readers shows another application of an Old Testament idea to the present condition of Christians. Just as God's Old Testament people, Israel, had lived forty years as sojourners in the wilderness between their exodus from Egypt and their entrance into the promised land of Canaan, so Christians find themselves to be pilgrims in this world, biding their time between their regeneration and glorification—between their renouncing the ways of this world and their entrance into heaven. Christians have always drawn comfort from comparing their situation with that of Israel's desert wanderings. God—who supplied their need, dwelt among them, and gave them his guidance—still lives to bless and protect the Church. Several of the spirituals remind us of the pilgrim condition of the Christians; e.g., "I'm just a poor wayfaring stranger trav'ling through this world of woe, and there's no sickness, no toil, no trouble in that fair land to which I go."

There is a much-quoted passage from an early Christian writing, the Epistle of Diognetus (probably dating from the second century A.D.), which shows us how the early Church must have felt itself foreign to the persecuting and perishing world: "The Christians are not separated from other men by earthly abode, by language, or by customs. They dwell nowhere in cities by themselves; they do not use a different language, nor affect a singular mode of life. They dwell in the cities of the Greeks and of the barbarians, each as his lot has been cast; and while they conform to the usages of the country in respect to dress, food, and other things pertaining to the outward life, they yet show a peculiarity of conduct wonderful and striking to all. They dwell in their own country, but as sojourners; they take a part in everything as citizens, and yet endure all things as strangers; every foreign country is as a fatherland, and every fatherland as a foreign country; they live in the flesh, but not according to the flesh; they pass their life

CHILDRENS Page



Finding True Values

The deer is a very beautiful and graceful animal. The male (stag) has spreading antlers and the baby deer (fawn) has white spots all over its pretty hide. There is a story about a handsome stag that was very proud of his fine antlers. He stood by a pool and admired his reflection as in a mirror. Then he looked at his feet and said, "O, if my feet could be as pretty as my wonderful antlers!" Suddenly he heard the barking of hounds coming rapidly through the woods and dashed away to escape. His beautiful antlers caught in the bushes several times and threw him to the ground, but those ugly feet helped him rise and bravely bore him away to safety. Then the stag thought, "Pretty is as pretty does," and he never despised his feet again. In the Bible the deer is called a hart, and Psalm 42:1 exclaims, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." The deer gets very thirsty sometimes. There is a very wise and happy way for you to be thirsty. The Bible (Matt. 5:6) says, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

E.

on earth, but they are citizens of heaven. In a word, they are in the world what the soul is in the body. The soul is diffused through all the members of the body, and Christians through the cities of the world. But the soul, though dwelling in the body, is not of the body; and Christians dwell in the world, but are not of the world. They dwell as sojourners in mortal things, expecting immortality in heaven" (given in John Brown's *Expository Discourses on First Peter,* p. 28).

The pilgrim state is not merely for persecuted Christians, but for all who know that they are in the world, but not of the world (John 15:19; 17:13-18; I John 2:15-17). The Jews of the Dispersion, in whatever land, always considered Jerusalem their capital. Even so, Christians, who may be good, temporary citizens of the country in which they were born, may not forget that their real citizenship is in heaven—the Jerusalem which is above (Phil. 3:20; Gal. 4:26; Heb. 12:22,23). Usually the extent to which Christians are conscious of their heavenly citizenship corresponds to the measure of suffering they meet in this world. Just to be a faithful Christian, not becoming too entangled with the things of this world, is often enough to arouse the opposition of people in the world who have no heavenly citizenship and cannot understand our different manners and calling. We ought really to be concerned when people can no longer distinguish Christians from non-Christians.

C. THE RECIPIENTS OF THE LETTER: Their Spiritual Designation—Divinely Chosen.

The word "elect" is one of the most comforting in the New Testament. It always implies that Someone greater than ourselves has set his choice upon us and that, as a consequence, we enjoy blessings greater than we can conceive and benefits which we would not have otherwise deserved. Indeed, there is no place in the New Testament for an election that is earned by our merit. The "grace and peace" that are ours come solely as the result of the sovereign free love of God. Paul speaks plainly in Ephesians 1:3-5: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will" (cf. John 15:19; I Cor. 1:26-29). John Brown wrote: "As Israel, as a nation, was selected to be a peculiar people to Jehovah, so true Christians are, as individuals, selected to be a part of God's spiritual 'purchased inheritance,' or peculiar people" (*op. cit.,* p. 19). See Peter's comment in chapter 2:9.

The fact that we cannot read the secret will of God to discover who the elect are, or cannot understand his providence which makes its choice of some and passes others by, is not reason enough for us to deny that God elects some and not all. It is our duty to preach the gospel to every creature and leave the decree of election in the hands of God, where it belongs. If someone still questions God's ways, Paul's classic answer, in his chapter on election, is appropriate:"O man, who art thou that repliest against God?" (Rom. 9).

The truth is that we cannot discriminate between the elect and the non-elect, for we cannot look upon the heart as God can. As a matter of fact, we can only be sure of our own election as we see the effects of it in our lives and spiritual activities. However, it seems to be our duty to count everyone as a member of the elect who has come to Christ and made a creditable profession of faith in him (cf. John 6:44 with verse 37). Even in our text, Peter does not try to distinguish the elect from the non-elect, but addresses all his readers as "elect." We are sure that the term applies only to the true Christians who have experienced the selecting work of the Trinity set forth in the same verse. That is, the choice of these "scattered strangers" to be Christians is brought about by the foreknowledge of God, the sanctifying of the Holy Spirit, and the application of the blood of Jesus.

1. *The Divine Origin of Election.* The source of election is in God. The process of divine selection begins before the foundation of the world and is not consummated until every Person of the Trinity has contributed to its progress. The "elect" are so "according to the foreknowledge of God the Father." They were not selected because they were better than anyone else or because they performed more good works than others. They were elected in accordance with the will of God to whom all his works are known "from the beginning of the world" (Acts 15:18). The divine *purpose* is manifest in the salvation of the elect. The foreknowledge of God does not mean merely that God chose those whom he foresaw would be worthy people. God's wisdom, foreknowledge, and power, being co-ordinate attributes, those for whom he plans and foreknows are elected from all eternity. In Scripture, the foreknowledge of God carries with it a sense of purpose and determination on God's part. At Pentecost, Peter says that Christ was delivered up to be crucified by the determinate counsel and *foreknowledge* of God (Acts 2:23). This means considerably more than simply that God knew beforehand that Christ would be put to death. It turns the whole work of our redemption back ultimately upon him who planned it and brings it to pass. The objects of God's

gracious foreknowledge and predestination are one and the same (Rom. 8:29).

2. *The Divine Means of Election.* Those who are chosen by God in eternity are set apart by God in time. The divine means are "sanctification" and "sprinkling." The divine instruments are the Holy Spirit and Jesus Christ. Actually the Greek word "sanctify" means to "set apart." Andrew McNab, in the *New Bible Commentary,* says, "The election of the Father in eternity is made effectual through the work of the Holy Spirit in time, working in the soul and setting it apart for God" (p. 1130). As Israel was chosen to be a "peculiar treasure . . . above all people" unto God, "a kingdom of priests, and a holy nation" (Exodus 19:5,6), so in the New Testament age God separates Christians from the great mass of mankind by the renewing and hallowing work of the Spirit. They too, Peter shows, are set apart as "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (I Peter 2:9).

Still further, the "sprinkling of the blood of Jesus Christ" sets them off from non-Christians. The allusion is to Exodus 24, and Christ's blood is spoken of as the seal of a new covenant between God and his new people—a covenant ratified by the death of our Saviour (cf. Matt. 26:28). Israel, God's Old Testament, or Old Covenant, people was set apart to be subject to the law and to share in the pardoning value of the animal sacrifices and offerings. By his reference to the "sprinkling of the blood of Jesus" Peter apparently means that the New Covenant sets Christians apart to obedience and procures for them the atonement for sins available in the death of Christ, the mediator of the New Covenant. (See also Hebrews 9:11-28.)

3. *The Divine Purpose in Election.* The sanctifying, or setting apart, of Christians by the work of the Spirit and through the application of Christ's blood is "unto obedience." The purpose of our election is that we might serve God. We are elect to obedience. Election is not a selfish thing. When rightly understood and appreciated, it does not lift up the heart in spiritual pride or create a feeling of superiority. It was a great mistake of the Jewish nation that it thought more of its privileges than of its responsibilities. Elect nations and individuals are chosen that they should humbly and gratefully obey God. After declaring that salvation was a divine gift through faith, Paul went on to say that "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). Peter's way of saying this is that the "scattered strangers" are "elect" through the work of the Trinity "unto obedience."

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D. THE PRAYER OF BLESSING: "Grace . . . and Peace Be Multiplied."

Peter's introduction to his epistle includes a greeting such as letters of the time contained. But in the early Church the greeting took on a Christian flavor. Peter's turns into a prayer for the increase of grace and peace for his readers. He desires for them a further measure of the favor of God and its resulting tranquility. They were no strangers to the grace, or unmerited loving-kindness, of God and the reconciliation with God that produces peace of soul. Peter prays that they may experience these twin blessings in even greater abundance.

* * * * * *

How may I know of my election? Do I experience the effects of God's working and blessings in my life? Am I so aware of being a stranger in this world that I am able to lean upon the comforting and encouraging promise of this epistle? How conscious am I of the sanctifying work of the Holy Spirit making me obedient to the will of God? How can the Church of today reappropriate the pilgrim outlook and the spirit of patient, hopeful endurance?

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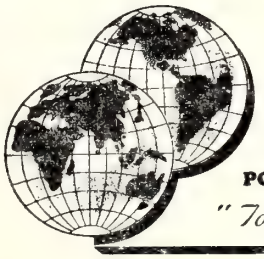
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NEWS of CHURCHES Around the World

Statement Released by the National Association of Evangelicals

The National Association in Executive Committee, November 22, 1958, notes with grave concern a statement of the World Order Study Conference of the National Council of Christian Churches in the United States of America, advocating recognition of Red China by the United States of America.

We are convinced such a statement does not represent the true sentiment of masses of members of American churches, either in the National Council of Churches of Christ or in the larger segments of Protestantism not affiliated with the National Council. Nor does it speak at all for members of the churches affiliated with the National Association of Evangelicals. Further we are baffled to observe left-wing cliches, and the typical Communistic "soft approach" urging pressure on our government, falsely in the name of Christian fellowship.

RED CHINA'S TYRANNY

1. Red China's leaders have scorned every known moral principle in treatment of her own people and of other nations. To "avoid the general posture of hostility . . . and cease the practice of moral lectures to Chinese Communists by our leaders" is to commend Chinese Reds who have out-distanced their Russian masters where possible. Nothing has been too base, vile, or cruel to perpetrate if it gains their ends. Such is Communist custom everywhere, as America and other nations have learned at unspeakable cost.

RED CHINA IN THE UNITED NATIONS

2. Within the frame of the United Nations Russia has been a consistent obstructor from the beginning. Recognition will be used by Communist propaganda to imply approval as in the case of other Communist countries. To admit Red China to the United Nations will mean that she will succeed to the seat of Nationalist China in the Security Council, replacing a faithful ally by a deadly enemy. And the end result will be further terror to innocent lives everywhere.

AMERICA'S PROMISES

3. To discard morality in politics for expediency will hopelessly compromise our status in the eyes of the oppressed peoples of the world. America's word will be scorned not only in the East but in the West. Cynicism and revulsion will be the reaction in the Orient; distrust will increase among western nations. To treat our word lightly is moral expediency, the very practice of the Communists themselves, against which we have protested endlessly. To waver in our stand now is to bring hopeless despair to millions over the world.

CHRISTIANS IN RED CHINA

4. The National Council of Churches of Christ's statement says Americans "hesitate to admit any imperfections in our society." This is sheer nonsense to any reader of our press. It is we, not they, who proclaim our faults to the world. Nor should we allow specious propaganda to divide us from our allies, such as Nationalist China. It is folly to talk of "restorations of relationships" between our churches of the East and the West so long as Iron and Bamboo Curtains exist.

To aid Red China in the least is indisputable evidence that America is morally and spiritually bankrupt. The increasing tendency to recognize Red China brings deep despair to countless oppressed peoples and enlarges the suffering of Christians in Red China.

As Christians, we dare not compromise! As Americans, Red China must not be recognized.

MISSISSIPPI

Memorial to Dr. G. T. Gillespie

Jackson—A memorial is being established at Belhaven College honoring the memory of Dr. G. T. Gillespie, former Belhaven president, educator, church and civic leader, according to Belhaven President McFerran Crowe.

Dr. Crowe announced that the G. T. Gillespie Memorial comes in response to many inquirers from all over the South. Dr. Gillespie, who died on Nov. 18 in Jackson, had been Belhaven's president from 1921 to 1954 and president emeritus from July 1, 1954.

"Highly regarded by everybody, he was particularly beloved by those who knew him personally," Dr. Crowe declares. "The closer the association, the higher the esteem and the deeper the affection."

The Memorial is being established now, Dr. Crowe emphasized, and the use to which it is put will be determined after the amount is set. "Such things are difficult to forecast," Dr. Crowe said, "coming, as this will, from so many sources over a wide georgaphical area."

If the amount is sufficient, a memorial building may be constructed, according to Dr. Crowe, who declared such a monument would be proper recognition for a man of Dr. Gillespie's stature and influence.

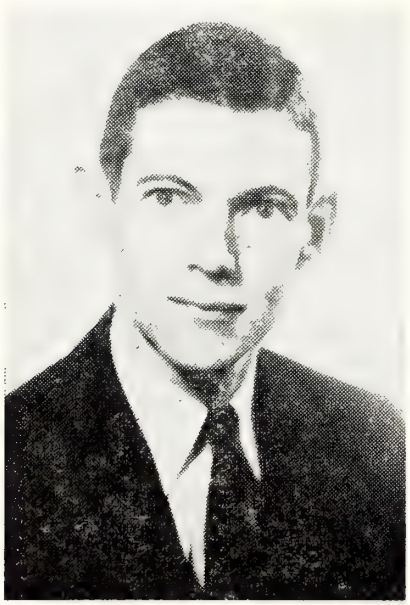
Contributions to the G. T. Gillespie Memorial will be received by the president's office, Belhaven College, Jackson, Miss.

Pee Dee Presbytery

Pee Dee Presbytery met in Adjourned session at the First Presbyterian Church, Florence, S. C., Tuesday, November 18.

The proposed Revision of the Book of Church Order was approved with a few exceptions that were sent to the Revision Committee. The death of Dr. A. H. McArn was noted and Dr. Fred J. Hay was asked to prepare a Memorial. Rev. D. H. Dulin was received from Granville Presbytery and Commissions were set up to install him in the Blenheim, Dunbar and Reedy Creek Churches. Presbytery disapproved of the Report of the Ad-Interim Committee on United or Federated Churches. Presbytery adjourned to meet at the Hopewell Presbyterian Church, Jan. 27, 1959.

—J. R. Woods, Stated Clerk



George A. Chauncey

GEORGIA

Atlanta—(PN)—The Rev. George A. Chauncey, pastor of the First Presbyterian Church, Monticello, Arkansas, has been named Associate Secretary of Evangelism for the Presbyterian Church, U. S.

Appointment of the young minister was announced by the Board of Church Extension, with headquarters here, following its annual fall meeting. The Rev. Al Dimmock, Secretary of Evangelism for the Board, announced that Mr. Chauncey will join the denominational evangelism office on December 1.

Mr. Chauncey, a native of Memphis, Tenn., has been pastor in Monticello since 1954. Prior to that time he was pastor of First Presbyterian Church, Brownsville, Tenn. In his Arkansas pastorate, Mr. Chauncey has taken a leading role in important work of the Synod of Arkansas and Ouachita Presbytery. He is chairman of the Synod's Christian Relations Committee, a member of Synod's Council, advisor of Synod's Westminster Fellowship Council, and a member of Synod's Christian Education Committee. He is also chairman of two presbytery committees, and serves as a member of the Board of Directors, Arkansas Council on Human Relations.

In his new work Mr. Chauncey will be helping to formulate and guide the Southern Presbyterian Churches throughout the South in evangelistic programs designed to meet the need of rapidly growing areas.

Mr. Chauncey is a veteran of two years' service in the Counter-Intelligence Corps in Japan. He is married to the former Barbara Leigh of Memphis, and the couple has one son, George A., Jr.

NORTH CAROLINA

New Presbyterian Church Building Dedicated

Mebane—On Sunday morning, November twenty third at 11 o'clock the Dedication Service for the new building of the Mebane Presbyterian Church was held. (See front cover picture) The Sermon was preached by the Pastor, the Rev. S. S. Cappel from the text Gen. 7:1. Special Greetings to the Congregation were brought by the Rev. W. M. Baker who immediately preceded Mr. Cappel as Pastor of this congregation. The Prayer of Dedication was offered by the Rev. H. B. Dendy, Pastor of the Weaverville, N. C. Presbyterian Church and Editor of the Southern Presbyterian Journal.

An overflow congregation was present for the morning service filling the main floor, the balcony and extra chairs. The membership of the Church is now over 600.

The Rev. and Mrs. Cappel have been in Mebane for about three years and in this time have greatly endeared themselves to the Mebane Congregation. A nice new manse was erected during the second year of Mr. Cappel's pastorate.

In the Dedication service the following tribute was made to the Building Committee; "It would be impossible to record or adequately measure the t i m e given, the efforts put forth, the miles traveled, and the studies made by our Building Committee. We owe a deep debt of gratitude for their labors of love. Their names are as follows; S. A. White, Chmn., Mrs. Lola Hurdle, Sec., Frank Southerland, Mrs. Charles J. Harris, R. A. Wilkinson, William Linberry, June Crumpler, Jake Johnson, A. B. Fitch, J. A. Foust, T. D. Jones and J. H. James."

Mrs. Eudella McKnight Wilson

Concord—(PN)—Mrs. Eudella McKnight Wilson, who died here at the home of her daughter Mrs. J. G. Wilkinson on November 22, was the widow of a Presbyterian Elder, James N. Wilson, the mother of two Presbyterian ministers, and the mother-in-law of two ministers.

She is survived by ten children, 25 grandchildren and one great-grandson. Two sons are ministers; Dr. Howard M. Wilson of Mossy Creek Church, Mt. Solon, Va.; and Dr. W. Ernest Wilson, Ripley Larger Parish, Ripley, Miss.

Two daughters married ministers: Margaret is the wife of the Rev. Jesse G. Wilkinson, Forest Hill Methodist Church, Concord, N. C.; and Catherine, formerly a teacher at Thornwell Orphanage in Clinton, S. C., is the wife of the Rev. Athol D. Cloud, Executive Secretary of North and East Mississippi Presbyteries, Oxford, Miss.

Mrs. Wilson's other six children are also filling places of active leadership in the Church as officers and teachers.

Mrs. Wilson was 84 at her death.

South Carolina

Isle of Palms Presbyterian Church
Isle of Palms, S. C.

The Isle of Palms Presbyterian Church, Isle of Palms, South Carolina, was formerly organized by Charleston Presbytery's Commission of services on the evening of November 16, 1958.

The Rev. John R. Williams, Pastor, John's Island Presbyterian Church delivered the sermon on the subject "Why the Church?" following which the Rev. Frank B. Estes, Chairman of the Commission conducted the organizational meeting at which 32 Charter Members were received and Church Officers elected, ordained and installed.

Other members of the Commission are: Rev. Thomas W. Horton, Jr., the Rev. G. A. Nickles, Executive Secretary of Presbytery of Charleston, and Elders James M. Lea, C. M. Clarke, L. H. Hay, H. L. Dickson, W. R. Willauer and G. C. Shipley and Carl W. Pollock, Treasurer of the Presbytery of Charleston, ex-officio member of the Commission.

Ordained and installed were Elders James J. Lamb, Thomas E. May and Harry E. Sturgeon and Deacons Sam D. Cope, Paul D. Hollen, Edward Kibbie and Thomas P. Simpson.

Before organization, the group began services in April 1958 with Mr. Clyde J. Mitchum acting as student supply.

TENNESSEE

Nashville(—PN)—Mrs James F. Kirkpatrick of Decatur, Ga., has been appointed to serve as a teacher of missionaries' children in Korea for a term of three years. Word of her appointment came from the Board of World Missions during the Fall meeting in Nashville.

Mrs. Kirkpatrick will be going to the mission field in January, 1959. She will be stationed at Taejon, Korea, becoming the first teacher for the new school for missionaries' children there. Her students will include children of Presbyterian, Methodist, and Southern Baptist missionaries.

Mrs. Kirkpatrick received her education at the University of Georgia, Oglethorpe University, Emory University, and Columbia Theological Seminary. The former Miss Ruth Kehrer, a native of Atlanta, Ga., she has taught in the Atlanta Public Schools, and has served as director of the Decatur Presbyterian Week-Day Church School Kindergarten. She has served the denomination in the capacity of area director of Christian education in Athens, Georgia, Macon, Savannah and Cherokee Presbyteries, Synod of Georgia, from April 1947 to the present. She is a member of the Decatur Presbyterian Church.



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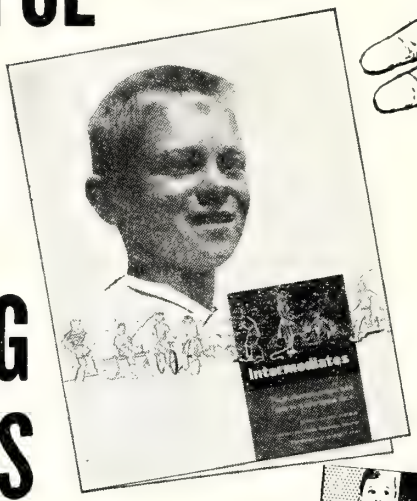
Dallas—(PN)—The Rev. Edwin Walthall, pastor of the First Presbyterian Church in Morrilton, Ark., has been named pastor of the Wynnewood Presbyterian Church in Dallas. Formal installation ceremonies are scheduled for Dec. 14.

He is a native of San Antonio, attended the University of Texas and Austin Seminary, and has served churches in Houston and Navasota, Tex.

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EDITORIAL

Miracles

In his book, *Miracles,* C. S. Lewis writes: "The central miracle asserted by Christians is the Incarnation. They say that God became Man. Every other miracle prepares for this, or exhibits this, or results from this."

Many years ago the attacks upon the supernatural and the miraculous largely had their sources outside the Church. Today it is from within the visible Church that these attacks generally originate—and oh so pious and plausable they often sound!

Let us face the fact: the miraculous and supernatural lie at the very heart of the Christian faith. Eliminate them and there is no Christianity.

This is neither credulity nor superstition but rather a recognition of the nature of God and of His invasion into human history.

Try to explain Christianity in naturalistic and humanistic terms and you may have a form of religion but it is not the Christian religion. For the condition of man and that which God has done for man requires a supernatural intervention on the part of God and a miraculous change in man himself, both of which defy explanation aside from the fact of God Himself.

Although man has discovered some of the marvels which God has created, that which he knows is infinitesimally small compared with the whole sum of truth. That he should strut across the pages of history—strutting in our day as never before—is but tragic evidence of his estrangement from God. For when he learns something of what God has done, and then fails to honor God in His own universe he is guilty of blasphemy.

Paul, in writing to the Romans, says: *"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse".* (Rom. 1:20)

Centuries ago Abraham was confronted with an utterly impossible (humanly speaking) situation. And yet we are told that he, *"staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God."* (Rom. 4:20)

God always honors the faith of those who believe Him. It is lack of faith and accompanying disobedience which has been man's downfall in every generation.

That these truths in the spiritual realm are closed to the minds of the unregenerate is obvious: *"But the natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually discerned".* (I Cor. 2:14) It takes an act of faith, a work of the Holy Spirit, to enable us to see and believe the deep and abiding truths of God.

Realizing the peril of a humanistic philosophy, which would reduce God's truth to man's level, Paul wrote to the Christians at Colosse: *"See to it that no one carries you off as spoil or makes you yourselves captive by his so-called philosophy and intellectualism, and vain deceit (idle fancies and plain nonsense), following human tradition—men's ideas of the material (rather then the spiritual) world—just crude notions following the rudimentary and elemental teachings of the universe, and disregarding (the teachings of) Christ, the Messiah."*

(Colossians 2:8—The Amplified New Testament)

This danger, real in Paul's day, is far more real today. Writing in the same vein to his spiritual son, Timothy, Paul says: *"O Timothy, guard most carefully your divine commission. Avoid the godless mixture of contradictory notions which is falsely known as "knowledge"—*

some have followed it and lost their faith." (I Tim. 6:20-21,—Phillips)

On every hand today there are those who would reduce the divine to the human level, the supernatural to the natural, the miraculous to the mundane, and in so doing offer an affront to God and close the door of salvation to their own souls.

The miraculous in relationship to Jesus Christ is both natural and inevitable. How right is C. S. Lewis in saying that the central miracle is the Incarnation and that from this stupendous fact, which no man can fathom, is to be found the preparation for, an exhibition of or the result of all miracles.

One wonders why some who deny the miraculous do not realize how silly their arguments are. Sometime ago one such was "explaining" the healing of the demoniac of Gadara. He said that while Jesus was talking with him he was "suddenly released from his psychosis". But what about the hogs? What kind of a "psychosis" did two thousand pigs develop which drove them blindly over a cliff, to be destroyed in the sea?

Far better to recognize the reality of sin, the awful fact of Satan as a malignant being and his myriads of agents working in the hearts of men today and turn to the One who alone can cleanse, forgive and heal.

Bound up in the Christian faith in bonds which can never be dissolved are miraculous events and supernatural truths which comprise the very heart of the Gospel message.

It takes the miracle of God's redeeming grace; the blood of His Son shed on the Cross of Calvary, and that strange act of human faith which is itself a work of the Holy Spirit, to change a lost sinner into a redeemed saint.

Thank God for miracles!

—L. N. B.

Gifts and Fruits of the Spirit

The Bible makes a clear distinction between *gifts* bestowed by the Holy Spirit and the *fruits* of the indwelling Spirit in the hearts and lives of believers.

In gifts, Christians are obviously different. In fruitful evidence of the indwelling Spirit there should be a *marked similarity* in the lives of all believers. That this is not true is our fault, not God's.

God endows men with particular gifts according to His sovereign will. They are gifts for which man himself can take no credit but for the use of which God will hold him responsible. They are to be used for the glory of God and not for personal advantage.

In like manner the fruits of the Holy Spirit reflect the glory of God in the lives of His children. Because of them men see our good works and glorify our Father who is in Heaven.

Paul, writing to the Christians in Corinth, makes it clear that proceeding from the same Holy Spirit one Christian may exhibit the particular gift of wisdom, another of knowledge, yet another will have unusual faith. Again some may have the power to heal, others prophetic understanding, or particular spiritual insight, or some other special gift.

Nor do ministers of the Gospel have the same gifts. Some are endowed for teaching, others for preaching, others have the special gift of evangelism.

Using the human body as an illustration Paul shows how we who comprise the body of Christ have different gifts that we all may work together for God's glory and honor and for the advancement of His Kingdom.

While the *gifts* of the Spirit differ with the individual Christian, the *fruits* of the Spirit should be identical in the lives of all who trust in Him—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance.

Receiving these gifts and these fruits from the One Who redeems and transforms us for Himself, there is no room for pride or for boasting. Nor is there room for judging the gifts of others. It is to God that every man is responsible and it is He who will hold us accountable.

With what gift, or gifts has God endowed you? In what way are you particularly fitted to serve Him? This is not a matter of immediate fulfillment, but of taking and using and growing in use of God's specific gift for us.

While our gifts from His sovereign hand are many in kind and usage, the fruits of that

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same Holy Spirit *must* show forth in our lives if we are to honor and glorify Him. The influence of many a "gifted" Christian has been neutralized by pride, a lack of self control or other evidence of the "old man" within. Nor can a boastful orthodoxy atone for a loveless spirit. Unquestionably the impact of Christianity would be greater in the world if we who are Christians would only act towards others as Christ would have us to do.

Our gifts may be few but God expects us to use them.

The fruits of the indwelling Spirit are clearly defined—do we show them?

—L. N. B.

Building a New World

"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts". Zechariah 4:6.

Men are always trying to build a tower that will reach unto heaven. They like to boast about what man can do. (Right now they are busy shooting at the moon.)

Dr. Boreham says that the Tower of Babel was a Tower of Blunders. There were three things wrong with their plans: (1) Their *Motive* was wrong: they wished to make themselves a name. (2) Their *Method* was wrong. In a geyser the water gushes up from the ground. It is of little use. The clouds drop down the water that the earth needs. Our New World will not be built up from earth, but will come down from heaven. The New Jerusalem comes down from God. (3) Their *Materials* were wrong: you cannot build a new world out of bricks and slime. So with most of the world-builders today: they too are trying with wrong motive, the wrong method and the wrong materials.

We certainly need a New World. I have been interested in some of the suggestive cartoons of the World with its face all patched up, or with its "Trouble Spots" like smallpox, or with a fuse burning ready to blow it to bits. Yes, we need a new world for this one is full of sin and sorrow and sickness and pain. How will we get it? Will it come by man's power or wisdom or wealth? The prophet warns us that it will not come this way. In Jeremiah 9:23,24 we hear him say: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord". A new world will never be built by war, or wisdom of man, or wealth of big business.

To have a New World we must have New People. Only the Spirit of God can make new people. They will have to be born again, born from above. We need people who are waging war against sin; people who have wisdom from above, which is pure, peaceable, gentle, and without partiality; people who have the Law of God written upon their hearts and the Law of Love. We need people who are rich toward God, who have the unsearchable riches of Christ: people who have put Him upon the throne of their hearts. When we have such people we will have a New World.

—J. K. P.

Noise

"Be still and know that I am God."—Psalms 46:10.

Much wisdom, much instruction in that short sentence. Peculiarly applicable to us today.

Noise is on the increase in this world, so much so in fact that it is hard to be still and it takes careful planning to have quiet and solitude even for a short time each day.

Noise does things to us—It jangles our nerves, confuses our thoughts, unsettles our spirits, causes restlessness and sleeplessness and more important than these, it shuts out the quiet, creative thoughts of life and still more important, it prevents us from hearing the voice—"The still, small Voice". The voice of the Spirit, speaking to us through conscience does not scream at us, it quietly speaks and only if we are quiet, only if we are still, do we hear.

Noise then is our enemy, it is an instrument of the devil and it is well for a Christian to recognize it as such. Noise and Godlessness follow parallel lines and we must subdue the one if we would remedy the other.

The rush of business is perhaps essential, the radio signifies progress, conversation expresses thoughts, and the church social is an enjoyable affair—these things and others like them are important in our civilization but the voice of the Spirit will not compete with them for place in our lives.

The rush of business is perhaps essential, the radio signifies progress, noise, be alone with your thoughts and God and the still, small Voice will speak to you and you can hear—things that you need to hear.

—R. LeC.

Recommend The Journal To Friends

The First Christmas Night

By The Rev. P. De Ruiter
Edwards, Miss.

Mary and Joseph are glad evening has come. These are the first moments they have been alone since their prophetic son has been born. They are eager to express their thoughts to one another.

"This has been a long day Joseph. So many came to see us. The Shepherds worshipped, some wondered and others were curious. Some pitied and others sympathized. Let me thank you again for all your kindness and patient understanding since the day of our marriage."

"My dear Mary, how could I have been otherwise? Graciously has our God supported me, I have been able to think of you these past months just as God has thought of you. Often I asked myself, how is it that I should be the husband of the mother of my Lord? Blessed art thou among women, and blessed am I to be joined to thee! Mary, I too felt we were pitied in our inconvenient circumstance of having to find shelter in this lowly place where the animals are kept. But it is not our fault, nor that of Caesar Augustus. God caused him to issue the decree, that all might be in accord with prophecy. I am grateful to you for perfectly forgiving my wrong of doubt and suspicion at the first, when you were espoused to me and found with child. I could not understand for I loved you truly. I was overwhelmed with disappointment and confusion until God blessed me with a true revelation of His glorious purpose."

"I praise you justly. Joseph you did not need to be forgiven. You have been more than a husband to me. In my thought today I have relived the past months: the occasion when the Angel Gabriel first visited me; the days I spent, in the hill country with my cousin Elisabeth whose son John is now six months old; the months that you and I have lived together with this wonderful divine secret in our hearts. God enabled me never to doubt the Angel's promise, but not until today did his wonderful announcement seem actually real to me. Even last night when we arrived here I wondered why, if the child is to be the Saviour of the world, the decree should be issued at such an inconvenient time; why there should not be room in the Inn; why the Keeper should be indifferent and the guests so selfish. I wondered how a city could so soon forget those who belong to it. I wondered why God did not ordain better circumstances. Oh Joseph, I must confess I had a feeling of being forsaken, when I realized that this was to be the birthplace of the Saviour. But now I believe these are the circumstances ordained of God".

"Our thoughts have been so much alike Mary, they must be of common origin. God has appointed this place. While your son is the Son of the Highest, he is to be the Saviour of sinful men. What other circumstances could be better suited, than our humility and poverty, and this lowly public place? If he is to save sinners, he must join us in all our lot. I too was disappointed with the lack of sympathy today. Nevertheless I was thankful there was no evidence of antipathy. There might have been, as I feel there will be, on the part of those who are at enmity with God. O blessed Saviour Son, all decrees are of Thy Father, timely and best. Henceforth because of Thee, Innkeepers and guests will not hesitate to sacrifice and provide for helpless infants and their mothers; Thou art the evidence of goodwill toward men, and will be the restorer of goodwill among men".

"Joseph, let us try to recall all the lowly shepherds told us early this morning. While they were tending their flocks of sacrificial sheep, suddenly the Angel of the Lord amazed them saying, 'Fear not, for unto you is born this day in the City of David a Saviour which is Christ the Lord'. Then they heard a multitude of the heavenly host praising God and singing, 'Glory to God in the highest, and on earth peace, good will to men'. I shall never forget those words so full of meaning".

"I believe Mary, that God honored the faith of the shepherds. They readily believed the heavenly sight and message, and came with haste to see this thing which has come to pass, which the Lord first made known unto us. The shepherds helped me to worship the child as they humbly kneeled and worshipped him. How reluctant they were to depart! Yet how joyfully they returned over the hills to their flocks praising God for all the things they had heard and seen. They were convinced that the covenant God of their fathers is the God of all the earth. Mary, many who came to Bethlehem are preparing to leave. Tomorrow we shall find a better place to abide, for the days we must wait before presenting your firstborn child to the Lord in the temple. Then, the Lord willing, we shall return to Nazareth. Let us covenant together to pray for all who shall hear of the coming of the Saviour. Let us pray that they may believe unto salvation and like the shepherds, make known the truth concerning the child: that his name is Jesus and that he will save his people from their sins. Now you must rest. I shall watch beside the Holy child. Remember the Lord's promise, 'He giveth his beloved sleep'. Good night, Mary".

"Good night, Joseph".

"Our Supreme Book When Preaching"

By Frederick Curtis Fowler, D.D., Pastor
The First Presbyterian Church
Duluth, Minnesota

When Sir Walter Scott lay dying, he asked his son-in-law to read to him out of the Book. When Lockhart asked, "What book?" Sir Walter replied, "There is only one Book, the Bible." The Bible is indeed the marvel of the ages. It has withstood the ferocious and incessant attacks of the centuries and still it marches on—unsullied and unscathed, unchanged and unchangeable, triumphant and sublime, calling men to a higher, a nobler, an eternal life.

What a wonderful Book the minister has for his use when preaching! And yet there are many who fail to use it as they should. A chairman of a committee seeking a minister lately said to me, "We want a man who knows the Bible and preaches from it." People seem to be longing to hear more of God's Word. And ministers are beginning to recognize that fact. It should be so. "When I was young," said Luther, I dealt largely in allegories and tropes and a quantity of idle craft; but now I have let all that slip, and my best craft is to give the Scripture, with its clear meaning; for the plain meaning is learning and life."

Phillips Brooks in his, "Lectures on Preaching," delivered at Yale, emphasizes that topical discussion may be interesting but grows unsatisfactory because "it does not fasten itself to the authority of Scripture . . . is apt to send people away with a feeling that they have heard him more than they have heard God."

When a man becomes a true Christian, the Bible takes a different aspect from that which it formerly possessed. It now becomes his treasure-house. It reveals to him wonders and glories untold. He loves his Bible. If the Bible is not treasured, if the Bible is not read, if the Bible is not searched, if the Bible is not studied —you may depend upon it that that Christian is not growing and that the full glory of salvation has not dawned upon his soul.

Thomas Chalmers replied to a lay friend who had remarked that he never found him at his studies, "Oh, an hour or two on Saturday evening is quite enough for that." Eight years of ministry and then the full light of God broke upon his soul! After the change of heart in Chalmers, the same friend often found him pouring over the open pages of God's Word. "I never come in now, sir, but I find you aye at your Bible." "All too little, John, all too little!"

Like Chalmers, Knox found the words of Jeremiah to be true, "Is not my word like as fire, saith the Lord; and like a hammer that breaketh the rocks in pieces?" Their hearts burned within them as He talked with them along the way through the Book. Andrew Blackwood puts it, "The Bible should ever be our supreme Book about preaching, and the Holy Spirit should be our Teacher."

It Reveals God

It should be our supreme Book when preaching because it reveals God to us. From before the foundation of the world, God loved those who are His own. If God had not written, who would know of that love which provides, lifts, elevates, and sets us in high places? The outcast, the prisoner, the lonely of heart, the serviceman, the homeless, the refugee, the sick, the spiritually tormented, all, all would reach out for love and grasp vacancy if God had not written.

The Bible shows God in all His might and holiness but it brings the comforting message that He has not left man to a hopeless search but Himself seeks out man to bless and save. Only in the Bible do we learn that "the Son of Man is come to seek and to save that which was lost."

In the Bible are answered the questions that have probed the depths of man's soul from the beginning of time: "O that I knew where I might find Him!" cried Job. "Wherewithal shall a young man cleanse his way?" asked the Psalmist. "How can we know the way?" questioned Thomas. "What must I do to be saved?" sought the jailor and the rich young ruler. "Which is the great commandment?" queried a lawyer. "What think ye of Christ?" the Pharisees were challenged. "What shall be the sign of Thy coming?" begged the Apostles. "What must we do that we might work the works of God?" then said they unto Him. Here, here in the blessed Book of books are the answers given for all time and eternity. Nature thunders and reveals a God above us. The law strikes and reveals a God against us. But thanks be unto God, He has left us the Holy Scriptures which reveal that He loves us and may be with us.

Michael Faraday was a great scientist and a devout Christian. A friend found him one day

in his study, arms crossed over his Bible and tears streaming down his face. In alarm the friend asked, "Dr. Faraday, what's the matter? —are you ill?" This great, wise, and good man answered, "Oh, no! But why, oh, why will men and women go astray when they have a Book like this to guide them?" Let us make more use of it for it does reveal God in all His might and tenderness.

It Supplies Every Need

The Bible should be our supreme Book when preaching for it supplies every need of man. Wherever man looks there is evidence that he is lost, — a condemned sinner. The hopelessness of his condition is seen in the great conflict of forces which today engulfs the world. Man feels he is condemned and so there arise different 'isms' to meet the need for a Saviour. False ways are offered by Communism, by humanism, and many others. But only on the level of righteousness can man be at peace. And how can one be made righteous? Only through Him Who is revealed in the Bible, is the need supplied.

In the Bible is a message for everyone. What is your need this very hour? "The Holy Spirit shall teach you all things." Turn to the Word. Only so will the ebb-tide of our lives turn and the fresh currents of spiritual power sweep into the little stagnant pools and lift the ships of our endeavor forward and on and on! When God's life becomes our life, then is life abundant!

The Bible shows us ourselves, lost to God. It shows us the Lord Jesus Christ, come to save the lost. It then tells us how we may be saved and shows us how to live for Him, our duty. It imparts joy. It inspires hope. It satisfies desire. It makes wise. "The entrance of Thy Word giveth light; it giveth understanding to the simple." Ask Peter. Ask John. Ask Paul who cried, "O wretched man that I am! Who shall deliver me?" Out of darkness came light and life. What is the difference between Atlanta and Moscow, Toronto and Beirut, Denver and Rome, Seattle and Tokyo? There is no difference save that which the Bible makes. Because of the Book, America has become what it is and America will cease to be what it is when her people no longer look to the Book for guidance and for wisdom.

"The Bible is a book in comparison with which all others in my eyes are of minor importance, and in all my perplexities and distresses has never failed to give me strength," said General Robert E. Lee. Or consider what another great crusader has said, "Take away the Bible, and our warfare with oppression, and infidelity, and intemperance, and impurity is removed — we have no authority to speak and no courage to act." Woodrow Wilson put it in this manner, "Give the Bible to the people, unadulterated, pure, unaltered, unexplained, uncheapened, and then see it work its wholesome work through the whole nature. It is very difficult indeed for a man or for a boy who knows the Scriptures ever to get away from it. It follows him like the memory of his mother. It haunts him like an old song. It reminds him like the word of an old and revered teacher. It forms a part of the warp and woof of his life."

A poor old woman was confronted by a modern agnostic, and asked, "What are you reading?" "I am reading the Word of God," she replied. "The Word of God? Who told you that?" "He told me so Himself." "Told you so? Why, how can you prove that?" Looking skyward, the dear old soul said, "Can you prove to me that there is a sun up in the sky?" "Why, of course; the best proof is that it warms me, and I can see its light." "That's it!" was her joyous reply, "The best proof that this Book is the Word of God is that it warms and lights my soul."

She was right. It satisfies the simple-minded and yet it entrances the sage. Those who know it best love it most. "How sweet are Thy words unto my taste," sang the Psalmist. For many, as Spurgeon has stated, the dust on it is "so deep that you can write 'damnation' with your finger." Read the Book! Use it! It is more to be desired "than much fine gold"! For where the Bible is banned, education has floundered, as in Roman Catholic South America, and freedom has been eclipsed, as in Communist Russia.

It Provides a Sure Foundation

The Bible should be our supreme Book when preaching for it provides us with a sure foundation. "The grass withereth, the flower fadeth; but the Word of our God shall stand forever." Today man is tiring of his inefficiency, his helplessness, his weakness, his inability — or at least, he should be, and he ought also to be ashamed of it in the light of "the mess he is in" and for which he is responsible. He needs that on which he can depend, something that does not change with time, a bulwark unmoveable. And this God's Word provides. It is a rock upon which men have builded, a hand which men have grasped in time of peril and perplexity, an assurance that has been put to the severest test.

Men still try but continually fail to halt the unbroken march of triumph for the integrity of our traditional canon. "The uniform testimonies of the Church through the ages rebuke them," Archibald Hodge wrote. The Bible claims to be the Word of God and is the Word of God. It demands implicit credence and

obedience of every reader. It cries out, "Believe on peril of your soul's life." It does not point to evidence. It does not plead at the bar of human reason. It simply states: "I, God, have written"; "So shall MY word be . . . "; "Hath not God said?"; "All scripture is given by inspiration of God" (i.e., it is 'God-breathed'); "For prophecy came not in old times by the will of man but holy men of God spake as they were moved by the Holy Spirit." An external evidence such as, for example, the history of the Jew, has abundantly backed this claim which the Bible makes for itself. It is the final authority, the infallible truth—the same yesterday, today, and tomorrow.

Today, so-called Christian leaders are trying to make the Bible appear to be what it is not. If the Bible only "contains" the Word of God, or "becomes it," then we are left to the variable and unstable instruments of "higher criticism," "confrontation," "experience," and "Christian consciousness" for determining what God's Word is and, with these, infallibility, final authority, vanishes. This is an impossible position for in it assurances of life eternal would be gone, and joy, peace, hope would be figments of the imagination. But the Church has always held, and true Christian hearts know, that the Scriptures are the Word of God, endorsed by Him to be such and, therefore, "in every part and in every word (of the original autographs) absolutely inerrant and of absolute divine authority." The object, as H. B. Smith long ago put it, is "the communication of the truth in an infallible manner, so that when rightfully interpreted, no error is conveyed." The Bible is the written Word and Christ is the living Word. Both are supernatural as to origin. Both are a blend of the human and divine. And both transform.

Many years ago a student who was filled with doubt walked across the Yale campus. "The Bible is a myth," he thought, "it cannot really be judged scientifically." He was on his way to the chemistry laboratory. There he performed the experiments exactly according to formula and directions and he secured the predicted reaction. "I'll do the same with the Bible," he resolved.

He took the text book. It condemned sin. He put out of his life every kind of known sin. It commended prayer. He prayed. It commended public worship. He went to Church. It commended service for Christ. He offered his service as a teacher of boys. The reactions came. His faith grew. And Horace Bushnell went out from Yale not to become a lawyer as he had expected but to become one of the great preachers of his day.

God's Word listened unto and obeyed is indeed the supreme Book to be used in preaching. It reveals God, supplies every need, and provides a sure foundation upon which to build. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day star arise in your hearts." To neglect the Bible is to invite leanness of soul. Times do come when eyes are holden and one does not see Him. Open the Book and read and behold! The vision is glorious! It is in faithful and habitual reading of the Book that one keeps an unbroken friendship and fellowship with Christ. To neglect the Bible is to satisfy demons. People have itching ears, ready to listen to a discussion of "the times" - social relations, economics, politics, et cetera, et cetera. The preaching of foolishness is not the same as the foolishness of preaching which is "the power of God unto salvation." To neglect the Bible is to forsake the chart which is the guide for our course. We are under bonds to "Preach the Word!"

I have entered the sick room of a true believer and seen the face writhed in agony. What is there that I might do or say that would relieve the pain, soothe the brow, comfort the heart? Should I try to tell that person about the political conditions of the day, no relief is seen. Should I tell her of another who is suffering, no relief is seen. Should I attempt to philosophize on suffering and tell of the lessons learned by those who have passed through the fire, no relief is seen. Should I tell of the bright and happy sayings or acts in the world outside that room, no relief is seen. But let me mention the name of Jesus and talk of Him and immediately the face brightens and you can feel the heart reach out and cry, "More." "For unto them which believe He is precious." Then let me support what I say about Him with statements from Scripture and relief and assurance are seen. "How sweet are Thy words unto my taste!" "Thy testimonies are wonderful!"

I have heard true believers express disappointment as they came away from a worship hour at which some reputedly great divine had spoken. Why? Because he had not mentioned Him Who was precious nor supported his statements with God's Word which is their delight. I have heard true believers say, "Did not our hearts burn within us?" as they came away from a worship service where a simple but sincere soul had opened unto them the Word and told them of Him Who was precious.

All week long people have been listening to what man says. On the Lord's Day they want to hear what God says "which things also we speak, not in the words which man's wisdom

(Continued on Page 14)

They need so little

BUT—

They need that little so MUCH!



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Relatively speaking, old age needs but little, but it needs that little—*so very much.* Today, with living costs still high, older people—trying to live on financial plans made yesterday—can scarcely make ends meet. In our General Assembly there are many retired and disabled ministers and/or their dependents who are in this difficult position. They need your help, which can make the difference between *want* and *enough* next year.

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Charles J. Currie, Executive Secretary



LESSON FOR JANUARY 4

By THE REV. J. KENTON PARKER

Jesus Calls Forth Faith

Background Scripture: Mark 9:2-29; Matthew 17:14-18
Devotional Reading: Romans 10:8-17

"The word of faith which we preach", says Paul in Romans 10:8, "That if thou shalt confess with thy mouth the Lord Jesus, (R.V. Jesus as the Lord) and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, whosoever believeth on him shall not be ashamed". Our salvation is by grace through faith. Faith may be compared to the hand that takes the gift which God has for us. We can refuse to take what God offers so freely, for whosoever shall call upon the name of the Lord shall be saved. In order to call on Him one must believe, believe that He is, and that He is a rewarder of them that diligently seek Him (Hebrews 11:6). Unbelief is the sin which shuts the door into the Kingdom of God: we see that they could not enter in because of unbelief. With men, unbelief is classified as a rather light sin, if a sin atall, and it is somewhat fashionable to be skeptical and to boast of our doubts. With God, the sin of unbelief is the greatest of all sins, an inexcusable sin (see Romans 1:20), for God has revealed Himself clearly in His great book of nature. He has revealed Himself more fully in the Scriptures and we are to preach this gospel in all the world, for faith cometh by hearing, and hearing by the word of God (Christ).

In our Scripture today we have (1) A mountain top experience, as a sort of tonic for their faith, (2) In the valley, a testing of faith, and (3) In our own hearts, lack of faith.

1. *On the Mountain*: A tonic for their faith: Mark 9:2-13.

In verse one of chapter 9 Jesus had promised that there were some of them which shall not taste of death till they have seen the Kingdom of God come with power. In His Transfiguration Peter, James and John saw Him in a transfigured form, not as a man, but as the beloved Son of God in the glory which belonged to Him. This may be a partial fulfillment at least of this promise. All these years of His humiliation His heavenly glory had been veiled in human flesh, but here on the mount they see Him in His glory, and "were eyewitnesses of his majesty" as Peter tells us in II Peter 1:6-18. Peter had already made his confession of faith, but this experience was a tonic for the faith of these three disciples, the "Inner Circle", so to speak.

Luke tells that it was "as he prayed, the fashion of his countenance was altered, as his raiment was white and glistering". Two men, Moses and Elias appeared and talked with Jesus about his decease which he should accomplish at Jerusalem. This was a wonderful subject, something which angels desire to look into. "But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that were with him" (Luke 9:32). Peter, impulsive as usual, said, "Master, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said". Then came the voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. As they came from the mountain, he charged them that they should tell no man what things they had seen, till the Son of Man were risen from the dead. They questioned one with another what the rising from the dead should mean. These disciples were indeed slow of heart to understand. Would we have been any quicker to grasp the full meaning of what He said?

They asked him, why say the scribes that Elias must first come? He replied that Elias indeed should come first, and in Matthew we read, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then they understood that he spake unto them of John the Baptist (whom Herod beheaded). In Malachi 4:5 we read, Behold, I will send you Elijah the prophet before the coming of the great and dreadful

day of the Lord. As was usually the case the scribes failed to separate the two "comings" of the Lord, one to suffer and die for sin, the other to judge the world. John had come in the spirit of Elijah to be the forerunner, to prepare the way. He was much like Elijah the prophet.

II. *In the Valley: A Test of Faith* Mark 9:14-27.

What a scene meets their eyes! How different from the one on the Mount! There all was serene and glorious; it was a good place to be, as Peter said. Here was confusion and distress and evil spirits; a distracted father, a son wallowing on the ground, a critical crowd of scribes, a disappointed and ashamed bunch of nine disciples who had just failed to cast out the dumb spirit. The father said, I spake to thy disciples that they should cast him out; and they could not. O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. The father said, "if thou canst do any thing, have compassion on us, and help us. "The American Revised Version makes it stronger: they omit believe and Jesus says. "If thou canst"! quoting the man's words, and says, "all things are possible to him that believeth". In other words, "it is not a question of "If I can", but a question of, "If you can". If thou canst believe. The answer of the father is one which I am afraid might often be our answer, "Lord, I believe, help thou mine unbelief". How weak is our faith at times. But even a weak faith is rewarded. Jesus rebukes the foul spirit, and after rending the boy, it came out of him. Some thought the boy was dead, "But Jesus took him by the hand, and lifted him up; and he arose".

This scene is a picture of our distressed world, our "wallowing world", full of foul spirits, and distracted fathers and mothers, of young people full of foul spirits, of a critical crowd of onlookers, and of a church that has often failed to meet the need of the world. Critics find fault with us as Christians: they have brought their problems to us, and we have not solved them. They, like the scribes rather gloating over our failure. We ask ourselves the question, why this failure on our part? We know we have an almighty Saviour; we perhaps have had some mountain top experiences, or we may be like the nine who had been left in the valley, but there has been a test of our faith and we were unable to meet the need. These same disciples had been successful, what was the matter now? Christ comes back into their midst and rebukes them for their lack of faith; O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.



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The church seems so helpless in our modern world with all of its vexing problems. The fault is not with our Saviour. The fault is not with our Gospel. It is still the power of God unto salvation so let us examine ourselves and see if we cannot find the answer in what Jesus taught His disciples.

III. *In Our Hearts*: Why could not we cast him out? Mark 9:28-29 (with some of balance of the chapter) Compare with the account in Matthew 17:14-21.

When he was come into the house, His dis-

(Continued on Page 14)

CHILDRENS Page



The Manger — A Christmas Story

A tall and beautiful tree stood high among its fellows in the forest. It was very proud because it rose above all the other trees. One day some men came and cut it down. It fell with a great crash. Then they stripped off its graceful limbs and it became a naked log lying upon the ground. The proud tree was crushed but it could talk. It said "why should I have to suffer this way? I was doing no harm". But the men continued with their axes and saws to cut up the log and hewed it into rough boards. They nailed some of the boards together and made a trough-looking box, which they took to the hotel in the village, not to place in the lobby or the living room; but out in the yard in the hotel stable where cattle and donkeys were kept. And there they set it up for a manger in which to place hay and barley for the animals to eat. "Woe is me", said the manger, "Once a beautiful tree, the tallest in the forest; now a rude box for a manger in a dirty stable! Why should this be my fate"? Sometime later, it was evening and the sun was just setting, when there appeared at the door of the stable a man leading a donkey, upon which sat a lovely young woman. She seemed very weary, and the man carefully helped her down with the bundle that was strapped behind, and they began to make a pallet on the ground near the manger. The manger was surprised, and said to itself, "What can this mean? Why are they lodging here instead of in the hotel"? and it wondered. It did not know the hotel was so crowded that they were not admitted, so had

to come to the stable. The man made the young woman as comfortable as possible, then stretched himself nearby on the stable floor, with a heavy sigh, for he was weary, too.

Just before daylight the manger heard the cry of a little baby! Again it wondered, Could it be possible! Then here came the mother with the little one in her arms, while the man was placing fresh, clean hay in the manger. The baby boy was wrapped in a swaddling cloth, and the mother carefully laid Him on the soft clean hay. Again the manger wondered.

Suddenly, through the open stable door could be seen a great light in the sky, and there was the sound of heavenly music, and the manger heard angel voices singing, "Glory to God in the Highest and peace on earth, good will to men" And ye shall find in a manger a babe, the Son of God, the Saviour, the promised Messiah! Again the manger wondered. Then a little later, there appeared in the stable door some men with shepherd crooks in their hands, and they came and sank upon their knees before the manger, worshiping the little babe and praising God. Then the manger wondered in amazement. "Can it be" the manger said, "that I am holding between my rough boards One so precious as the promised Saviour of the World? O, how can it be? Praise God, I am no longer a tree, tall and beautiful as I was, but simply a manger in possession of Jesus Christ, God's greatest Gift to the World!"

Little folks, as you celebrate this wonderful Christmastide, remember you can have Jesus secure in your heart.

Jesus' life on earth began between ___. the rough boards of a manger, and ended nailed to the rough boards of a cross.

Sunday School Lesson

(Continued from Page 11)

ciples asked him privately, why could not we cast him out? I feel sure it was an humbled and humiliated band as they asked this important question. They had cast out evil spirits. Why could they not cast out this one?

To get the full answer compare with Matthew's account. In verse 20 of Matthew 17, Jesus says, Because of your unbelief, or little faith. Here is the explanation which suited their case and which has suited God's people all through the ages. Israel failed to enter the Promised Land at Kadesh-Barnea and had to wander forty years in the wilderness. The church has often failed to enter in and take possession for the same reason. The church is failing today for the same reason. To see the vital necessity or importance of faith we only have to read our Bibles and church history. One chapter, the eleventh of Hebrews, will show us conclusively what faith means to God's people. Then, if we study the Great Reforms and Great Revivals we find that they came because the church began again to really believe and preach the Gospel. Martin Luther, John Wesley and D. L. Moody believed the Gospel they preached. Revivals and "times of refreshing" come when faith comes back: we cannot expect them in an atmosphere of unbelief. Is it any wonder, then, that Jesus sought to call forth faith? Even He "could do no mighty works there because of unbelief". Let us pray that the church today may be filled with a faith that will send her forth to meet the needs of the modern world and cast out the foul spirits that are causing our world to wallow on the ground.

This brings us to the second reason that Jesus gave: This kind can come forth by nothing but by prayer and fasting. When God's people spend much time in prayer then they are able to conquer. The church "travels fastest when it travels on its knees", and "Satan trembles when he sees, Saint or sinner on his knees". Prayer and faith go together and the two combined can enable us to conquer the world and to meet the needs of men. I believe that the secret of the success of all great Evangelists and Reformers has been prayer. For instance, think of the millions of people who pray for the Billy Graham Crusade. Prayer is power and when people pray in faith the power of God is poured out. Remember that Pentecost came after those days of prayer.

I think, if you will read the rest of chapter 9 you will find that there were some other things wrong with the disciples, but the two great ones were Little faith or unbelief, and Lack of Prayer.

"Our Supreme Book When Preaching"

(Continued from Page 8)

teacheth, but which the Holy Ghost teacheth." God's thoughts are not our thoughts nor His ways our ways. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," saith the Lord.

May the Lord compel all of us, as Undershepherds, to open the Book and preach the Word. As long as men suffer, as long as men are tempted, as long as hearts ache and arms reach out for sympathy — men will listen for the coming of His feet as they come to meet them on the pages of the Old Book.

"There is a lamp whose steady light
Guides the poor traveler in the night:
'Tis God's own Word! Its beaming ray
Can turn a midnight into day.
There is a chart whose tracings show
The onward course when tempests blow:—
'Tis God's own Word! There, there is found
Direction for the homeward bound."



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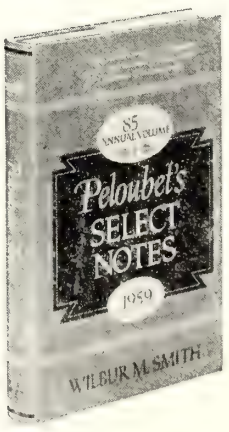
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The Southern Presbyterian Journal
Weaverville, N. C.



YOUTH PROGRAM FOR JANUARY 4, 1959

By THE REV. B. HOYT EVANS

The Body Of Christ

Scripture: I Corinthians 12:12-31
Suggested Hymns:
"I Love Thy Kingdom, Lord"
"The Church's One Foundation"
"Rise Up, O Men Of God"

(Again we are listing some Bible references concerning the church which you may want to make use of in a Bible drill. Call the references out one by one, and let the first person who finds the proper place read the verse. Be sure that the verses are read clearly. Matthew 16:18, Ephesians 5:25-27, I Corinthians 14:4, Romans 12:4-5, Ephesians 5:30, Colossians 1:23-24, Ephesians 5:23, Colossians 1:18, Acts 20:28, Ephesians 4:11-12, Colossians 3:15, Ephesians 4:15-16, and Ephesians 3:21.)

Program Leader's Introduction:

We are beginning the year with two programs of the 1959 theme. "Let The World See Christ Through You" are the words which should burn themselves into our hearts and minds all during this year. This is our new theme—"Let the world see Christ through you". This first program has to do with the nature of the church, and helps to bridge the gap between this year and last year, when we had as our theme—"The Church Is God's Instrument—Make It Strong".

One of the strongest figures in the New Testament used to picture the church is the "body of Christ". In the verses which were read in our Bible drill and in the Scripture passage from I Corinthians 12 this idea of the church as the "body of Christ" is abundantly clear. As we think of the church as Christ's body and of ourselves as members of it, we are helped to understand what we can do to make it stronger and how we can let the world see Christ through us.

First Speaker:

When we speak of the church as the "body of Christ" we must remember that it is a body which is alive. Sometimes we tend to think of the church as a very efficient organization . . . something like a smoothly operating business establishment. The church is not an organization but an organism. It has life in it, and Christ is that life. Christ is in His church. He lives in the hearts of the members of the church, so the church is alive just as surely as Christ is alive. This is what Paul meant when he wrote, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Galatians 2:20.

Christ does not want men to depict His body in statues of stone, which can be only products of the imagination at the very best. The only monument He desires is the one which He has established, that is, His living body, the church.

Second Speaker:

It is normal for a living body to be an active body. It surely ought to be so with the church which is the "body of Christ". A paralyzed body may still have life in it, but it is not normal, and it is not useful. Sometimes it seems that the "body of Christ" is paralyzed. This is not due to any fault of the life which Christ gives to the church, but to the inactivity of the members of the church.

If you put your right arm in a plaster cast, even though it may be perfectly well and strong, after weeks and months of inactivity it will lose its strength, and after awhile it will become paralyzed. This is the paralysis of inactivity. There are many church members who are affected by the same kind of paralysis. Christ gave them newness of life, but through their refusal to work for Him and to exercise their spiritual muscles, they have lost their spiritual strength. Next week, and all through the year, we shall be considering some of our opportunities for spiritual exercise . . . some of the things the church and its members should be doing . . . some of the ways we can be letting the world see Christ through our lives.

Third Speaker:

If Christ is the life of the church, He is also the leader of the church. The Bible says, "Christ is the head of the church", which is His body. The members of the church, then, are to follow Him and take their orders from Him, even as our own heads direct the actions

and functions of the various members of our bodies. Christ is the church's intelligence and its supreme authority.

As the head of the church, Christ is its unifier. It is very popular to stress the need for unity within the church throughout the world. To this end we strive for agreements, consolidations, and cooperative endeavors. The best way to real spiritual unity is not so much a matter of working together with one another, but of renewed dedication to Christ. The body is unified by loyalty to its head. A fine athlete can move with such grace and precision and power because all of his muscles are strictly obedient to his brain. Let all of us who are members of the church, which is Christ's body, be just as obedient to Him who is our Head.

LETTERS



I read with interest your reply to an anonymous letter published in the November 26, 1958 issue of THE SOUTHERN PRESBYTERIAN JOURNAL. I believe that there are several points that should be given consideration from the standpoint of the historic Reformed Faith.

What does God predetermine? If he does not predetermine the date of our death, how can we be sure He predetermines anything? Is foreknowledge acceptable or reasonable, and foreordination not? Should we not consider by what cause, other than omniscience, God foreknows the effect? And according to what whim of God are some effects predetermined and others not?

It appears that your emphasis is on "permissive" rather than on "will", and this should not be the case unless permissive is properly defined to include God's foreordination. The context seems to allow one to properly infer that "permissive" excludes foreordination, and only includes foreknowledge. Are not all things foreordained as well as foreknown?

Does the historic Reformed Faith, especially as outlined in the Westminster Confession of Faith and the Larger and Shorter Catechism, confess foreknowledge without predetermination, and permissive will without foreordination? I think not.

Best regards,
R. C. Johnson
Marietta, Ga.

I have just read your reply to a reader's letter (name withheld) which appeared in the November 26 issue of the Journal. You have answered the letter well. I just want to commend you for your tactful manner and clarity of statement. You do a genuine service for your readers when you write in so helpful a way. Please let me thank you.

Sincerely,
John A. Kirstein
Fern Creek, Ky.

I want to thank you for the help that you have been to me personally. I have read several of the books which were sent out through the S.P.J., and they have done much to give me security in the great doctrines of historic Christianity. Since I realize that it is so often those who criticize who take time to write to you, may I say that I feel that time will show that you have actually been among the top few leaders of Christianity in the 20th Century through your courageous witness and work in **Christianity Today** and in the S.P.J. May God continue to bless you in your service to our Lord and Saviour.

Sincerely yours,
Minister, Tenn.

Church News



Lane G. Adams and Clayton Bell

ALABAMA

Camden — A week of Special Services was held at the Camden Presbyterian Church, Camden, Alabama, October 26th through October 31st. The Reverend Lane G. Adams, Pastor of the Key Biscayne Presbyterian Church, Miami, Florida, was the guest minister.

On the night of his arrival, a Pot-Luck Supper at the Manse was enjoyed by the Young Adults in the Camden Church. Mr. Adams' informal talk that night was an excellent introduction to the forth-coming week's services.

Mr. Adams' outstanding sermons and the special music presented by Mr. Adams and the Reverend Clayton Bell, Pastor of the Camden church, drew capacity crowds each night. Tuesday morning, Mr. Adams was speaker in a chapel program at the Wilcox County Consolidated School. That evening his message was delivered to teen-agers, at which time he told what Christ had done in his life. Mr. Adams was formerly a night-club entertainer, fighter pilot, and business man, before God called him into the ministry.

On Thursday evening, before the worship service, a Family Night Supper for all members of the church was held in the educational building.

The impact of Mr. Adams' dynamic personality was felt by all who were privileged to meet him, and his intense dedication to the Lord Jesus Christ served as an inspiration to the entire community.

Stillman College Receives Full Membership in Southern Association of Colleges and Secondary Schools

Stillman College was admitted to full membership in the Southern Association of Colleges and Secondary Schools by an action of that association on December 4 at a meeting in Louisville, Ky. Only those colleges which are able to meet the rigid requirements set by the association were admitted.

Stillman became a senior college in 1949 and awarded its first degrees in 1951. In 1953 Stillman was put on the "approved list" by the Southern Association, which was the only accreditation which any Negro colleges were given at that time. Last year, for the first time, 15 Negro senior colleges were admitted as full members of the Southern Association, including two Alabama colleges: Talladega and Tuskegee.

In the ten years since Dr. Samuel Burney Hay has been president, Stillman has grown from a junior college with an enrollment of 178 and a faculty of 16 to a fully accredited senior college with an enrollment of 440 and 27 full-time faculty members.

Other Negro colleges admitted to full membership in the Southern Association by the action of December 4 are: Tennessee A. and I. University, Barber Scotia, Dillard, Houston-Tilllotson, Johnson C. Smith, Morris Brown, Southern University, Spelman College, Texas Southern University, Virginia Union, Zavier University, Texas Prairie, and Kentucky State.

World Mission Receipts

Budget for 1958	$4,530,000.00
Budget to date	2,755,505.83
Percentage of Annual Budget received for 1958	60.82%
Balance needed for 1958	1,774,494.17

The General Fund and Interchurch Agencies Statement of Receipts

Jan. 16 - Nov. 29, 1958

The General Fund Agencies	
Budget for 1958	$1,120,151.00
Receipts to date	464,806.73
Percentage of annual budget received to date	41.5%
Balance needed for the year	$655,344.27
The Interchurch Agencies	
Budget for 1958	$28,314.00
Receipts to date	14,019.11
Percentage of annual budget received to date	49.5%
Balance needed for the year	$14,294.89

Church Extension Report of November, 1958

Budget for 1958	1,965,965.00
Receipts to date	788,484.73
Percentage of Annual Budget	40.%
Balance needed for year	1,177,480.27

The Reverend Oscar Gardner Memorial

The Board of Trustees of Goodland Indian Orphanage in regular meeting on October 7, 1958, takes note of the death of the Reverend Oscar Gardner, who, for many years, served so faithfully as Superintendent of the orphanage.

Those years of service were marked with his abounding energy, inimitable humor, unfailing devotion to duty and responsibility and extensive spreading of interest in and substantial physical development of the orphanage.

On August 30, 1957, the Board of Trustees adopted a resolution accepting his resignation as Superintendent "with sincere regret, with full confidence in his integrity and character, and with deep appreciation for his great contribution to Goodland Indian Orphanage and to the Synod of Oklahoma."

Reaffirming these considerations, and in further recognition of his significant service, the Board of Trustees now establishes a Memorial to the Revrend Oscar Gardner and declares its intention to name the next dormitory to be built at the orphanage in his memory. All who are so moved are invited to share therein.

The Austin Presbyterian Theological Seminary

TEXAS

Austin — Dr. W. Waldo Beach will open the Austin Presbyterian Theological Seminary's annual graduate session, Jan. 5.

Professor of Christian Ethics at Duke University Divinity School, Dr. Beach will conduct a week long series of lectures and seminars in Austin for some 30 ministers enrolled in the master of theology degree program.

Dr. Beach's lectures will be primarily in the field of missions and evangelism. His chosen topic is "The Protestant Christian Mission and Industrial America."

A Phi Beta Kappa graduate of Wesleyan University, he holds both B. D. and Ph. D. degrees from Yale. He has taught at Duke since 1946. Previously he had been associate professor and college pastor at Antioch College in Yellow Springs, Ohio. He has taught during summer sessions at the Garrett Biblical Institute in Evanston, Ill., and at Union Theological Seminary, New York.

Dr. Beach is a Fellow in the National Council on Religion in Higher Education and is on the editorial board of "Christianity and Crisis." He has contributed many articles to religious magazines. In 1955 he published a book in collaboration with Richard Niebuhr at Yale titled **Christian Ethics, Sources of the Living Tradition.**

Death of Miss Myrtle Williamson

ALABAMA

Tuscaloosa, — Funeral services were held Friday November 28, in Birthright Auditorium at Stillman College for Miss Myrtle Williamson who had been a member of the Faculty there for the past ten years.

The Rev. C. H. Williams, pastor of the Brown Memorial Presbyterian Church, conducted the service, assisted by Dr. Simril Bryant, pastor of the First Presbyterian Church; Dr. Sam Burney Hay, president of Stillman College; Dr. Albert C. Winn, professor of Bible; and the Rev. H. Davis Yeuell, college chaplain. As requested by Miss Williamson, the college choir sang Handel's "Hallelujah Chorus."

Miss Williamson was born in Mecklenburg County, North Carolina, July 21, 1898. She received her BA degree from Queens College in Charlotte in 1922, the MRE degree from Assembly's Training School in Richmond in 1948, and the honorary degree of Doctor of Humanities from Queens in 1956. She studied at several leading theological seminaries.

Her life was spent largely in the service of the Presbyterian Church. For five years she was a home missionary in the mountains of North Carolina. Then for six years she did Christian education work in Texas. She served as director of religious education in the First Presbyterian Church of Kingsport, Tenn., and in the Peace Memorial Church at Clearwater, Fla. She taught Bible in the public schools in Bartow, Fla. She was director of field work at the Assembly's Training School in Richmond.

Dr. Williamson has published numerous articles in the religious education field, some poems and a few hymns. She is the author of two books: "Jesus Christ, Hero of History" and "Now."

In 1948, she came to Stillman College as director of Christian activities on the campus and teacher of Bible. The forthcoming college annual is to be dedicated to her, in appreciation for her warm personal work with successive generations of Stillman students.

She was a member of the First Presbyterian Church, the Business and Professional Women's Club, the National Assn. of Biblical instructors and several learned societies.

Surviving are a brother, the Rev. D. Lee Williamson, a missionary to Brazil; two sisters, Mrs. George Leeper of Parkton, N. C., and Mrs. D. A. Huffines of Cameron, N. C.

Friends wishing to honor her memory are invited to contribute to a memorial fund at Stillman, which will be used to build and furnish a small chapel and prayer room on the campus.

Following the Service at Stillman the body was sent to North Carolina where another service was held at the Steele Creek Presbyterian Church near Charlotte. Burial was in the Steele Creek Cemetery.

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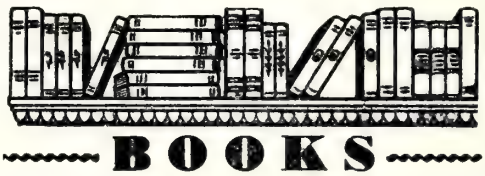
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Wilmington Presbytery — Synod of North Carolina

On November 22nd 1958, the congregation of the Delgado Presbyterian Church of Wilmington, N. C. broke ground for their new educational building. This will be the first unit in the building program. The Sanctuary is planned for a later date. The new building will be of cinder block and brick veneer construction with nine ample size Sunday School rooms, rest rooms, and a large fellowship hall and dining room which will be used for worship services until the sanctuary is built. The kitchen will be equipped with all modern appliances. The building will be air conditioned throughout and will cost $41,000. fully equipped. On Feb. 1st 1957 this church called a full time pastor for the first time since its organization in 1916, it began previous to that, as an outpost Sunday School, organized and conducted by members of the First Presbyterian Church of Wilmington. On January first 1958 the congregation became self supporting. The Rev. Charles H. McLean is the minister.



'FUNDAMENTALISM' AND THE WORD OF GOD. J. I. Packer, D. Phil. Wm. B. Eerdmans Publishing Co. 1958. Paperback. 191 pp. $1.25.

Dr. Packer, lecturer at Tyndale Hall, Bristol, England, is the author of this new volume in Eerdmans Pocket Editions. A member of the Church of England, his book in Great Britain is published by the Inter-Varsity Fellowship. He is also the writer of the section on Revelation and Inspiration in the second edition of the New Bible Commentary. The subtitle of the present book is: "Some Evangelical Principles." He indicates that he would prefer that the label "fundamentalist" be replaced by that of "evangelical."

Although the book defends the old, historical Protestant view of the holy Scripture, it is interestingly quite up to date. It discusses the issues in the context of the resurgence of so-called fundamentalism and of the most recent charges brought against the evangelical position with respect to the Bible (for example, by Gabriel Herbert in his **Fundamentalism and the Church of God,** 1957). Chapters deal with Fundamentalism, Authority, Scripture, Faith, Reason, and Liberalism. Before reading this book, this reviewer was of the opinion that there were only three classic works that deal adequately with the orthodox Reformed doctrine of the Scripture as the Word of God written. These are Warfield's **Revelation and Inspiration** (re-published as **Inspiration and Authority), The Infallible Word,** a symposium by the faculty of Westminster Theological Seminary, and E. J. Young's **Thy Word Is Truth.** To these volumes must be added Dr. Packer's present book. It is

sound enough, comprehensive enough, current enough, and helpful enough to be studied by every student, pastor, and teacher.

Dr. Packer states clearly the view of Scripture that we Presbyterians affirm in our Westminster Confession. He defends the holders of this evangelical doctrine from charges of obscurantism and sectarianism. "The evangelical certainty of the trustworthiness and authority of Scripture is of exactly the same sort, and rests on exactly the same basis, as the Church's certainty of the Trinity, or the incarnation, or any other catholic doctrine (p. 122), Packers concludes: The critics of Evangelicalism are anxious to give the impression that serious doctrinal issues are not involved at all; but we have shown that this is the very reverse of the truth. We have seen what the real issues are: the authority of Christ and of Scripture; the relation between the Bible and reason; the method of theology, and the meaning of repentance; the choice between Evangelicalism and Subjectivism" (p. 176).

A very able thinker and writer, Dr. Packer believes that the real question in the debate between those who maintain the historic and catholic doctrine of Scripture and those who oppose it concerns the principle of authority. The matter is extremely serious. It is not over Biblical interpretation such as divides the Baptists and the Presbyterians. It is between those who set up their own fallible, critical judgment as the ultimate test of truth. "According to subjectivism, therefore, the proper ground for believing a thing is not that the Bible or tradition contains it, but that reason and conscience commend it; from which it seems to follow that faith is essentially a matter of being loyal to such religious convictions as one has" (pp. 50, 51). That Packer differs with this, and feels deeply about it, is evident from this comment: "Modern man, sceptical and indifferent as he is to dogmatic pronouncements about the supernatural order, may find it hard to take seriously the idea that one's eternal welfare may depend on what one believes; but the apostles were sure that it was so. Theological error was to them a firm reality, as was the spiritual shipwreck which comes in its wake" (p. 43).

In the course of his book, Packer not only sets forth the evangelical doctrine, he clears away all those misunderstandings about our position that our critics create in order to make it appear that we hold the theory of mechanical dictation or that we are prevented from thorough exegesis by cramping presuppositions. After careful treatment, he dismisses as foolish the charge that the Bible contains errors merely because there are textual variations. We note this especially because many, trying to cloud the issue, hold that textual variations prevent us from accepting the Westminster Confession's statement concerning the "infallible truth," "infallible rule," and "divine perfection" of the Bible.

Packer makes it clear that the central evangelical contention about the Bible is that it "has complete authority over the Church as a self-contained, self-interpreting revelation from God" (p. 73). Believing that "there are no words of God spoken to us at all today except the words of Scripture" (p. 119), he asserts that the evangelical position is more likely to edify the Church than any "modern version of the thesis that the written Word of God is true although it is false" (p.100).

Since he is thoroughly acquainted with opposing views, Dr. Packer is able to see the real issue: "The real difference between Evanglicals and those who call them obscuranists lies in the realm of method . . . They hold that what needs revision is our doctrine of biblical authority; but it seems that what really needs revision is their method of biblical scholarship. Instead of subjecting their own judgment wholly to Scripture, they subject Scripture in part to their own judgment. They treat the question of the truth and authority of Scripture, which God has closed, as if it were still open; they assume the right and competence of the Christian student to decide for himself how much of the Bible's teaching should be received as authoritative. They accept what they do accept, not simply because it is Scripture, but because it satisfies some further criteria of credibility which they have set up; so that even when they believe the right thing, in so far as they are consistent subjectivists they do so for the wrong reason. Their whole approach to the Bible is fundamentally unbiblical" (p. 140).

Reading Dr. Packer's book, we cannot believe that scholarship has yet passed away among the evangelicals. He is able with facility to turn the arguments of the old Liberals and the Neo-orthodox back upon themselves. We feel that if they read this book with a maximum of humility and a minimum of prejudgment, they will come to see that the evangelical position is not the result of ignorance or party-spirit. The choice is actually between two forms of Christianity: "between a Christianity that is consistent with itself and one that is not; in effect, between one that is wholly God-given and one that is partly man-made" (p. 170).

—Albert H. Freundt, Jr.

WHO WROTE ISAIAH? Edward J. Young. Eerdman's. $1.50.

It does not require much time for the reader of this volume to realize that here is a work of great significance. Dr. Young is a master in this field. He knows how to write lucidly and convincingly.

The question has been asked, "What difference does it make who wrote the book of Isaiah? We have the prophecy and we may benefit irrespective of its author." In answer to this point of view, Dr. Young reminds us that the problem is far more serious than might appear at first glance. In reality the question which faces us is that of the trustworthiness of the Bible, for the Bible claims that Isaiah was the author of the prophecy. There are many implications involved in this question and Dr. Young develops them in a logical manner. Isaiah 1.1 asserts Isaianic authorship. But what is even stronger, says Dr. Young, is the witness of the New Testament. The New Testament quotes more from Isaiah than from all the other Old Testament prophecies combined and it always attributes the prophecy to Isaiah. Dr. Young examines this witness and to the honest and believing mind it must be convincing.

Here is a fine opportunity for a Christian layman to give something worthwhile to his minister or to young men in the theological seminary. It will be money well invested. So much has been written on this subject that many minds are confused. This book is certainly designed to dispel confusion and lead the reader to accept the historical viewpoint concerning the authorship of Israel's most evangelical prophet.

AN EXPERIMENTAL LITURGY. J. G. Davies and G. F. Cope and D. A. Tyler. John Knox Press. $1.50.

The purpose of this book is to increase our understanding of Christian worship, both in theory and in practice, and through its influence to enrich our Christian traditions without cheapening them. The perspective here is more in line with the Anglican tradition than with the Reformed.

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The Southern
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Everywhere, Everywhere Christmas Tonight?

Everywhere, everywhere Christmas tonight?
Ah no, there are some—
Yea, millions and millions, and ever they come—
Who know not that God has lived among men,
Has suffered, and died, and liveth again,
To lead them from darkness to light.

Everywhere, everywhere Christmas tonight?
Would God it were true
That these millions and millions the Son of God knew!
Would God they could all know freedom from sin,
Could all know the joy of the Christ-child within;
Then—everywhere, Christmas, and light!

THE REV. E. H. HAMILTON
FORMOSA

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EDITORIAL

Backwards to Christmas

By J. B. Phillips

(Reprinted by special arrangement with The Macmillan Company.)

There is no mention of the celebration of the Birthday of Jesus Christ by the early Church in the New Testament. As far as the Gospels are concerned Jesus commanded men to remember not His Birth but His death. Not once in the inspired Letters are newly-born companies of believers in Christ urged to glorify God worthily on the Nativity of His Son. The unconquerable young Church of the Book of the Acts had no Christmas in its Message. Its ears were still ringing with the resounding miracle of the Resurrection. It is at least possible that these brand-new Christians did not even know the story of the Babe at Bethlehem. Certainly, it is true that what filled their minds was the Resurrection—to them the irrefutable proof that Christ was who He claimed to be, the unforgetable demonstration that death was conquered, and the only demonstrable sign that the same power was available to transform and irradiate any human being who was willing to put his trust in Christ.

Nevertheless, the time must have come when this First Army of the new Church, convinced both theoretically and practically that Jesus of Nazareth was indeed God's Christ, turned their thoughts to the manner of His entry into the world. Luke himself, who was one of the early company, may have been the man whose patient research discovered the thirty years' old story. When the event happened, by far the most important in the history of this planet, the facts were known to very few. Did Luke get his story from our Lord's own mother, did he "interview" the old shepherds on the hills and hear from their own lips of that strange midnight when Heaven suddenly opened and they were sore afraid? Of course we do not know for certain, and it may well be that it was not until after the death of Mary that Luke felt at liberty to disclose the story of her divine conception.

But whether it was early or late in the life of the young Church, we may guess that the story was received with joy, but without much surprise. For would not this quiet humble entry into the world have seemed completely "in character" with God whom they already knew? They had known, some of them personally, a Man who was undoubtedly God in human form, yet a Man who was neither ashamed to work as a carpenter, nor to lead the life of a roving preacher, nor to accept as His distiny desertion by his friends, and a terrible and degrading death at the hands of His enemies. How beautifully and surely did the story fit into what they already knew! How different from any human planning was the King's entry into His own world, and yet how much in keeping with the ways of the God whom they knew, and with whom they were daily working!

In a sense, then, the early Christians looked backward to Christmas. Most of them, we may safely guess knew in experience the reconciliation wrought by His Death and the power released by His Resurrection before they ever heard the strange story of His humble Birth. But not many generations passed before Chrisians were celebrating with every kind of human rejoicing the very heart and center of their Faith—that God became Man. In the fourth Century Constantine, the first Christian Roman emperor, for good or ill, decreed that the pagan festival of the winter solstice should be combined with the Church's celebration of the Nativity of her Lord. From that time onwards, and perhaps with growing confusion, there has been a mixture of pagan jollification and Christian rejoicing. That is why every Christmas we must deliberately and thoughtfully look backwards.

We all deplore the fact that the Christmas season has become so highly commercialized, but it is difficult to see what we can do about it. It is painful for Christians to see the original

Birthday Celebration smothered under trappings and decoration, so that its religious significance is overlaid by purely pagan merry making. But most painful, and indeed most dangerous, is the fact that millions of men and women regard the Christmas Story as a beautifully preserved piece of folk-lore. They make no real distinction in their minds between the myth of Father Christmas and his reindeer, and the story of the Babe with the adoring shepherds. Christians can serve no good or useful purpose by decrying the generosity, the truce to normal hostility and the general goodwill engendered at Christmas-time. Indeed though they are superficial, these things are often good. But wherever opportunity occurs they must not hesitate to say that what we are celebrating is a unique fact of human history. Before we can do that effectively we need ourselves to look backward to the First Christmas, stripped of all the romance, decoration and sentimental association with which it has become encrusted. Quietly and with our adult minds we need to see afresh the stark humility of God's irreversible decision to become Man. We need to see with clear fresh eyes that we live on a visited planet and that by God's choice God and Man are irrevocably together.

The modern acceleration of scientific discovery, the leaps and bounds by which the human mind has progressed in a score of different directions from agriculture to psychology is certain if we use our minds as we should, enormously to expand our conception of God. What is more, this very enlargement of knowledge is enough to show the humble-minded that it is perfectly possible that vista upon vista of unknown Truth has yet to be discovered. To the man of sensibility and imagination his own microscopic existence upon this tiny planet, set amid immeasurable whirling universes, seems both precarious and terrifyingly unimportant. But not if he is a Christian! Not if he believes that the infinite God fitted His stature to our need, and became a human being. The awe may remain, but the terror and the loneliness are gone forever once a man accepts with mind and heart that God became Man. The real wonder starts here. For surely we cannot grasp in anything but a formal way the meaning of our redemption, unless we know for certain that the Figure on the Cross was truly God-become-Man. We cannot be convinced of the relevance of the Resurrection even though we give assent to the Ressurection stories of the Gospels, unless we believe that the immeasurable God became human —as truly human as we are human—and yet conquered the black terror of Death. The Ascension of Christ witnessed with joy by a few early Christians means almost nothing to us unless we see it as a demonstration of the fact that God takes Humanity with Him back into the timeless realm of Heaven.

All good religions teach men something about God and they all urge men to lead a good life, but only the Christian Faith dares to state that God really became Man, that from the time of that event, now nearly two thousand years old, God has identified Himself with man. There is no revoking of that position, and the Son of God does not cease to call Himself the Son of Man. Our values, our treatment of our fellows, our quality of living, indeed our whole attitude towards life and death derives ultimately from what happened in the stable of an inn. That is why with reverent imagination and with humble minds we must year by year look backwards to the First Christmas.

Books by J. B. Phillips and published by Macmillan are available from The Southern Presbyterian Journal Book Department. These are as follows: Your God is Too Small. $2. Letters to Young Churches $2.75; The Gospels, $2.75; The Young Church in Action $2.50; The Book of Revelation $2.00; Making Men Whole $2.00; Plain Christianity $1.95; Appointment with God $1.95; New Testament Christianity $2.25; the Church under the Cross $2.50; The New Testament in Modern English $6.00.

A Christmas Greeting

The wise men from the East,
To Bethlehem came:
Bringing their precious gifts;
May we do the same.
Our myrrh and purest gold
And frankincense sweet,
As we confess Him King,
And kneel at His feet.

Let us give Him our FAITH,
As day after day,
We trust Him completely,
And make Him our stay.
Let us give him our LOVE,
For this His heart craves:
The ZEAL and DEVOTION
Of those whom He saves.

—J. K. P.

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The Wise Men From the East

Not all "wise men" are either wise or practical. These were both. Wisdom is knowledge plus the ability to use it. They used their knowledge to bring a rich blessing into their lives. How were they wise?

They were wise to study the sky, since they had no Bible to study, for "the heavens declare the glory of God". The next best book to the Bible is the book of nature. God has spread this book open before all men, so that no one can have any excuse.

They were wise enough to ask, Who made the stars? Some stop and worship nature, the sun and moon or stars. These wise men knew, like Abraham and David, that there was Someone who made the stars.

They were wise in following the star. This was a new star, a special star; it pointed to a definite place, to Palestine.

They showed their wisdom by consulting those who had the Scriptures. They knew that the Jews had a Book and that this Book spoke of a "King of the Jews." Wise men seek for further information.

They showed their wisdom by recognizing the Holy Child as Deity and worshipping Him. They were not ashamed to believe in miracles. Anyone who really studies nature, especially astronomy, must believe in miracles. There are so many of them everywhere. All nature is the work of God.

They were wise in presenting Him gifts, gold and frankincense and myrrh, the most precious treasures they had. They gave both themselves and their possessions.

They showed their wisdom in heeding the dream and going back to their own country another way. They realized that the Holy Child, Jesus, had enemies who would harm Him, and they would not play into the hands of a Herod.

Would that all our "wise men" today, scientists and others, would show real wisdom, like these wise men from the East. This would be a real Christmas if all of us would have the kind of wisdom these men had.

May God grant all of us the wisdom which comes down from above. Will we come and give Him our treasures? our faith, our love, our loyalty and devotion as our King and put Him on the throne?

—J. K. P.

Recommend The Journal To Friends

Humbleness

Our Lord picked an obscure cattle barn for the place of His birth. A small village was selected in which to spend His boyhood. His deepest lessons were mostly taught in seclusion with only the Twelve for an audience. But when He set the stage for His death, what place and occasion did He select? Jerusalem, at the time of the Passover feast, where the largest crowd which He could find was assembled.

Jesus' most public act was His death and He planned it so. Ever since that day His followers have acknowledged His most public act with their most public act, that being the act of publicly accepting His atoning death in expiation of their sins.

And as Jesus prepared to make the supreme sacrifice for us, think of His humbleness. He came into Jerusalem riding on a borrowed beast, without even a saddle.

Marvelous union, of weakness and power— Riches and poverty— Godhead and manhood— Divine and human. Don't you see how God had to combine them so we could understand? If we saw only the Divine we would forget that He was man, and if we saw only His human acts we would forget that He was God.

Humbleness, these days, is an almost forgotten virtue but Jesus himself exemplified it. So, sometimes when we think we have done some good work for the Lord, and those whom we have tried to serve humble us by passing it by and failing to recognize it, then just remember that man's judgment on the matter means nothing, but God's judgment means everything.

—R. LeC.

Sophistication and the Gospel

Dr. James Stewart tells of preaching in a small church near Inverness and of noticing the quotation from James Denney inscribed over the door leading from the vestry into the pulpit:

"No man can give at the same time both the impression that he himself is clever, and that Jesus is mighty to save."

Cleverness and sophistication have no place in the Christian witness, for in them Christ is obscured and the puny attainments of man are magnified. Aware of this Satan adroitly caters to the inflation of the human ego, with disastrous results for all concerned.

So subtle is the temptation that every Christian, be he in the pulpit or pew, is confronted with it in varying forms and implications.

Dwight L. Moody was once confronted by an enthusiastic member of his audience with: "Oh

Mr. Moody, that was a perfectly wonderful sermon"; to which he bluntly replied: "I know it, the Devil told me before I left the pulpit."

Probably at no time more than our own have sophistication and intellectual pride constituted a menace to preaching, for in them the simplicity and greatness of Christ and His redemptive work are obscured. Erudition, wide reading, a ready wit, scholarship all make their valuable contribution to the Christian witness, but only as they are subordinated to the Gospel message itself.

It is not easy to, "receive the kingdom of God as a little child," but our Lord makes such an attitude an imperative. None of us is ever entirely free from a self appreciation which may manifest itself in a soul-deadening pride.

One of the characteristics of a little child which our Lord commended in saying: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein," was that of humility, and yet how constantly we ignore this warning.

Many of us have had to deal with patients who through illness or the temporary effects of medication have lost a sense of orientation. They neither know where they are, why they are there nor who they are.

Sophistication and intellectual pride are equally indicative of a loss of perspective. While through natural or acquired gifts man may excel his neighbor and exhibit unusual attainments the fact remains that any and everything he has is a gift from God and an inflated ego is a silly and pitiful demonstration of innate folly.

In our witness for Christ we should cultivate the grace of exalting and magnifying Him.

—L. N. B.

Violence

People who are puzzled and distressed by the rapidly increasing number of crimes of violence committed by children and teen-agers have but to watch their television screens from 5 to 10 P. M. for one week's time.

We would venture a guess that during that time they will witness from 100 to 200 deaths, not necessarily murders but killings for one reason or the other.

Children do not realize that those "killed" walk away as soon as the cameras are turned off. Nor do they realize that this violence is merely acting.

Teenagers become so inured to violence that it becomes a matter of secondary importance to them. Not only are they fed this diet on TV but the "comics" supplement it.

Result: Read your daily papers.

—L. N. B.

The RSV Readings in the Hymnbook

When the question was raised as to which text should be used in the responsive readings for the HYMNBOOK to be published by the American Presbyterians, the only answer which seemed appropriate in view of the Westminster doctrine that the OT in Hebrew and the NT in Greek are immediately inspired by God was: *that reading which is closest to the original.* As has been repeatedly set forth in these columns, the writer is not of the opinion that the RSV is generally the most faithful translation of the original. Of course, in some particular passages it may be closest to the original text, as may the King James and the ERV in other such passages. The HYMNBOOK has, however, followed the RSV in almost all of the scriptural readings with a very few taken from the King James and none at all from the ERV or the ASV which are often closest to the original texts.

In the RSV Old Testament there are sundry changes made on Moffatt's assumption that "the Hebrew Massoretic text . . . is often desperately corrupt." In general, this assumption is negated by the fact that the recently discovered text of Isaiah confirms the Massoretic text to a remarkable degree. But on this assumption the RSV changed the Hebrew text in sundry places according to the conjectures of scholars and indicated the same by placing in the margins the letters "c-n" meaning correction. This changed text is then taken over into the HYMNBOOK, but without marginal indication that the text has been "corrected" by such conjectural emendation.

For example, the second Scriptural Reading in the HYMNBOOK is the second psalm. Here the RSV rendering of verse 11 is "with trembling kiss his feet" in lieu of the AV and ARV's "and rejoice with trembling. Kiss the Son". A somewhat more recent guess has been made by G. R. Driver of Oxford who renders the phrase, "with trembling kiss the Mighty One". Here the King James and the ARV follow the Massoretic text, the HYMNBOOK follows the RSV guess without any marginal indications that the text has been tampered with.

Similarly in Scripture Reading 17, liberties are taken with verses 10 and 11 of Psalm 73 and no indication is given in the margin of the HYMNBOOK that the Hebrew has been changed. The RSV itself gives at least in the margin, the Hebrew renderings of the two changed passages. In Scripture Reading 31, Psalm 137. 5b, "let my right hand wither" is not the rendering of the Hebrew verb. That text is well translated in the other versions as "forget her cunning" or "her skill". Here there

is no marginal note either in the RSV or in the HYMNBOOK to indicate the Hebrew meaning.

In Scriptural Reading 43, Isaiah 52.15 translated in the RSV "So shall he startle many nations", with a footnote alleging that the Hebrew text is here uncertain. This translation, based on the Greek LXX, is taken into the HYMNBOOK without any indication that the Hebrew text has a different sense. The ASV gives the Hebrew "sprinkle" in the text with "startle" from the Greek in the margin. As the Hebrew root is elsewhere in the OT rendered *sprinkle* a score of times, it ought to be either in the text or at least in the margin—not ignored as the HYMNBOOK's reading does. As Moses sprinkled all the people of Israel so the Anointed-Servant "shall sprinkle many nations".

Turning to the NT Scripture Reading 54, the HYMNBOOK renders Mark 15.39 thus, "Truly this man is a son of God." In the Greek, GOD'S SON is a predicate nominative and comes before the verb. President E. C. Colwell has shown that when a predicate nominative precedes the verb in a Greek sentence it is definite by position, and this rule has been widely accepted, e.g. by Professors Bruce Metzgar and Robert Funk in this country, by Professor Charles Moule of Cambridge, and the late Professor A. Debruner, author of the definitive Continental Greek grammar of the NT. Moreover, Mk. 15.39 is the only place in the second gospel where any believer confesses Jesus as the Son of God. Writing for the Romans, Mark carefully leads the narrative to the point where the Roman official in command at the Cross cenfesses Jesus as the Son of God. Here, he says, is the official testimony of your own centurion: Truly this man was the Son of God. Yet our HYMBOOK obliterates the strength of this climacteric confession, the Roman's response to our Lord's magnificent self-avowal, Mk. 14:61-62.

In Scripture Reading 63. the HYMNBOOK follows the RSV and renders the significant word *expiation.* Yet even C. H. Dodd, who is here re-produced, admits that most of the commentators and lexica translate the Greek word as *propitiation.* Both Vice-Principal Leon Morris, *the Apostolic Preaching of the Cross,* and President Roger Nicole have shown that the translation propitiation is sustained by the Hebrew words in the OT, by the usage of the Jewish rabbis and the Books of the Maccabees, by the classical Greek, the LXX, and Greek of the Apostolic Fathers and the NT. Propitiation testifies to the holiness of God and His wrath which is called forth by your sin, until His grace, acting in Christ, averts or turns aside that holy wrath. Expiation is a lower word which only relates to things as an act of ritual manipulation. Propitiation properly includes the expiation of sin, but expiation excludes the averting or turning aside of the wrath of the Holy One of Israel.

The recent Roman Catholic Confraternity translation properly renders Mk. 15.39. "Truly this man was the Son of God", and I John 4:10 "God . . . sent his Son a propitiation for our sins."

A recently published letter suggested that the stately language of the King James' Version be continued in the public worship of God with the presiding minister offering necessary comments on such corrections as the best text requires. At least until we have a more accurate and generally accepted rendering of the original text that is a suggestion worthy of high consideration.

But if the minister who uses the King James in the pulpit is obligated to offer appropriate corrections, has the user of the RSV any lower obligation? Ought not every pastor who uses the Scriptural readings in the HYMNBOOK call to the attention of the congregation such matters as those mentioned in this editorial when they occur in the selection read? And has not every pastor, teacher or Board which recommends the 1952 RSV the obligation to tell those who bought that version on said recommendation that the footnote under Matthew 1.16 is an error which has been recognized even by the RSV Committee and is not in the editions after 1952? And likewise is such minister not obligated to tell all those who have bought and are using any edition of the RSV that the Greek text of Luke 1.34 gives a virgin mother not merely an unwed mother as the RSV erroneously renders that verse? And again, is he not obligated to point out that a version which uses *thou* and *thee* for God and *you* for man is obligated to use *thou* for Christ when His Divine glory is the context of the statement and not drop to the lower *you* as the RSV so often does, e.g. Acts 9.5; Matthew 16.16; 7.22? Perhaps, the best thing that will come from the questionings of the sundry versions is that our ministers will again have to become students of the Holy Scriptures in the original tongues that they may confidently tell their flocks what is truly the Word of God.

—W. C. R.



Communism or Christian Concern?

By The Rev. J. W. Lipscomb

Prefatory Note

(Many sincere persons have been led to believe that the Communistic principle, "from each according to his ability, to each according to his need," is an expression of the Christian virtue of love for one's neighbor. And many others, while not quite convinced that this is true, are vaguely uneasy about the matter. They feel that the Bible seems to indicate something along this line, and they are not sure that their own attitudes are in keeping with Scriptural teaching.

Actually, the Christian virtue of charity and the obligations of the second great commandment give no support whatever to the collectivistic, socialistic, or communistic schemes which are being advanced today, too often in the name of Christ. The purpose of this sermon is to exhibit the fact that Biblical precepts and the practice of the early Church comprise a call to Christian concern for our fellows in need and not a call to coercive collectivism.)

Scripture Lesson — Acts 4:32 - 5:11

It is important to remember that the Church it not merely a human organization, established by men and women of common interests for the improvement of society and the achievement of goals which they may deem desirable.

It is important to remember that the mission and the program of the Church have been determined by its Lord and are clearly defined in the Scriptures. And if the Church is to be the true Church, it must ever remain faithful to the program and mission defined for it.

The mission which has been assigned the church by Christ, its Head, is a distinctly spiritual mission, designed to bring men to a knowledge of God and of Jesus Himself, "the lamb of God who taketh away the sin of the world."

It is called by the apostle Paul, "the ministry of reconciliation," and God's servants are spoken of as "ambassadors of Christ." The assignment of the task of the Church was given in unambiguous terms as Jesus said just before His ascension, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

An examination of the life and ministry of Christ reveals that the mission of the Church is but an extension of the ministry of our Lord Himself. For while it is true that Jesus was concerned for many needs of men; while He healed, comforted, fed, rescued, and even raised from the clutches of death, it is impossible to escape the obvious fact that His primary purpose had to do with man in his relation to God, as He gave the fuller revelation of God ("He that hath seen me hath seen the Father") and then gave Himself as the Lamb of God to take away the sin of the world ("The Son of Man has come . . . to give His life a ransom for many.") Clearly, it is this of which He spoke as He said that He had come "that they might have life and that they might have it more abundantly,"—not a full dinner pail and a gallon of milk on every door-step.

Living in the historical situation in which we find ourselves, it is interesting to note that Jesus and His disciples did not seek to function as a pressure group on political, social, or economic issues. With church groups attacking our nation's policy of military preparedness, it should be observed that John did not tell the soldiers who came to him that they should quit the army—only that they should not be abusive and be content with their wages. With church organizations agitating for fair play in the distribution of wealth, minimum wages, etc., it is significant to recognize that when two brothers came to Jesus contesting an inheritance, He made no speech on "social justice" and pointedly refused to judge as to who should have what. Even more interesting is the fact that when Onesimus, the runaway slave, became a Christian under the ministry of Paul, he was sent back to his master, Philemon, and that with no suggestion that he be emancipated, only that he be received as a Christian brother. It was obviously anticipated that this instruction should be obeyed within the framework of the then existing sociological structure.

It would be a grave mistake to reason from any facts just cited that Jesus and the apostles were not interested in abuses of their time. Actually, they were very much concerned, we know, for all aspects of life. But the heart of the matter is that they knew that man's spiritual condition was of first importance. Also, they knew that society would change only as men were changed. And to try to change the social order by changing its laws without changing the men who made up that social order would be utterly futile—and even if successful would be a poor substitute for the fulfillment of their real mission.

In recognition of this truth, our Westminster Confession of Faith affirms (Ch. 33, Par. 4), "Synods and councils are to handle or conclude nothing but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth unless by way of humble petition in cases extra-ordinary; . . ."

It is a matter of considerable concern to many within the churches of America that the tendency is increasingly apparent for the Church to change its course from the fulfillment of its God-appointed spiritual mission, beginning to dabble in things political, economic, and sociological. The extreme to which the Church is capable of going in such matters is indicated by the program of so-called "Christian Service" which was urged upon the women of a large religious body a year or so ago. This program called for action on twelve issues: (1) support of the United Nations; (2) long-term reciprocal trade agreements; (3) support of foreign technical assistance; (4) revision of the McCarran-Walter immigration act; (5) limitation of Senate rule on debate; (6) opposition to the Bricker amendment; (7) expanded public housing; (8) curtailing radio and TV advertising of alcohol; (9) limitation of nuclear tests and disarmament; (10) abolition of compulsory military training; (11) Federal aid to education; (12) Federal civil rights legislation. Surely such a program as this would give the apostles quite a whirl if there were anything to the idea of the saints turning over in their graves because of the folly of their spiritual descendants. For it would be difficult for them to see that any one of these objectives is in any way related to the mission of the church.

Now our point of particular interest in this message is that the sociological reforms which are being peddled in the name of the Church are consistently in the direction of state paternalism, collectivism, or socialism in more or less moderate forms; and it is being alleged that these are but an expression of Christian principles. And if we would be truly Christian must all go along. Was it not true of the Christians of the New Testament Church, "as many as were possessors of land or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need? Is this not an application of the principle "from each according to his ability; to each according to his need?"

To understand the economics of the early Christian community, it is necessary to examine a number of passages of Scripture and to remember the situation in which many Christians of that day found themselves as they became a part of the Church.

First of all, we must remember that in the first decades of the Christian era, becoming a Christian frequently involved tremendous personal sacrifice. The Jewish convert was cast out by his family, he would be ostracized by his former business associates, and frequently his means of livelihood would be completely lost to him.

Now what was to be done for these people who had truly left all for Jesus' sake? How was this critical situation to be met? we find that it was done by the method of which we read in Acts 4 and 5: those who had possessions, having also a great concern for their Christian friends in their great need, sold their possessions, brought the returns of those sales and put them into the treasury that distribution might be made to those who were destitute. We see here the element of true Christian concern, but it is important to recognize that we do not have a primitive form of communism or socialism. This is indicated by several facts which are recorded in Acts.

In the first place, we notice (Acts 5:4) that this expression of Christian concern was a completely voluntary thing. It was not legislated socialism (ecclesiastical or secular), nor was it forced upon anyone. Rather, we find Peter saying to Ananias and Sapphira, "Why hath Satan filled thine heart to lie to the Holy Ghost and to keep back part of the price of the land? While it remained, was it not thine own? And, after it was sold, was it not in thine own power?" Very clearly, Ananias was free either to sell the land or to keep it. And having determined to sell, it was within his power to decide whether he would give any, all, or a part for the relief of those in need. So the very passage which speaks of the "having things common" indicates that the program was a voluntary expression of Christian concern for the needs of fellow Christians, and was not a program of compulsory collectivism such as we hear advocated all too often today.

The absence of the communistic pattern of life in the early Church is seen also in the sixth chapter of Acts which tells of the choice of Deacons. The first Deacons were chosen to administer the material affairs of the church to the end that the widows of Gentile background might not be neglected. Now this is important because it shows that there was no communistic gathering of all resources and distribution to all—had such been the case there would have been none who were thus being neglected.

That private property was still held by the members of the Church in Jerusalem is abundantly apparent from Acts 12. When Peter was delivered from prison, he went to the home of Mary, the mother of John Mark, where many

were gathered together praying. From the indication of the number of people gathered and also from the way in which Rhoda answered his knock and reported it to the others, it would seem that the house was a sizeable one and Mary a person of considerable means.

It is interesting to note that in Antioch also, the ownership of property was a matter of private concern. We read in Acts 11:29 that an offering was being taken in Antioch to send to the poor Christians at Jerusalem. There is no suggestion that the offering was taken from a common purse which had been established previously, but "every man according to his ability, determined to send relief unto the brethren which dwelt in Judea."

Enough said. Certainly it is clear from the evidence in the Book of Acts that the early Church was not communistic or socialistic society, but that Christians continued to work, receive income, and hold property, extending the helping hand of Christian concern to other Christians who had lost all for the sake of Christ. And any attempt to foist collectivism upon the American people in the name of the early Church will proceed from misunderstanding of the precepts and practices of our spiritual forbears—or more likely, from indifference to these matters in undiscerning zeal for the cause being espoused.

The other Biblical truth to which collectivistic movements seek to attach themselves is the Golden Rule, "As you would therefore that men should do to you, do ye even so to them." It has been deduced from this precept that "we should desire for everyone else everything which we ourselves enjoy." The principle lends itself to the support of any paternalistic or socialistic effort which may need a bit of bolstering at the moment—the latest the writer has encountered being a public housing project.

But does the golden rule and the commandment to love our neighbors as ourselves require that we desire for them everything that we possess ("I will not be rich while any man is poor," etc., ad nauseum). Several observations may be useful at this point:

1. The do-gooders do not take from their own pockets to try to give everyone what they have—they take it by force of taxation from other people's pockets to accomplish their generosity. Robin Hood makes good reading for children but bad economics and worse Christian ethics.

2. The good Samaritan who is perhaps the ideal of the good neighbors, did not feel constrained to follow this precept. He ministered to the suffering man's need, but he does not appear to have bought the man an ass like his own nor to have set him up in business.

3. The reasoning is not valid. No sane person expects everyone who has more than he to try to bring him up to his level. And with similar sanity, he knows that doing to others as he would be done by does not require any such economic adjustments.

4. We should not overlook the Biblical instructions that there is a direct relation between one's endeavors and his enjoyment of the material things of life: "He that will not work, neither let him eat."

The Bible plainly teaches that we should have a Christian concern for those in need and especially if they are of the household faith. Those who lack the very essentials of life should be the recipients of our compassion and of our very active assistance. But this is a far different thing from the socialistic schemes to rob the rich and help the poor being urged upon us. In fact, if the programs being suggested are followed to their natural conclusion, Christian charity will be impossible, for the state will control everything and we will have nothing to give.

Christian friends, let us never be diverted from the great mission which Christ, the Head of the Church, has assigned us. It is His desire that the Gospel be preached to the uttermost ends of the earth. It is His desire that men come to a personal faith in the atoning work which has been accomplished on Calvary's cross, accomplished at an utterly staggering cost to God Himself. And it is our high calling and holy responsibility to declare to all who will hear the marvels of God's love, the forgiveness of sins in Christ, the assurance of God's blessing in Him, and the hope of an endless life with Him.

Friends, this is the mission and message of the Church. The message of the Church is not that of more soap, better diet, and improved housing. Surely, as men come into the fold of God and are transformed by His grace, many wonderful blessings will flow upon them and through them to the society of which they are a part. But the purpose of the Church is that of changing men and not just of changing laws in the hope that society will be benefited thereby. You know, it is much easier to change laws than to change men, to clean up a sub-standard housing district than to cleanse the hearts of men. But if society is ever to be changed, it will be only when men are changed. Perhaps this seems to some people to be the longest way around, but surely it is the shortest way home. Furthermore, it is the only way we will ever get there, for it is the only way God has appointed for the building of His kingdom of righteousness.



LESSON FOR JANUARY 11

By THE REV. J. KENTON PARKER

Jesus Demands Complete Commitment

Background Scripture: Mark 10:17-31
Devotional Reading: Matthew 6:19-23

Which is better? to be rich for fifty years or to be rich for eternity? To be rich in silver and gold, or to be rich with the unsearchable riches of Christ? Some people are rich in silver and gold, and houses and lands, and stocks and bonds; others are rich in character and spiritual attainments, in good works, in souls won for Christ. Who is richer? a millionaire without character, or a poor Christian man? Who is the wise man? the man who wins the wealth of the world, or the man who wins souls? "He that is wise winneth souls". Someone has said that John Wesley left six silver spoons and the *Methodist Church*, was he a rich man? was he wise?

Jesus answers these and other questions in our Devotional Reading. Let us see what He says: Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The trouble with the riches of this world is that they perish; either we lose them, or leave them behind. There have been men like Abraham who are rich both in the wealth of the world and in spiritual wealth. We read in Genesis 13:2: And Abram was very rich in cattle, in silver, and in gold. We know that he was rich in faith and in other spiritual qualities and that he was called the friend of God. Abram's wealth did not spoil him. Job was a rich man and yet God says of him, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil". There have been many other good rich men who have been a blessing to the world as they used their money for the glory of God. It is not so much wealth as *covetousness* that makes money a danger and a curse; covetousness, which is idolatry. Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth. The wise man says, Give me neither poverty nor riches . . . lest I be full, and deny thee, and say, who is the Lord? or lest I be poor, and steal, and take the name of my God in vain. (Proverbs 30:8,9) Most of us belong in this class, I suppose; we are neither wealthy nor poor. But whether we have wealth of this world, let us *be sure* that we are laying up treasure in heaven, that we are rich in good works, that we have some of the unsearchable riches of Christ, which can never be taken away from us. If we commit ourselves fully and completely to Christ, then we will be rich for eternity.

I. *The Rich Young Ruler*: Mark 10:17-22

This is a sad and tragic story. This man had so many good qualities: he was in earnest, for he came running; he was reverent, for he kneeled to Jesus; he came asking a most important question, Good Master, what shall I do that I may inherit eternal life? He, like most of the others, did not recognize Him as God, for Jesus said to him, why callest thou me good? there is none good but one, that is, God. In other words. He seems to say to this seeker, If you kneel to Me and call Me "good", then recognize Me as God, and say with my disciples, Thou art the Christ, the Son of the Living God. The young man's "confession of faith" did not go far enough.

Jesus referred him to the commandments, the part that spoke of his duty to his fellow men. He answered, All these have I observed from my youth. The right understanding of the law of God makes us see our sin, but this young man seems to feel no conviction of sin. The law is our schoolmaster to bring us to Christ, says Paul, but he in his pride and selfrighteousness saw no need of anything like repentance. He saw no flaw in his life.

Then, Jesus loved him, for he was a good man in many ways, and quickly revealed to him his sin: One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me. And he was sad at that saying, and went away

grieved: for he had great possessions. In other words, his wealth was first with him: it was his idol. Suppose God had said to Abraham, sell all you have and give to the poor, what would have been Abraham's answer? We know, for when God asked for Isaac his son, who was far more precious than his wealth, he obeyed God and showed that he loved God more than he loved Isaac. God allowed Satan to strip Job of all his wealth, even his children, and he said, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. This young man loved his possessions more than he loved God. If we are to be true disciples of Christ, *we must put Him first.* Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. It was a clear-cut call. If you desire eternal life, then commit yourself completely to Me. When the other disciples came, they forsook their nets and followed Him, or whatever it was that they were doing. They put Christ first. Think of what this young man kept and then think of what he lost: he kept his "possessions" but he lost eternal life: he kept his earthly treasure, but he lost the treasure in heaven. He chose to be rich for fifty years and be poor for eternity. Then, think of what he might have become as a disciple of Christ! I am sure that this rich young ruler was not the only sad one that day, for Jesus loved Him, and was grieved also that he, like so many others, had chosen so foolishly. Are not many today making the same tragic mistake? We are so busy making money and laying up a few thousand dollars in the bank, or building a new home, that we forget all about our treasure in heaven.

II. *The Danger of Riches*: Mark 10:23-27

Jesus takes this opportunity to warn the disciples of the danger of riches: How hardly shall they that have riches enter into the kingdom of God! He explains further in the next verse; how hard it is for them that trust in riches to enter the Kingdom of God. Wealth cannot take us into that kingdom. We can use our wealth, however, in such a way that we shall have treasures there. With God all things are possible and God has had some rich men who have not been harmed by their wealth, but have used it for the glory of God and for the good of their fellowmen. I have mentioned Abraham and Job. I was reading just the other day of one of the rich men who made his wealth a blessing. Let me quote from Boreham's book, A Basket of Cameos, what he says about George Moore, noted for his philanthropy. After his life was transfigured by a text in the Bible; "The text transfigured everything. It even transfigured his philanthropy. He always revelled in giving away his money. Every New Year's Day, as he started a new pocket book, he inscribed upon the flyleaf the words:

What I spent, I had:
What I saved, I lost:
What I gave, I have.

"He enjoyed giving. 'If the world only knew half the happiness that a man has in doing good', he used to say, 'it would do a great deal more.' And when he first began to feel the need of a Saviour, he would add, 'I wish that my faith were as strong as my work!' And, when faith came, his works were glorified by its coming. It gave all his activities a new and higher motive. He felt that it was not enough to give money and to give it lavishly. 'I believe', he said, in addressing a great public meeting at Aldergate Street, 'I believe that mere money, unless it be given for the love of Jesus, is as filthy rags in the sight of God.' In spite of the protests of his friends, who thought it undignified for a rich city merchant to mingle with the raggedness and filth of the slums, he went fearlessly and familiarly among the thieves, tramps and vagrants who herded in London's squalor". Yes, God can make good rich men. It was a rich man who cared so tenderly for the body of Jesus and buried it in his own tomb so that the prophecy was fulfilled, "and with the rich in his death". Think of all the good the rich young ruler could have done with his "great possessions"!. Great possessions for most men, however, are a grave danger. It is hard for a rich man to enter the kingdom; and impossible, *if he trusts in his riches.*

III. *"What shall we have therefore"*: see Matt. 19:27.

We would expect Peter to say something, after such words from his Master, and he said, Lo, we have left all, and have followed thee, and Matthew adds, What shall we have therefore? It looks like a rather selfish and mercenary question, and I suppose Peter was thinking in terms of dollars and cents. Jesus answers him by saying that "he shall receive a hundredfold now in this time . . . and in the world to come eternal life". They were reading this verse to a group of Africans, one of whom had given up much to be a Christian, and the missionary, pausing, said, Is this true? The old chief replied, not a hundredfold but a thousandfold. This is what one of our well-known hymns of today says, "I would rather have Jesus", etc.

When we possess Him we join the family of the household of God and all the saints of God belong to that family: they become our brothers and sisters. The kingdom of God is ours: we become heirs of God and joint heirs with the Lord Jesus Christ. All things are ours. The unsearchable riches of Christ are ours. Of His fullness we receive and grace after grace. We become free to develop into all that God wants

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CHILDRENS Page



The Gift

"Charlie was a lucky boy." That is what we other boys said, because he had a rich uncle who gave him a pony with a pretty saddle and a fancy bridle. And Charlie, proudly rode his pony everywhere, the envy of every boy in the village. His uncle also gave him many other presents. We all wished we had an uncle like that. One day the pony took fright at something and turned suddenly to run back to its stable. Charlie was thrown off; his foot caught in the stirrup and he was dragged to death. It caused great excitement and much sorrow. Teacher told us we have a rich Friend, too, who gives wisely, - gifts that cause no sorrow. Charlie's Uncle could have given him many ponies; he was rich. It cost him no sacrifice. But Jesus gave His life that we might live and have eternal life with Him in heaven. St Paul told the Philippians (4:19) "...my God shall supply all your need according to His riches in glory by Christ Jesus." Now memorize that verse, and it will be a blessing to you all your life.



YOUTH PROGRAM FOR JANUARY 11, 1959

By THE REV. B. HOYT EVANS

Let The World See Christ Through You

Scripture: Isaiah 6:1-8; John 8:12; Matthew 5:14-16

Suggested Hymns:

"O Where Are Kings And Empires Now?"
"Take My Life And Let It Be Consecrated"
"O Jesus, I Have Promised"

Program Leader's Introduction:

This is the second of two programs to introduce to us our theme for 1959, "Let the World See Christ Through You". In this program we want to find out what these words mean, and what they mean to us in particular. But first, we shall hear something about the hymn and the picture which have been chosen to remind us of our theme throughout this year which we have just begun.

First Speaker:

Our theme hymn, "Christ Is The World's True Light", is relatively new. The words were written by George W. Briggs in 1931 and the tune was composed by Percy E. B. Collier ten years later. (This hymn is to be found in *The Hymnbook*. If your church does not use *The Hymnbook*, you will need to secure a copy or some other hymnal which contains this *hymn*.)

This is a scriptural hymn, that is, its words and ideas are based on the Bible. (Read the first stanza. Then read, or have the young people read John 8:12, Hebrews 2:10, and II Peter 1:19. Read the second stanza of the hymn. Now read Isaiah 2:4 and Micah 4:3. Read the third stanza of the hymn, and then read Galatians 3:28. Now have the hymn played, and then ask the young people to sing it. It might be well to sing just the first stanza several times until the young people become better acquainted with the tune.)

Second Speaker:

Our theme picture is entitled "Whom Shall I Send?". (Copies of this picture may be obtained from any of the Presbyterian Book Stores. If you can secure a copy to have on display as you talk, it will make your presentation far more effective.) This picture was painted by Manning DeVoe Lee, a Philadelphia artist, during the Second World War. The Scriptural background is found in Isaiah 6:1-8. (Read this passage aloud.) The young people in the picture, like Isaiah of old, are confronted by a vision of the Lord and of the world's need for Him. May the picture continue to remind us that we are to go out into the world as Christ's representatives letting His light shine through our lives.

Third Speaker:

"Let the world see Christ through you." This is our theme for 1959. In Matthew 5:14 Jesus said to His disciples, "Ye are the light of the world." If we are His followers, the words ought to apply to us too. Then He said, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven". Jesus said of Himself, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life". John 8:12. Again it was written of Christ, "That was the true light, which lighteth every man that cometh into the world." John 1:9. We can think of ourselves as the light of the world, because Christ is in us, and He is the true Light of the world. We can let the world see Christ through us because He is in us and He is Light.

The light of Christ in us can help to overcome ignorance in the world. Christ shows us the truth about the things that are most important. People want to know about God, and Christ makes Him known. He said, "He that hath seen me hath seen the Father". John 14:9. Christ reveals the truth about sin and salvation, about heaven and hell. If we are faithful to show the world what Christ has shown us, we can truly be called the light of the world.

Light banishes fear. There are many people in the world who are afraid to live but even more afraid to die. They are afraid many times because they do not know what to expect, in the future, and they fear the worst. Christ has given us a clear knowledge of the future. We know that "Whosoever believeth on Him should not perish, but have everlasting life". John 3:16. We are assured that nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord". Romans 8:29. Because we have seen the light of Christ, we are not afraid, and this is the fear-destroying knowledge that we can share with the world.

The light of Christ uncovers spiritual evil. Christ is perfect in righteousness, and whenever men compare their lives to His, they see how far short they have come of the glory of God. The complaint is often made that professing Christians seem so little different from those who are not Christians. It is sometimes hard to tell the difference. If Christ is really in us, the light of His righteousness will clearly reveal the difference. Evil men want nothing to do with Christ or Christians, because the light of Christ uncovers their true character and declares it to the world. "Men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John 3:20-21. We are to let the light of Christ shine through us so that the difference between good and evil may be clearly seen.

Jesus said in John 8:12 that He was the light of the world and that those who followed Him should have the light of life. He is the spiritual light Who leads the way to spiritual life. Through His own self-sacrificial death Christ defeated the power which brought spiritual death upon all mankind, namely sin. When men accept by faith what Christ did for them, they pass from darkness into light, from death to life. We have seen the light and experienced the life of Christ, and now it is our privilege to share this life-giving message with the world.

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." II Corinthians 4:6. In the light of this glorious truth, surely all of us will want to dedicate ourselves to let the world see Christ through us, to the end that the whole world will glorify our great God and Saviour.

Sing the last stanza of the theme hymn, "Christ Is the World's True Light", as a closing prayer.

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SUNDAY SCHOOL LESSON

(Continued from Page 11)

us to be. Part of the value of an immortal soul is its capacity for enjoyment and development. Think of what our catechism says: the full enjoying of God to all eternity. We are rich, not for fifty years, but forever and ever. Let us be sure we have Jesus Christ, God's dear Son, for with Him God will give us all things.

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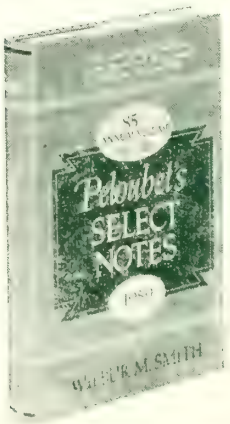
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Weaverville, N. C.

NEWS of CHURCHES Around the World

Missionary News

Nashville—(PN)—The Rev. and Mrs. John N. Somerville of our Korea Mission announce the birth of a son, Smith Severn, in Asheville, N. C., on Nov. 30.

The Somerville's, who are in the United States for furlough, have two boys, John N., Jr., and Nelson. They are aged four and two and one-half, respectively.

Mr. Somerville is a native of Guthriesville, S. C., but considers Montreat, N. C., his home. He is a member of Asheville Presbytery, and a graduate of Presbyterian College and Columbia Theological Seminary.

Mrs. Somerville is the former Miss Virginia Bell of Montreat, and the daughter of former missionary to China, Dr. L. Nelson Bell. She is a member of the Montreat Presbyterian Church. She a a graduate of Wheaton College and the Johns Hopkins Hospital School of Nursing.

The Somervilles have completed one term of mission service, having gone out in 1954. They are connected with the evangelistic and medical work of the mission. They plan to return to the field in late summer of 1959, but meanwhile they are making their furlough home at Mission Haven in Decatur, Ga.

Nashville, Tenn. — (PN) — The Rev. and Mrs. J. R. Woodson of our West Brazil Mission expect to arrive in Miami, Fla., about December 15, for regular furlough.

Mr. Woodson was born in Auxvasse, Mo. He considers Buechel, Ky., his home. He is a member of Louisville Presbytery. He studied at Westminster Academy, Westminster College and Kentucky Seminary.

Mrs. Woodson is the former Jessie Gordon of Louisville, Ky. Before going to the mission field she studied at Louisville Seminary. The couple has four children, all married.

During this furlough year they will make their home at the Furlough Home, Louisville.

Miss Frances Hesser of our West Brazil Mission is scheduled to arrive in this country about the middle of December for regular furlough.

She is a native of Roanoke, Va., where she is a member of the First Presbyterian Church. She received her education at Stonewall Jackson College, and Flora Macdonald College.

After December Miss Hesser will make her furlough home in Covington, Va.

CANADA

Son Succeeds Father as Pastor

Toronto—Dr. Oswald J. Smith's world-wide ministry has expanded to such an extent that he has felt led to resign as pastor of The Peoples Church.

The Managers have appointed his son, Rev Paul B. Smith, as pastor in his place and have made Dr. Smith, who founded the Church, Pastor Emeritus and Vice-President, as of January 1st 1959.

This will enable Dr. Smith to give himself to the great work of The Peoples Missionary Society, of which he is the President, Rev. Paul B. Smith now being appointed Vice-President.

It is understood that Dr. Smith will take full charge of the work when the Pastor is absent and will continue to share in the pulpit ministry as he now does.

Dr. Smith will still serve as Manager of The Book Department and Editor of The Peoples Magazine, assisted by Rev. Paul B. Smith.

The Managers have expressed to Dr. Smith their great appreciation for his leadership during the past 30 years.

ALABAMA

Springville—(PN)—At a recent meeting of the Springville Chamber of Commerce, three Presbyterians were elected to the offices of president, vice-president, and treasurer.

The president is Marcus M. Pearson, an elder and treasurer of Springville Presbyterian Church. The Rev. Emmett G. Sheppard, pastor of the church is vice-president, and the new treasurer for the group is Miss Margaret Foreman, who is treasurer for the church's Sunday School. The church has a membership of about 50, while other church groups represented in the chamber of commerce have memberships of 200 to 300.

Mr. Pearson teaches the Men's Class, and is owner and manager of a local hardware store, and an executive in a local lumber company. He is on the town council and a member of the St. Clair County School Board.

Miss Foreman is vice-president of the Bank of Springville, is very active in the Women of the Church, and is known to the Women of the Presbyterian, U.S., General Assembly. She has been an officer in the national organization for Women Bankers.

The Rev. Sheppard came to Springville in 1956 from Gadsden, Ala.

Georgia

Columbia Theological Seminary

More than 1200 Presbyterians from the Synods of Georgia and South Carolina attended a convocation at Columbia Theological Seminary on Thursday, December 4, in the interest of the development program for expansion now under way at the seminary. Plans for expansion call for an immediate goal of $5,100,000 and for a total goal by 1970 of $11,000,000.

Speakers for the convocation included Dr. Marc C. Weersing, Pastor, First Presbyterian Church,

Spartanburg, South Carolina; Mr. H. Lane Young, former President, C & S Bank of Georgia; Dr. J. McDowell Richards, President, Columbia Theological Seminary; and Dr. P. D. Miller, Executive Secretary, Board of Church Extension. Afternoon speakers were: Dr. James R. McCain, President emeritus of Agnes Scott College, and Robert L. Stamper of Columbia Seminary.

Presbyterian Home

Quitman, Ga.—(PN)—Two items of major interest to the Church at large came out of the recent meeting of the trustees of the Presbyterian Home in Quitman, Ga. Both items were passed by the Board of Trustees on a unanimous vote.

The first decision by that Board was a firm vote to build a small extension to the north of the third unit which is estimated to cost approximately $35,000. With the new addition the Presbyterian Home could care for about twenty more people. While the Home has no cash on hand to cover the cost of the building, the Board felt "an inescapable compulsion to build even if necessary to negotiate a loan for this amount". The trustees report that their reasons include great pressures for admission, and a considerable congestion in the present facilities in the Home.

In order to avoid delay in building the unit so that it can be occupied before the summer of 1959, the Home does not plan to advertise for bids. Selected contractors will be invited to submit bids within a short time, but any interested contractor may submit his bid and be considered.

The second item of especial interest was the adoption of a resolution honoring Judge Samuel H. Sibley of Marietta, Ga. The late Judge Sibley was a former Moderator of the General Assembly of the Presbyterian Church, U.S., and a particular supporter of the Presbyterian Home in Quitman. A copy of the resolution reads:

IN MEMORIAM
Judge Samuel Hale Sibley

Whereas Judge Samuel Hale Sibley, Elder of Marietta, who was used of God in enlisting the support of the 1918 Synod of Georgia in the founding of the Presbyterian Home in Quitman, and who became an ardent and enthusiastic supporter of the Home since its establishment in 1949, was called by God to his eternal home on October 13th, be it therefore resolved:

(1) That we thank God for his outstanding churchmanship and for his Christian influence which was felt not only in the Synod of Georgia but throughout the entire General Assembly.

(2) That we record our gratitude to God for providing Presbyterian Home with his able and influential leadership during the initial stages of the founding of the Home, and for his continued interest and generous support.

(3) That we pay tribute to the excellence and effectiveness of his scholarly attainments as well as his distinctive Christian character.

(4) That we record our sense of loss in his passing and, since his departure creates a gap in the first rank of supporters of Presbyterian Home, we register our renewed dedication to the successful and effective promotion of this institution which was so near his heart and so large in his prayers and thoughts.

(5) That in token of our esteem and admiration for Judge Sibley that we adopt these resolutions by a rising vote and that a page of the Minutes be dedicated to his memory, and that copies of this action be sent to members of his family.

Adopted by Board of Trustees of Presbyterian Home, Quitman, Ga., November 18, 1958.

Youth Council Organized

Fort Valley—A newly organized and appointed "Youth Council" met on Tuesday night, Dec. 2, 1958 at the local Presbyterian Church under the direction of the Rev. Frank Scarlett, Pastor of the Church.

Some twenty youths were fined and placed on probation in the Mayor's Court here two weeks ago, and a committee was appointed to work with that group of boys.

The Reverend Frank M. Scarlett, Jr., is Co-Chairman, Sub-Committee on Administration and Leadership, Committee on Christian Education, Augusta-Macon Presbytery.

He has served as Leader of Senior High Youth Fellowship Rally Discussion Groups, and as Leader of Classes in Senior High Youth Fellowship Conferences and Pioneer Youth Fellowship Camps of this and other Presbyteries.

He is President, Fort Valley Ministerial Association. He is a member of the Board of Directors, Fort Valley Junior Chamber of Commerce.

Atlanta—(PN)—The Rev. Wm. M. Schotanus of Kingsport, Tenn., last Sunday helped to ordain his father, Mr. W. W. Schotanus as a deacon in the Morningside Presbyterian Church in Atlanta.

According to the Rev. Dr. A. V. Gibson, pastor of the Morningside church, so far as is known this is the only time in recent years that a son has helped ordain his father.

Mr. Schotanus is an executive with the A&P food stores in Atlanta. The Rev. Schotanus is presently pastor of the Waverly Road Presbyterian Church in Kingsport. He is moving to Jacksonville, N. C., after the first of the new year.

LOUISIANA

New Orleans, La.—(PN)—The Rev. E. L. Gage, minister of the First Street Presbyterian Church, was chosen Minister of the Week for the Church House of Greater New Orleans Federation of Churches, during the first week of December.

Mr. Gage's topic for daily talks at noon services was "The Church". A counseling service was offered from 9 a.m. to 4 p.m. through Friday. Counselors for the week were T. E. Davis, pastor of Gretna Presbyterian Church, Don Grunwald, minister at St. Paul's United Church of Christ, L. F. Modschiedler, pastor, Jackson Avenue United Church of Christ, Charles Boaz, pastor of Christ the King Lutheran Church, and Dr. E. E. Russell, of St. Charles Avenue Christian Church.

New Orleans, La. — (PN) — Cornerstone-laying ceremonies were held recently by the Gretna Presbyterian Congregation. The minister, the Rev. T. E. Davis, and officers of the church, E. M. Rein,

A. J. Landry, and Nelson Towner officiated. The new church is of brick and steel construction, and of modern design.

MISSISSIPPI

Belhaven College Students Help Others

Jackson—The best way to express a Christian spirit of benevolence is by doing something to make someone else's holiday a little more pleasant.

At least, that is what members of the Freshman Commission at Belhaven College have discovered.

At Christmas time the ten Freshman students, with the help of upperclass volunteers, give a party for patients at Whitfield State Mental Hospital whose holiday might otherwise be bleak and uneventful. Last week the ten gathered up gifts donated by all the students on campus, wrapped them in gay, holiday paper and journeyed to the state hospital where they staged a gala party complete with singing, games, gifts and refreshments.

The Freshman Commission is chosen at the beginning of each school year. Its purpose is to lead the freshman class in spiritual growth and further the reach of the Belhaven Christian Association. The BCA is an upperclass group which stimulates students in Christian service activities.

This year's members of the Freshman Commission, all students who have manifested an interest in Christian Service, are Alma Bennett from Starkville; Margaret Bergland from Alexandria, La.; Polly Bullard from Jackson; Alice Chesser from Talladega, Ala.; Ann Huie from LaGrange, Ga.; Bruce Ingobrotson from Jackson; Polly Jones from Vicksburg; Jim Kinnard from Tampa, Fla.; and Sunny Whitlock from High Springs, Fla.

Not only at Christmas time but all through the year the Freshman Commission promotes service projects. At Thanksgiving time their usual project is collecting food and clothing for a needy family, but this year they varied it and instead collected financial donations for Hungarian students who are studying at the Free University of Amsterdam in Holland. This project was suggested by Prof. Morton Smith, who last year was faculty adviser to the Belhaven Freshman Commission and this year is studying at the Free University on a Fulbright scholarship.

Each Easter the Commission plans a party for orphans, alternating the Baptist and the Methodist Orphanages each year. An Easter egg hunt, games and refreshments are all part of the festivities.

Also during the year the students, again augmented by other volunteers, will visit the Old Ladies' Home where they will conduct a devotion, sing hymns and visit with the residents there.

These students all vouch for one thing: there is nothing quite so rewarding as making someone else happy.

NORTH CAROLINA

Centre, Shearer, Sherill's Ford

This group of churches has been divided into two groups since the retirement of Rev. J. Kenton Parker. Centre will support a man by itself. Shearer and Sherrill's Ford will support another man. There is a wonderful opportunity of growth in both fields.

Centre is preparing to build a new manse and is in the midst of a growing community with new homes built all the time.

Sherrill's Ford is making steady progress. Rev. Alan B. Wells is supplying there for the present. The Church has recently put in new pews and purchased an organ.

Shearer has a fine Sunday School, far larger than the membership of the church, and a lot of young people. The church is getting ready to build a new manse.

We feel that there is real challenge in both of these fields and we are praying that God will send two good men to take up this work.

Rocky Mount, N. C.—(PN)—Presbyterian participants in the District Community Health Workshop held here on December 4, included Dr. Irene McCain McFarland and Dr. John McCain of Wilson. Dr. McFarland is president of the Wilson County Mental Health Association, and served as chairman of the group on mental health. Dr. McCain was a leader in the group discussing nutrition. Care for the aged was another major area of concern for the meeting of leaders from Warren Halifax, Northampton, Wilson, Wayne, Nash, Edgecombe and Johnston Counties. Dr. B. E. Stephenson was conference chairman.

Texas

Austin—Midwinter Lecture Week at the Austin Presbyterian Theological Seminary will be from February 2-6.

This year's lectures will be delivered by Dr. John Dillenberger, Drew University, Dr. C. Ellis Nelson, Union Theological Seminary, and Dr. George M. Docherty, pastor of the New York Avenue Presbyterian Church in Washington, D. C.

The Thomas White Currie Lectures will be delivered by Dr. Dillenberger. His general topic will be: "The Form of Protestant Thought: Its Response to the History and Philosophy of Science."

Dr. Dillenberger has been professor of systematic theology at Drew University since September. He came to Drew from Harvard where he had taught since 1954. Dr. Dillenberger has also taught at Columbia University, Princeton University and Union Theological Seminary.

A graduate of Elmherst College, he received his B.D. degree from Union Theological Seminary and a Ph.D. degree from Columbia. The University of Vermont honored him with a D.D. degree last year.

Dr. Dillenberger is both a Fellow in the National Council on Religion in Higher Education and a member of the Society for Theological Discussion. He is chairman of the editorial board of **A Library of Protestant Thought** and on the editorial board of "Church History."

He is the author of **God Hidden and Revealed** and the co-author with Claude Welch of **Protestant Christianity.**

Dr. Nelson will give the Robert F. Jones Lectures on the general theme "Communication of Biblical Faith." For Dr. Nelson this will be re-

turning home. He was a member of the Austin Seminary faculty from 1948-1956. He is now professor of religious education at Union Theological Seminary in New York.

He is a graduate of Austin College, Sherman. He received an M.A. degree from the University of Texas, a B.D. degree from Austin Seminary and his Ph.D. degree from Columbia University. Austin College honored him with a D.D. degree in 1954.

Dr. Nelson has served as the National Director of Youth Work for the Presbyterian Church, U. S. While in Austin, he was director of student work at the University Presbyterian Church for two years and from 1940-43 was the assistant pastor of the church.

The E. C. Westervelt Lectures will be brought by Dr. Docherty with the general title "Concerning the Ministry." Born and educated in Scotland, Dr. Docherty received his M.A. and B.D. degrees from Glasgow University.

From 1939-44 he was the pastor at the Sandyhills Church of Scotland in Glasgow. He did special youth work under the Iona Trust as minister co-adjuster at the Barony of Glasgow from 1944-47.

Dr. Docherty was minister at the North Church in Aberdeen when he was called to the pastorate of Washington's New York Avenue Presbyterian Church in 1950.

The University of Philadelphia honored Dr. Docherty with a D.D. degree his first year in this country and a Litt. D. degree was conferred upon him by Monmouth College in June, 1957.

Dr. Docherty is well-known for his regular appearances on television under the auspices of the Council of Churches National Capital Area on the program "This I Believe."

His book of sermons, **One Way of Living,** was published in April this year.

TEXAS

Houston—**(PN)**—The St. Stephen Presbyterian Church, here, recently broke ground for the fellowship hall unit which is expected to be in use by Easter Sunday.

The unit, being built on a five-acre tract, will contain three office-classrooms, a choir loft, a kitchen, restrooms, and the main hall seating 300 people. The structure will be of masonry and will be air-conditioned throughout. It will have about 6,000 square feet of floor space, and is estimated to cost $53,000.

The overall church plant will eventually have a sanctuary and two classroom wings at a total cost of around $200,000. The congregation will continue to hold meetings in the South Houston Elementary School until the new building is ready. The congregation was organized in February, 1957, and now has 120 members. The Rev. Herbert Meza is pastor.

A building committee consists of Allen E. Martin, Nell Olsen, Karl Bailey, and Newt Meyers.

At the same time that ground was broken for the fellowship unit, the church dedicated a recently-completed youth building which will be available to various groups in the Freeway Manor area where St. Stephen will be located. The youth building has 2,100 square feet and cost $6,500.

Death of Dr. T. O. Perrin

Sulphur Springs, Tex.—**(PN)**—Dr. T. O. Perrin, 78, a retired Presbyterian minister who had been prominent in religious and civic programs in Northeast Texas for many years, died Nov. 28.

Dr. Perrin served as pastor of the First Presbyterian Church in Sulphur Springs from 1948 to 1956 prior to his retirement. He had marked his 50th anniversary as a minister before he retired from full-time service.

Survivors include two daughters, Mrs. H. W. House of Sulphur Springs and Mrs. Richard L. Dexter of Kansas City, Mo., and a son, T. O. Perrin, Jr., of Austin.

Dr. Perrin was born in Louisville, Ky., on August 4, 1880. He was a graduate of Alabama State College at Jackson, Ala., and held his master's degree from Austin College.

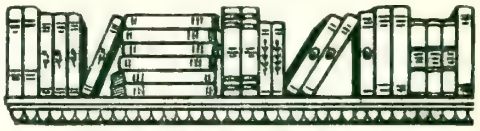
Athletic in college, he served as a coach and principal at Itasca, Tex., High School for two years before entering Louisville Prebyterian Theological Seminary to complete his preparations for the ministry.

His first pulpit was at Rockport, and during his three years there he organized nine Presbyterian Churches, a most unusual record. He taught for a short time at Austin College but returned to the pastorate at Coleman in 1911. He was pastor of the First Presbyterian Church in Greenville a total of 25 years at two separate times, and he had served overseas as a chaplain during World War I.

In 1920 he became pastor of Dallas, Tex., Westminster Presbyterian Church and served there for eight years before going to Woodlawn Church in Birmingham, Ala.

Dr. Perrin was a charter member of Greenville's Lions, was 1925 president of the Downtown Kiwanis in Dallas. He was a 32nd degree Mason, had served as Grand Prelate of the Texas Kings Templar, and had been Grand Chaplain of the Masonic Grand Lodge, Texas.

Funeral services were held at the First Presbyterian in Sulphur Springs, and burial was in Greenville.



BOOKS

THE GLORIOUS BODY OF CHRIST. R. B. Kuiper. Eeerdman's $4.95..

TESTAMENT OF VISION. Henry Zylstra. Eerdman's. $3.50.

A MAN IN NATURE AND GRACE. Stuart Barton Babbage. Eerdman's. $1.50.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS. Leon Morris. Eerdman's. $3.00.

In a recent letter from one of our friends he wrote, "My time is limited. When you find some books of exceptional merit, please tell me about them." These four volumes under review belong to this category. They are of exceptional merit.

The Glorious Body of Christ by Professor R. B. Kuiper is an important study in Ecclesiology. The author believes that there is a crying need for a proper presentation of Christian doctrine in particular of the Reformed faith, especially as related to the church. This volume represents the author's best thinking on the teaching of the Bible concerning the church of Christ. In different periods of the history of Christian doctrine, the major emphasis has been on different truths. Today the theological limelight is turned largely on the doctrine of the church and Dr. Kuiper is certainly qualified to write on this subject. He has taught Practical Theology for more than 25 years and has given much attention to Ecclesiology. He holds the church in high esteem and writes specifically on its glory. In his description of the glory of the church, he does not have in mind any particular denomination but rather the church described in the Apostles' Creed as "catholic". This study is pre-eminently Biblical. Occasionally the creeds of Christendom are quoted and outstanding theologians are recognized, but the author's chief concern is to give the reader some glimpse of the marvelous glory of the body of Christ as that glory shines forth resplendantly from the Scriptures.

There are 53 chapters in this volume. They are written with brilliant insight and a most readable style. No preacher of the Reformed Faith can afford to be without this penetrating and illuminating volume.

Testament of Vision by Henry Zylstra carries a foreword by Professor Emile Cailliet of Princeton Seminary. Professor Cailliet says of this book, "It is unique in the most literal sense of the word. It is in a class by itself. As such, it fills a vacuum that had been gaping for generations at the very core of our Reformed tradition. Hence the Calvinist view of life and culture at its best stands vindicated in what amounts to a rehabilitation. At a time when a pseudo-evangelical zeal exults in divorcing Christianity from culture, Henry Zylstra's discrimination and mellowed wisdom nurtured at the richest veins, claims for Calvinism the best that has ever been said and done in the world. In an age of mental and spiritual disintegration, it points the way to reconstruction with special attention to educational views long gone astray. The style is that of the classic, not the style of an author, but the style of a man who came through all the more freely as he did not know that in God's providence his utterances would reach a wider public. Every line counts, every word. The book should be read and re-read. It should remain within reach of every Christian leader, nay, of every man worth his salt." Zylstra's book is full of life both extensively and intensively. The mind revealed in this book is thoroughly Reformed. Zylstra was interested in truth. The 34 essays presented here are concerned with basic principles. They see literature as a memorable expression of the essence of a culture, a culture to be judged by its approximation to a criterion theologically defined. This volume should be of special value to all who are interested in theology, education and the best in literature. The reading of this book will be rewarding.

Man In Nature and In Grace by Stuart Barton Babbage, the dean of St. Paul's Cathedral and principal of Ridley College, Melbourne, Australia, comes to grips with some of the most significant issues confronting the Christian thinker today. The author's burden is to show the way in which the Biblical doctrine of man clarifies and illumines our understanding of man and his problems. He agrees with Max Scheler who has said that we are the first epoch in which man has become fully and thoroughly problematic to himself; in which he no longer knows what he is essentially but at the same time knows that he does not know. This work shows the bearing of the Biblical doctrine of man upon our interpretation of the past and its implications for the present.

There are 7 chapters in this volume. They discuss Man in Biblical Revelation, Man in Classical Culture, Man in Christian Thought, Man in Contemporary Politics, Man and Modern Existentialism, Man in English Literature, and Man in Human Mortality.

This work by Dr. Babbage will enrich the thinking of any Christian minister. The author concludes that humanism contains no gospel of hope. It is ultimately self-destructive. Our basic problem is man himself and the Christian gospel is the answer to this problem.

On page 73, the author evidently meant "sensuality" instead of "sexuality". Apparently this is an error that the proof reader did not catch. This volume is intensely relevant to our day. It is a demonstration that the conservative position is the only tenable position from the Christian viewpoint.

The First Epistle of Paul to the Corinthians by Dr. Leon Morris, vice-principal of Ridley College in Melbourne, Australia, is an exegetical and homilectical commentary. The preacher will find it informative and suggestive. Critical questions are fully considered in the introductory section.

Dr. Morris points out that I Corinthians is a letter arising out of the practical difficulties besetting a far-from-ideal first-century Greek church. He says it is a typical Pauline letter. The apostle praises his correspondents for their Christian virtues and rebukes them roundly for their many failings. We are reminded that St. Paul sees things temporal always in the light of things eternal. Paul shows us how to take our problems back to the light shed upon them by the great Christian verities. This volume is of special value because of its fidelity to the inspired text. The author writes with clarity and a beautiful spirit of reverence. This commentary is worthy to stand side by side with the best on I Corinthians.

John R. Richardson

CHILDREN OF THE REFORMATION. Marian M. Schoolland. Eerdman's. $2.75.

In 1957 the Christian Reformed Church celebrated its centennial. In this volume, Miss Schoolland helps our readers to look back over the years and to see the work of God in this communion. It is the story of human weakness and divine grace and omnipotence. In a graphic way she points out how at the cost of countless hardships and tremendous sacrifices, these children of the Reformation succeeded in their efforts to establish a Reformed community and church and slowly the tiny twig grew into a sizable, well-rooted tree. Now that the tree has been firmly established in the American world these children are now seeking to obey more faithfully the Great Commission and are endeavoring to share their rich inheritance with their American neighbors and their neighbors in Africa, Asia and South America.

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The Southern
PRESBYTERIAN
Journal

VOL. XVII NO. 35 DECEMBER 31, 1958 $3.00 A YEAR

Prayer For The New Year

"So teach us to number our days, that we may apply our hearts unto wisdom."

"Create in me a clean heart, O God; and renew a right spirit within me."

Help me, O Lord, to "seek those things which are above, where Christ sitteth on the right hand of God." Help me to set my affections and desires "on things above, not on things on the earth."

Help me, O God, to "seek first the Kingdom of God and His righteousness."

"Heal me, O Lord, and I shall be healed; save me and I shall be saved: for thou art my praise."

In the Name of Christ, Thy Son,

Amen

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EDITORIAL

The National Council of Churches
Repudiation Necessary

"With reference to China, Christians should urge reconsideration by our Government of its policy in regard to the People's Republic of China . . . , steps should be taken toward the inclusion of the People's Republic of China in the United Nations and for its recognition by our Government."

In thus recommending the recognition of Red China and the inclusion of another Communist power in the United Nations, the National Council sponsored World Order Study Conference has taken a step many Christians will most energetically repudiate.

The Board of the National Council of Churches has now officially expressed full accord with this action and served notice that it is the "right and duty of the Christian Churches to speak out on controversial political, economic and social issues." In linking recognition of Red China with this "right and duty" of the churches to "speak out," we are given a foretaste of the radical left-wing policies which are a part of their program for the future.

We are convinced that the *overwhelming majority* of Christians in America do not approve of the leadership in the National Council which has now taken the bit in its teeth and proposes to get the Church involved in political, economic and social issues *in the name of the Church.*

Some of the men who drafted the 5,000-word "Message to the Churches," are as far to the left in theology and politics as are to be found in any church. That they should presume to speak for Protestantism in America is a serious reflection on the average Christian. We have simply let the leadership be taken over by men who do not represent Christianity.

Furthermore, the group which met in Cleveland and unanimously passed this resolution was a *hand-picked group,* in no sense representative of the churches.

Having taken this action, with such grave implications for the welfare of America and the free world, and the National Council now having served notice on the churches that it proposes to spearhead yet further adventures into the controversial areas of politics, economics and soical action, there is no course left to Christians who disavow this leadership than to take effective measures through their respective church courts *and at the same time* discontinue the payment on any funds which might be channeled to the National Council for its use.

The way to cut off such funds without at the same time jeopardizing the legitimate program of our church is to *designate* them for specific purposes at the congregational and agency levels of the church.

To many of us this is a moral issue. We cannot contribute to a work we believe is contrary to the spiritual mission of the Church, detrimental to the cause of Christ and calculated to lead to national disaster.

The recognition of Soviet Russia and her inclusion in the United Nations is, we believe, responsible in part for the expansion of Communism throughout the world, and of our own economic and political difficulties. There is not one good thing which has come out of this recognition of a godless regime. Furthermore, as this is being written, Communist leaders all over the world are plotting against America and seeking her downfall. Their word of promise is a lie. They pervert every good thing to that which is evil. Christians and the Christian Church continue to be the object of hatred and persecution.

The stark seriousness of the situation is indicated by the following quotations and facts:

SEOUL, KOREA—"I walked through the streets of Seoul soon after the fighting ended and saw devastation and suffering beyond imagination. My guide, a Christian who had suffered greatly at Communist hands, pointed to the remains of the YMCA building and said, 'One day the Reds herded 3,000 Christians into the basement of that building and turned machine guns on them. They were hunted down and destroyed simply because they were Christians'."

SOUTHEAST CHINA—Bishop Quentin K. Y. Huang, Bishop to Chinese in the United States and formerly Episcopal Bishop in China, states that before the Communists took over in China they infiltrated the churches, the parochial schools, the seminaries and the church hospitals. The spiritual church has now been driven completely underground. The visible church is a show window for foreign visitors, operating under full control of the Communists.

SALEM, OREGON—Just a few weeks ago an evangelical pastor was approached by a Communist Party member in an effort to soften him up for the Communist cause. When the pastor resisted, he was told that the Communists have a complete record of pastors and members of the churches of Salem in their files ready for action at the appropriate time. This is the same pattern followed in China and Korea.

You can see from these facts why we are alarmed by the recent statement by the World Order Study Conference sponsored by the National Council of Churches urging United States recognition of Red China. The statement follows the regular Communist Party line and ignores such facts as these:

1. The Communists in China have murdered at least 20 millions of their own countrymen, and have liquidated other millions in slave labor camps.
2. The Communists have promulgated a false church loyal to the Communist ideology and in opposition to the true church of our Lord Jesus Christ.
3. Missionaries have been tortured, then deported and their belongings confiscated.
4. The Communist leaders, both Chinese and Russian, continue to reiterate the stand of Lenin and Stalin that they will not be satisfied until Communism becomes a true world order dominating all nations.

That the National Council of Churches should advocate yet further appeasement to Communism through saying "Christians should" work for the diplomatic recognition of Red China and her inclusion in the United Nations, must bring joy to Moscow and Peking and despair to Christians in the oppressed areas of the world.

There may be no way whereby the minds of those who exercise leadership in the National Council can be changed. As free citizens they have the right to this opinion. As heads of a supposedly responsible Church organization, we most emphatically question their judgment.

But as one Christian we repudiate this leadership and from this time shall see that not one cent of that which we give for the work of our church shall go to this group which we feel is now completely unworthy of confidence and support and a menace to the best interests of America and the free world.

We feel that the time has now come when Christian men should carefully study how their money is being spent in the name of the Church and who the men are who control the policies of this super organization which has in a very real sense become an ecclesiastical Frankenstein.

Cut off the financial support of the National Council and the time may come when responsible and representative men can be elected who will use their office and this organization for the glory of God and the spiritual witness of the Church.

In the mean time the present leadership should be repudiated.

—L. N. B.

This World and the Next

In keeping a right perspective there are two truths we should never forget.

The first is that man's final accounting is to God and that He, the Sovereign God of the universe is the One with Whom we have to deal.

The second is that the present world system is at enmity with God and any attempt of man to reconcile the two is folly.

A consideration of these statements can prove profitable.

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Man's final accounting is to God: We like to think of ourselves as the masters of our fate and it is true that, as free moral agents, we can reject the proffered salvation through Christ and go our own way. But some day those who reject or neglect Him will still meet Him, not as the Saviour in whom they might have believed but as the righteous Judge of all the earth.

The writer of the epistle to the Hebrews exclaims: *"How shall we escape, if we neglect so great salvation"*. That which God offers as a free gift may be rejected but that neither solves nor ends man's dilemma, for there will come a time when, as inexorable as death itself, man will find himself spiritually naked in the presence of the Holy One and all because he had refused the robes of Christ's righteousness which could have been imputed to him.

And never forget, this is not the harshness of God but the inevitability of judgment of sin. That God has provided propitiation and escape is the marvel of His love and grace.

The present world system is at enmity with God. Although the evidence is everywhere to see it is difficult, even for the Christian, to break with those things which tarnish and destroy. The *"lust of the flesh, and the lust of the eyes, and the pride of life"* may be translated into those things which reach out their tentacles to ensnare from without while their ready allies are already a part of our unregenerate nature.

Only through the work of the Holy Spirit in our hearts do we gain the right perspective between the world we see and the one being prepared for those who believe. It is then that we see with the eyes of faith, looking *"not at the things which are seen, but at the things which are not seen"*. It is only then that we realize that *"the things which are seen are temporal; but the things which are not seen are eternal"*.

Does this mean that the Christian should wash his hands of the world in which he lives?

Just the opposite.

Every Christian has an unending duty to be "salt" and "light" in the social order and this is no easy task. Only the grace of God and the power of His Spirit can enable one so to live that others too will, through faith in Christ, change their citizenship to that city whose builder and maker is God. Living *in but not of* the world is one of the paradoxes as well as duties of believers and to so live to the glory of God is our primary duty.

In the mean time let us pray that we shall see this world and the next in their proper perspective.

—L. N. B.

All Things New

"And he that sat upon the throne said, Behold, I make all things new". Rev. 21:5.

Let us begin our New Year with a Promise; one of the most beautiful and comprehensive promises in the Bible, Behold, I make all things new. This is not the promise of some politician, seeking office; or of some earthly king or dictator: this is the promise of One Who sits upon the throne of the universe, the Creator and Ruler of the world.

God likes to divide life into sections: every twenty-four hours we have a new day; every seven days, a new week; every thirty days or so, a new month; and every twelve months, a New Year.

God loves to make new things. Each spring He gives a new carpet to the earth. There is new grass, and new leaves, and new blossoms. I wish to say a word about our text and something of what it may mean. What are some "New Things" which God promises to make.

I. *New People*: This is the great need of the world.

Not new laws, or new treaties, or new houses, or new business, but new people. We need them in America. They need them in Europe. Russia needs them, China needs them, Africa needs them.

This is what God has been doing ever since man fell into sin. He has already made a lot of new people. These new people are His workmanship as truly as the stars in the sky. They have been born again and are a new creation in Christ Jesus. They are like a lovely rose grafted on a thorny brier.

II. *A New Place*: New Heavens and a New Earth wherein dwelleth righteousness.

This world was once a beautiful place. Sin came to spoil it all. God had to wash the world with a flood, because it had become so full of sin and corruption and violence. The next time it will be purified by fire, and fire is a greater cleanser than water.

The New Jerusalem which comes down from God will be a place where there is no sin. Jesus has gone to prepare a place—a new place —for us.

III. *New Prospect*: Enjoying God forever.

The prospect is not very bright as far as this world is concerned, but "The Best is yet to be". This life is but a preparation for a bigger and better life to come. Eye hath not seen, nor ear heard, neither has it entered the mind of man, just what the prospect is. I covet for myself and for you, a Stronger Faith; a brighter Hope; an Abounding Love, as we enter the New Year.

—J. K. P.

Are We Putting First Things First?

We strive mightily for money and worldly goods but Jesus said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of Heaven". Matthew 19:24.

Prosperity is our goal yet we know that seldom do prosperity and humility go hand in hand.

We spend years of our lives securing an "education" but Paul tells us "the wisdom of this world is foolishness with God". 1st Cor. 3:19.

We abhor and try to avoid troubles and misfortunes yet we are told twice—in Hebrews 12:6 and Revelation 3:19—that "whom the Lord loveth he chasteneth".

We love the world and its pleasures and conveniences yet, Jesus said "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind". Matthew 22:37.

We seek life's "sweets" and dodge its "bitters" yet we know that sweet foods make us sick and comfortable living makes us soft.

We aspire to the plaudits of the world yet we remember the crowd wanting to make Jesus their King and then crucifying Him and we know that the saying "Beware of him of whom all the world speaks well" is a truism because that man is agreeing with the world when he ought to be disagreeing.

We compliment our friends or remain silent when we know we should speak out and warn of "The wrath of God to come".

Let us remember that Judas betrayed Jesus with a kiss and that the world is more dangerous to a Christian when it smiles than when it frowns.

—R. LeC.

The Children's Page

Omitted this week on account lack of space. Will be resumed in the next issue. The Children's Page book, containing 80 short Bible stories, sketched and illustrated by "The Little Jetts", has had a most gratifying reception, over 500 copies having sold since recently coming off the press. Grandmothers and Aunts—and *Great* Grandmothers—are purchasing more than any others. One Aunt who evidently has a colony of little nephews and nieces has ordered 30 copies, so far, and says there will be more. Many have said "the price is too low", but the aim in making it $1.25, postpaid, is to put this child's book in reach of everybody.

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Architecture Suited for Presbyterian Worship

The article on this theme in the October 29th issue of the SOUTHERN PRESBYTERIAN JOURNAL has attracted wide interest. Requests have come to Mr. Ladson Brearley for copies of the mimeographed Chicago study on THE ARCHITECTURAL SETTING OF PRESBYTERIAN WORSHIP from persons scattered all the way from Canada to Mexico and Formosa and including all of our own seminaries. Favorable comments have come from students in Richmond and Memphis, from a pastor in Mississippi and from a supporting article being prepared by one in Virginia. From Baltimore comes the report of a new pastor who has secured session approval for moving the Table away from the wall and placing it in the nave on the level of the congregation and for restoring the pulpit to the center.

On the other hand, there are reports of Roman Catholics rejoicing that there is now little difference between the Gothic Chancel architecture of Protestant and Catholic Churches and that the drive in Protestantism for one organic monolithic structure can only end by bringing Protestants into the papal obedience. It is Romanist not Reformed to regard an altar or a picture as the sacred place in the sanctuary.

In worship as in doctrine and government, God is the LORD. As the LORD, He has willed that His Voice be heard in the faithful preaching of His Gospel and His acts seen in the biblical administration of His sacraments. In the Great High Priest of our profession, Jesus Christ, every believer is a royal priest with free and full access to the throne of grace and to the Table of the LORD. God makes His Countenance of love evident to us in the face of Jesus Christ. By faith we apprehend His heart of mercy, and this faith comes by hearing and hearing by the Word of Christ.

When the eyes of the flesh are focussed, however, on an altar behind which there is a fictitious picture of the face of Jesus, either as a modern revolutionary, or as a study in calm repose, or as a man of the Renaissance, the eyes of the heart are thereby deflected from the true worship centre which God has established. May the Holy Spirit illumine the eyes of faith that we may see the Lamb standing in the midst of the throne as He was sacrificed for us, the High Priest ever living to make intercession for us in the Tabernacle which God pitched. And let us not ape the papist with a reproduction of medieval architecture and art which forgets the Reformed heritage and (with its picture worship centers) even disregards the Second Commandment and the Church's catechetical exposition thereof.

—W. C. R.

Is Sputnik To Defeat America by Way of Inflation?

Until Russian scientists launched Sputnik, the United States was making a valiant effort to balance the budget. But when this occurred, we lost our heads, threw economic caution to the wind and went all out for great military spending. And some of this spending seems to have been born of taking Buck Rogers and his space escapades seriously. Do our Washington leaders think that shooting the moon with tax payers' money is a proper diversion? Granted that multi-millionaires may play with some of theirs, is it proper to try multi-million dollar shots at the moon financed with deficit spending that decreases the value of every American's holdings and bring those dependent on a stated income to want?

The believer may well re-read the opening chapters of Genesis, together with some of the Psalms such as the eighth and the one hundred and fifteenth, sixteenth verse. God has given man wide sovereignty over the earth, its animals, its fish and other sea creatures, over the birds and the atmosphere. But God gave the moon to rule over the night and said nothing to man about ruling the moon, the sun, or the stars. Indeed,

"The heavens are the heaven of the Lord;

But the earth hath He given to the children of men."

At about the same time our giant moon-rocket, Roman candle sputtered out in seventy-seven seconds at a cost of many millions, the Navy was sending two submarines under the ice-pack from the Pacific to the Atlantic across the North Pole. Why not use all the scientific know-how that man possesses to master further the good world God has given man, and leave to the fingers of the Almighty the sun, the moon and the stars—and then perhaps sputnik will not defeat us by way of inflation to make these wasteful moon shots.

—W. C. R.

"Old Hundredth"

Some folks say they prefer modern translations of the Bible and that's fine. Just so they read 'em. A debatable number of copyists' and printers' errors have been corrected and scores of obsolete words eliminated from recent editions in mid-century American English, however if you cut your eye teeth on the King James version you'll find yourself going back to it for assurance, help and inspiration. No one in 300 years has improved on the beauty of the Westminster translation of 1611.



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Take for example the 100th Psalm, only five verses. For hundreds of years "Old Hundredth" held its honored position as one of the favorites of generations of our forefathers.

Practically any child able to read can understand and appreciate every line of this simple and brief selection from God's Word. It contains only three words of more than eight letters: Thanksgiving, everlasting and generation. "Make a joyful noise unto the Lord, all ye lands," is the first verse. Can any man find words to convey the meaning clearer or better?

"Serve the Lord with gladness; come before His presence with singing," provides a touch of poetic beauty. "Know ye that the Lord He is God: It is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture." Any effort to "improve" this verse would kill it for a lot of people. Let us admit the Lord is God and do you object to being sheep in His pasture?

"Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him and bless His name." How often we are admonished, if Christians, to sing His praises, be thankful for His love and bless His Holy name. It is not only the business of a lifetime but of eternity.

"For the Lord is good, his mercy is everlasting: and His truth endureth to all generations." If we lost every Psalm except Old Hundredth, we could read it every day and thank God because His mercy is boundless and timeless.

Is it possible for man to say the same thing with the same feeling by rewriting these verses? It does not seem logical, in fact utterly impossible. Old Hundredth stands staunch and supreme through the ages just the way it is. Modern versions are refreshing, you will enjoy the comparisons. Nevertheless, a lot of oldtimers, let it be said, when time comes to read and worship, still thumb through dogeared pages of King James.

—Ralph Brewer

LETTERS



December 10, 1958

To the Editor—

Being often behind with my reading, I have only just now read an article in the Journal for November 12, entitled, "Feast of the Bloody Shirt."

Since this is based on an article of mine which most of your readers will not have seen, may I simply point out some mis-readings of that article which appear in this criticism of it?

First, the main point of my article appears to have been missed entirely. At least half of it points up, and quotes at some length, the General Assembly's position about this Centennial celebration. The main idea of the article was to call attention to what the General Assembly is asking the church to do. The General Assembly Minutes of 1956 and 1958 contain the statement to which I refer. Readers are invited to look these up for themselves. I was putting into other words what I believe is a fair interpretation of the Assembly's actions and recommendations: namely that the chief object of the Centennial is not to celebrate the separation of 1861, as such. Your article's quarrel is with the General Assembly, not with me. I quote one sentence from the General Assembly's directive to the Centennial Committee in 1956: "Our emphasis should be **primarily on our heritage and mission as a member of the great family** of Presbyterian and Reformed Churches throughout the world."

Second, I did not say that to celebrate the founding of the Southern Presbyterian Church would amount to a "rejoicing in evil at the worst." What I said was, "Is this (i.e. a divorce celebration) the sort of thing we are to have? It sounds like bad taste at the best, and a rejoicing in evil at the worst." Personally, I agree with the General Assembly's description of the kind of celebration which is hoped for. And it is definitely not primarily a rejoicing in the events of 1861. The Assembly made that quite plain.

Third, your critic says, quite unfairly, that I am creating a wrong impression about the situation of the founders of our Church. "They had no choice but to secede," he says. Had he read my article more slowly he would have seen that I said almost identically the same thing: "A situation had been forced on them (the southern commissioners in 1861) so that they could not in good conscience have done otherwise." Your critic and I are in exact agreement on this point.

Fourth, the reference to the "Feast of the Bloody Shirt" needs to be put into its context. I wrote my article with two kinds of people in mind: (1) those who would like to make the celebration emphasize our differences, past and present, from any other Presbyterian denomination, and (2) those who are shocked at the notion of a celebration, and fear it will turn into a "feast of the bloody shirt." (Not my invention, the phrase!) I tried to point out that the General Assembly's deliverances give no support to group No. 1, and give group No. 2 no cause for fear.

Fifth (and last), my article did not raise the question of union now or any time, and did not assert nor imply that our present independent state is in itself sinful. That is a question not raised by the General Assembly nor by the Centennial Committee, and not by me. It seems to me that the kind of celebration the General Assembly desires can be participated in by all of us with good conscience. And let us do it in gratitude and not in pride.

Sincerely,
Kenneth J. Foreman
Louisville Presbyterian Seminary

Meeting Face to Face

Napoleon had a number of picked soldiers whom he called "the Old Guard." He knew he could trust them through thick and thin, and in the many anxious moments that Napoleon passed through, he was comforted when he could turn to his Old Guard. They stood by him; they were loyal to the core. One day it was whispered to Napoleon that there was a rebellion in the Old Guard. What would he do? He summoned the Old Guard to the Palace Court. They waited outside in the courtyard, while alone in the throne room in the Emperor's chair, on a platform slightly elevated sat Napoleon.

The Old Guard wondered what would happen. Would the great chief come out and scold and threaten them? Would they be marched off to prison and punishment? What was the chief going to do? A messenger came out and summoned the members of the Old Guard one by one into the presence of Napoleon. The first man came in at the far door. The door was closed and he was alone with the Emperor. He walked right up to the throne until he stood face to face with Napoleon, and not a word was spoken. Napoleon looked into his eyes, and he looked into the eyes of his chief, and then Napoleon stretched out his hand, and they gripped hands, and the old guardsman passed out. And the next man came in, and never a word was spoken. He walked up to the throne, stood, and looked; again the handclasp, and he passed out. The next man came; the same look; the same hand; and the next, one by one, and the rebellion was over for ever.

Would you come into the presence of your Lord? Would you look into His face? Would you stretch out the hand of faith, and put it into His hand, the hand that was marred, that was pierced for you? Your rebellion will go, if you will come like that. Just the look; just the outstretched hand; and then the clasp from His blessed hand, and you are His!

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LESSON FOR JANUARY 18

By THE REV. J. KENTON PARKER

Jesus Emphasizes The Cost Of Greatness

Background Scripture: Mark 10:32-45
Devotional Reading: John 13:1-17

It is said that " some men are born great, some achieve greatness, and some have greatness thrust upon them", and this may be true if we are thinking about the world's idea of greatness, but there is only one path that leads to greatness in the Kingdom of God. It is the path of Humility, of Service, and of Sacrifice. We must humble ourselves as a little child: we must be willing to serve as He served; we must be ready to sacrifice ourselves, even as the Son of Man came not to be ministered unto but to minister and give His life a ransom for many. This is the opposite of the world's idea of greatness. The idea of the world is that greatness consists in making other people serve you; to climb upon a pedestal or throne and have people bow down to you, to be a sort of god for others to worship. This idea of greatness seemed to be the idea of Jesus' disciples too, and He had to tell them over and over again what it meant and what it cost to be truly great in the eyes of God. They often disputed among themselves as to which of them should be the greatest. Luke tells us (22:24) that even at the Passover Feast "there was also a strife among them, which of them should be accounted the greatest. And he said unto them, the kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve".

It was this constant strife among them that makes the incident given us by John in our Devotional Reading, especially significant. In verse 3 of John 13 we read, "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded". I wonder how those men felt as He made these preparations? How did John feel, and Matthew the publican? Peter is the only one who speaks as far as we know. Then Jesus tries again to explain to them what true greatness is: Ye call me Lord and Master: and ye say well: for so I am. If I then, your Lord and Master, have washed your feet: ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. There are a few Christians who practice "Foot-washing", considering it a part of the ceremony connected with the Lord's Supper. Most of us, however, do not look upon it this way, but consider it simply as an example of lowly service. The true Christian should be ready to do any sort of needed service, no matter what it is. In Palestine where people wore sandals and their feet got full of sand, the servant was supposed to come with a bason of water and wash the feet of guests who came. None of the disciples were disposed to offer to do this and so Jesus assumes the place of a servant and does it for them. What a rebuke to their "strife" and what an example for them to follow!

I am afraid that the church has often followed the world's idea of greatness instead of Christ's. In the annals of church history we find church dignitaries still quarrelling over "chief places" and using all sorts of unworthy and crooked schemes to attain their ends. It makes sad reading. Then, again, we find others who have worn themselves out serving in the humblest places and sacrificing themselves for the sake of Christ, men and women who have followed His example. There will be some surprising scenes when we stand before the judgment seat of the One who washed His disciples feet. Many who were first in the eyes of the world will be last, and the last, first. Could we but forget "chief places" and look for some lowly work to do for Him who for our sakes took the form of a servant!

I. *Jesus Tells the Disciples of His Death and Resurrection*: Mark 10:32-34

As they were in the way going up to Jerusalem Jesus again tells them of His coming treatment by the chief priests and scribes and His death

and resurrection. Mark says they were "amazed". There was something about this trip to Jerusalem that was different. He had set his face to go up knowing well what would be the result. He had told them before this but now He reveals it again. His rejection and shameful treatment, His death and resurrection, did not come as a surprise to Him and He tried to prepare the disciples for it. They had very different notions in their heads and did not understand. If they had listened to Him at this and other times, they would not have been co completely overwhelmed and disheartened when He was arrested and condemned and crucified. Their ideas concerning the Messiah were so different from what He revealed that it seemed almost impossible for them to take in what He said.

II. *The Request of James and John*: Mark 10:35-41

Was there ever a more inappropriate time to make such a request? Instead of listening to and feeling with Him in His coming suffering they were thinking in terms of an earthly kingdom and places of authority for themselves. If we compare Mark's account with that of Matthew (see Matt. 20:20) we will find that their mother was instrumental in this request for she came with them. "And he said unto her, what wilt thou? She saith unto Him, grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom". It is thought that the family of Zebedee was the wealthiest among the disciples and had probably helped a great deal in supporting the band of disciples. Jesus asked them a very heart-searching question: Can ye drink of the cup that I drink of? or be baptized with the baptism that I am baptized with? And they said unto him, we can. How self-confident these disciples were! We think of Peter's boast that he would never forsake Him and the other disciples said the same. Jesus told them that they would drink of the cup and be baptized with the baptism, but that these places of honor in the kingdom were not His to give but would be given to those for whom it is prepared.

There is one comforting thought for us. If Jesus by the power of His spirit can make heroes out of such material, then there is hope for us. How frail and human we are! How far short of Jesus' ideal for true greatness! Think of what these two and Peter became later and remember that His power can make us over also and give to us the unselfishness and humility which we must have if we are to be His disciples and worthy of any sort of greatness in that kingdom.

It was natural for the other disciples to react as they did. All twelve of them would have liked to be first and have places of power. So they were much displeased with Jesus and John. Nothing makes for discord more than this sort of self-seeking. We can see it sometimes in the election of elders and deacons, or in the meetings of our church courts. Think of the strife and confusion at one time in the Roman Catholic Church over the selection of a pope and the result being the rival popes! We see the same spirit at times in the Protestant church.

III. *Jesus Teaches Them True Greatness* Mark 10:42-45

First, He tells them the world's idea which we have already noted. Its idea is expressed in words like "rule", and "authority", and "lordship". Great people exercise rule and authority and lordship. Now, let us turn to His definition:

It, too, is expressed in three words: Humility, Service, Sacrifice. Notice how these three things come out in what He says.

Whosoever will be great shall be your minister; one who ministers, or serves, a lowly place. In another place (Mark 9:36) He took a little child, a symbol of humility, and set him in their midst. In our Devotional Reading we saw Him humble himself. One of the old church fathers (Augustine, I believe), when asked which were the greatest graces of a Christian, said, The first is humility, and the second is humility, and the third is humility. It must be genuine, however, not the Uriah Heep sort.

And whosoever of you will be the chiefest, shall be servant of all. Not, what can others do for me, but what can I do for others. Measured by this yardstick where do people like Alexander the Great, and Napoleon and Hitler and a host of "great" people stand? And where do some of the so-called great ones of the church stand?

Then He comes to himself. What is the thing that makes Jesus the Greatest of the Great? Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many. Paul states it in another way in Philippians 2:5-10: "Who, being in the form of God . . . but made Himself of no reputation, and took upon Him the form of a servant . . . He humbled himself, and became obedient unto death . . . wherefore God hath highly exalted Him and given Him a name which is above every name". (Read and ponder carefully)



PRESBYTERIAN JUNIOR COLLEGE

Division of Consolidated Presbyterian College of Synod of N. C.
EDUCATIONAL EXCELLENCE FOR OUR MOST VALUABLE ASSET—OUR YOUTH.
Second Semester Begins January 26, 1959

Chapter, Future Business Leaders of America

LOUIS C. LAMOTTE, PRESIDENT
Maxton North Carolina



YOUTH PROGRAM FOR JANUARY 18

By THE REV. B. HOYT EVANS

Word For The Waiting Island

Scripture: Psalm 96 and Isaiah 42:1-4

Suggested Hymns:

"O Zion, Haste, Thy Mission High Fulfilling"
"I Love to Tell the Story"
"From Greenland's Icy Mountains"

Program Leader's Introduction:

In this program we are considering the first of our financial objectives for 1959. Assembly's Youth Council has decided that a portion of our money this year will be used to support evangelistic workers (nationals) on the Island of Taiwan and to provide much needed help for the Bible Training School which is located in the town of Chupei. We are going to try to refresh our knowledge about Taiwan, or, as it is better known in the United States, Formosa. We want to learn something about the state of the church in Taiwan, and then finally to take a look at the work of the evangelistic workers and the work and needs of the Bible Training School.

First Speaker:

Almost everyone knows at least something about Taiwan, or Formosa, because of the place of importance it has come to have in international politics. Do we just have a passing acquaintance with the island, or do we know something definite about it and its people? If you happen to be well informed on this subject, surely you will not object to our reviewing some basic facts about Formosa for the benefit of those who are not so well informed. (It will help if you can display a map of Taiwan before you give the following information.)

Taiwan is an island in the Chinese Sea, being separated from the Chinese mainland by about a hundred miles. It is shaped roughly like an elm leaf and is two hundred and fifty miles long and about seventy miles wide at the widest point. It is divided into eastern and western sections by a range of rugged mountains extending down the middle of the island. Some of these mountains reach elevations of fifteen thousand feet. The whole island has an area a little greater than the state of Maryland. Crowded into this space are more than seven millions of people.

Most of the seven millions came from the Chinese mainland at one time or another. The most recent to arrive are the free Chinese, those who rejected Communist rule. When the Communists came to power on the mainland, the Nationalist Government under President Chiang relocated in Taiwan. The Nationalist Army is stationed there, and many of the civilians came too. These people speak the Mandarin dialect used on the mainland, and they are often called "Mainlanders". The people who are known as the Taiwanese also came to the island from China, but they came about four hundred years ago. They speak a dialect which is quite different from that of the more recent arrivals. For fifty years prior to the close of World War II they were ruled by Japan. Still another group which originally came from China are the Hakkas. For years they lived among the Taiwanese, but kept apart from them even to the speaking of a totally different dialect.

The original Taiwanese are now known as the "Tribes People". It is thought that they came from Malaya. As the Chinese and later the Japanese came, they moved into the rugged mountains, and are to be found there now. At one time these people were headhunters, and even now many of them are very backward. The different tribes have their own customs and their own languages. Many of the languages have never been reduced to writing.

It is amazing that so many people could live in so small an area and still maintain so many differences of language and custom. These facts should give us an increased appreciation of the tasks facing the missionaries.

Second Speaker:

What is the status of the church on Taiwan? It is estimated that about one person out of every hundred is a Christian. None of our Presbyterian U. S. missionaries went to Taiwan until the Nationalist Chinese were driven from China. Our Chinese missionaries were compelled to leave too, so some of them were assigned to Taiwan in 1949. This was not the beginning of Presbyterian work there. Since 1865 English Presbyterians and later Canadian Presbyterians had been working there. On the island there

is a strong Taiwanese Presbyterian Church with a General Assembly, two synods, eight presbyteries, 183 churches, 426 chapels, 53,700 members, and 78,400 inquirers. Our church (Presbyterian, U. S.) has 25 missionaries assigned to Taiwan at present. They work in a number of capacities, always cooperating with the Taiwanese Presbyterian Church.

Our missionaries work in mission schools, hospitals, student organizations, and in evangelistic work. One of the urgent goals is to do a more effective work with the Tribes People. They are hard to reach because of the almost inaccessible places in which they live. It is difficult to organize work among them because each tribe has its own language and its own customs. In nearly every case the first task is to reduce the language to writing. They are truly waiting for the Word to be made available to them. There was great rejoicing among the Christians last year as eleven men from one of these tribes were ordained as ministers to carry the Word back to their own people. The grass roots work of evangelism all over the island is being done by national evangelistic workers such as these eleven men. Our gifts will be used to support them in their work, paying their salaries and providing them with equipment.

Third Speaker:

While ninety-nine out of every hundred Taiwanese wait for someone to bring them the Word of God, our Presbyterian Bible Training School in Chupei is preparing young people to teach and preach the Good News of Christ. There are ninety students in the school, both boys and girls. Before coming to the school they have had the equivalent of junior high school work. As students they are very faithful in their work and have given their services most effectively in week end work in the nearby churches, chapels, and Sunday schools. When the students have completed their three year course at the Bible School, they will be ready to do full time work in evangelism and Bible teaching.

There can be no doubt about the effectiveness of the Bible School's program of instruction, but their work is being hampered by inadequate facilities. Classroom buildings are shabby and uncomfortable, and the dormitories for both boys and girls are greatly overcrowded. A picture in the official report to the General Assembly shows a tiny room which is expected to house twelve boys. You can imagine how hard it would be to do any worthwhile studying in a room which you shared with eleven others.

The money we give will be used to pay salaries of teachers for the school, to provide help for needy students, to pay rent on buildings being used by the school, and to purchase improved materials and equipment. This is one of the practical ways we can send the Word to the waiting island. Let us also remember to pray for the work there and be willing to take up the work in Taiwan ourselves, if the Lord should call us to do so.

(Receive the offering and have a prayer of dedication.)

NEWS of CHURCHES Around the World

COSTA RICA

Hour of Decision

San Jose—(PN)—The "Hour of Decision", Billy Graham's program, is going Spanish. The new program, "Decision", is now being produced by the Pan American Christian Network, operating from this city.

The first Sunday of January, 1959, 28 stations in seven Caribbean countries begin broadcasting the weekly program. It is being produced through the studios of missionary station TIFC, which is closely related to the Latin American Missionary language school and seminary, both in San Jose. The Pan American Christian Network is supplying more than 250 tape recordings per month to stations throughout Central and South America which will carry Protestant missionary broadcasts, and in addition the network supplies phonograph records, recorded Bible selections for the American Bible Society's talking book records, and training for Latin American pastors in radio techniques.

FLORIDA

Dr. Bell Honored

Miami, Dec. 24th—Dr. L. Nelson Bell, Executive Editor of the interdenominational and international religious magazine, **Christianity Today*** was the guest speaker at the dinner meeting of the Committee of One Hundred of Miami Beach last night.

The Committee of One Hundred is made up of several hundred leading industrialists and professional men of the United States. The late Charles F. Kettering was President and Dr. John Oliver LaGorce of the **National Geographic** Magazine is chairman of the Board.

Recent and scheduled speakers include Admiral Arleigh A. Burke, General Curtis Lemay, Dr. Paul A. Siple, General Nathan Twining and Ambassador Sir Percy Spender of Australia.

Dr. Bell spoke on the subject: "The High Cost of Low Politics"—in government, in education

and in religion. Beginning his address with some interesting and amusing incidents experienced during his years in China Dr. Bell then went into a keen analysis of the present world situation and made an impassioned plea for a return to the moral and spiritual ideals to be found solely in Christian faith.

* Dr. Bell is also Associate Editor of this **Journal.**

—Ed.

GEORGIA

Committee on Television, Radio and Audio-Visual

Atlanta—(PN)—Dr. Robert W. Kirkpatrick of Union Theological Seminary, Richmond, has been elected the first chairman of the newest agency of the Presbyterian Church, U. S., the Permanent Committee on Television, Radio and Audio-Visuals.

Election of the professor of homiletics as chairman, and Dr. Thomas W. Currie of Bellaire, Texas as vice-chairman, was accompanied by election of a six-man executive committee charged with finding an executive director for the new agency. Members of the executive committee include Drs. Kirkpatrick and Currie; Bluford B. Hestir of Atlanta, elected secretary of the new committee; Mr. Wilson Wearn of Greenville, S. C.; Mr. Haskell Boyter of Atlanta; and the Rev. J. W. Newton of Decatur, Ga.

The Permanent Committee instructed its executive committee to begin immediately its search for an executive who would then have the responsibility for developing a staff to carry out the General Assembly's directive intensifying the Church's TV and radio ministries. Names of possible executives are being submitted to the executive committee by the entire TRAV committee, and will be considered at an executive committee meeting Jan. 12. The entire committee of TRAV will meet again to continue its work of developing the new agency on January 26.

In other activities, TRAV prepared a budget for expenditure of the Assembly-authorized total of $164,000 for 1959. This included ear-marking $14,000 for continuing the Presbyterian series in the Protestant Hour, and $50,000 toward preparation of special evangelistic series for television, in connection with the 1961 emphasis on evangelism throughout the Church. An additional $16,000 for radio and $35,000 for television developments were approved, together with funds slated for use as challenge funds for encouraging utilization of TV, radio and audio-visual media by other boards and agencies of the Church. A portion of the budget was also set aside for conferences and workshops designed to help train ministers and church workers in the use of audio-visual equipment and in proper radio and TV techniques.

Another action, taken on recommendation of the executive committee of the Permanent Committee was to approve as the abbreviated name of the agency the initials of its longer name: TRAV.

MISSISSIPPI

Jackson—Belhaven College has received a capital grant of $5,000 for science equipment from the Esso Foundation, according to notification received by Pres. McFerran Crowe from Foundation chairman, Eugene Holman.

The grant will be used in equipping the new building now under construction at Belhaven. This is the fourth year Belhaven has been assigned financial aid from the Esso Foundation.

TENNESSEE

Special Services Fairmount Presbyterian Church

Bristol—The Rev. Carl Wilson held a series of special services in this church Nov. 16-30. We had a marvelous response. He has requested that I write to you telling some of the results.

We had services every night, Saturday nights included, which gave us fifteen consecutive evenings of services. There had been much prayer offered for these meetings for some time. Special prayer groups among the women were formed. Visitation teams had been at work in the community for some weeks. Special classes for personal workers had been held. And it seemed that God was preparing the hearts of the members of the congregation for something special from His hand.

To me, the results were spectacular. I have never had the privilege of working in a series of meetings where the Spirit of God seemed to be doing such a wonderful work.

I would say that fifty percent of our membership, publicly rededicated themselves to the Lord. It was not a light thing but something that involved real confession of sins and of obtaining forgiveness, not only from God, but from their fellow church members. There were tears shed without shame. Some were tears of penitence others were tears of joy as loved ones were seen rededicating themselves to God.

Then the unsaved were brought to the Lord. One mother as she came rededicating herself to the Lord had the joy of seeing two of her children come forward publicly claiming Jesus as their Lord and master. A brother had the joy of putting his arm around his own brother and pointing him to Christ. The brother came with his wife to make a public profession of faith. Teen-agers came rededicating themselves. One such teen-ager had the joy of leading her best girl friend to rededicate her life and of leading her "boy friend" to make a public profession of Christ as Lord, and so it went.

There were about eighteen professions of faith and many, many earnest, sincere Spirit-led rededications. We have already had eighteen meet with the session to be received into the church with perhaps twelve more to be received later. But the real effects will be seen in the months that lie ahead, as those who have yielded their lives to the Master seek to lead others to the Lord that they love.

TEXAS

Kerrville—(PN)—The Gus Schreiner Student Center on the Schreiner Institute Campus was put into use for the first time at the student's Christmas party, Dec. 18.

Built at a cost of about half a million dollars, the center was made possible by the Synod of Texas, Presbyterian Church, U. S., and by gifts from local friends of the school and alumni. The beautiful natural stone building in the center of the campus facing the swimming pool, is completely air-conditioned, and has been eagerly an-

ticipated by the students. It is named for Mr. Gus F. Schreiner, long-time member of the Board of Trustees of the Institute, son of the founder of the school, and a loyal supporter of the Institute.

The center houses the kitchen, dining rooms, the school post office, book store, and publications offices. Other units of the building provide a chapel, student lounge, reading room, conference room, and additional offices, and a snack bar.

Contractors Frank Thompson and Jasper Moore, of the firm Thompson and Moore are both ex-students of the Schreiner Institute. Wylie W. Vale of Houston is the architect. Ground was broken for the first unit of the Student Center project, the swimming pool, in November of 1956.

The main dining room has been named in honor of W. Scott Schreiner, member of the Board of Trustees, and grandson of the founder of the school, Captain Charles Schreiner.

A plaque in the private dining room explains that this room was furnished in honor of Hal Peterson, Charlie V. Peterson, and Joe Sid Peterson, benefactors of the school.

The Chapel, located on the southwest corner of the Center, contains a plaque which reads: "This chapel furnished by the L. A. Schreiner Family and the A. C. Schreiner Family in honor of Mr. Gus F. Schreiner."

VIRGINIA

Montgomery Presbytery met in an Adjourned Meeting in the Chapel of the Second Presbyterian Church of Roanoke, Virginia, on Tuesday, December 2, 1958, at 10:00 A.M. There were present 37 Ministers and 20 Ruling Elders.

The proposed changes in the Book of Church Order and the Confession of Faith, sent down from the General Assembly, were approved. The proposed revision of the "Form of Government of the Presbyterian Church in the United States" was also approved.

Rev. Robert Wade Key, a Baptist Minister of Richmond, Virginia, was received into the Presbytery and arrangement made for him to be installed as the pastor of the Radford Presbyterian Church of Radford, Virginia.

Arrangements were made for Rev. B. C. Childress to be installed as pastor of the Slate Mountain Presbyterian Church of "The Meadows-of-Dan", Virginia.

The following were nominated to be Commissioners to the next General Assembly:

MINISTERS

Principal: H. Ray Woody, J. M. Kennedy, E. D. Vaughan and C. W. Browning, Jr.

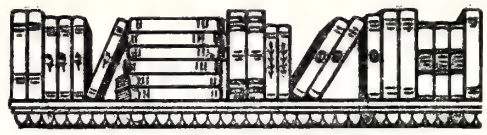
Alternate: J. T. Hayter, Jr., P. A. Roberts, J. A. Ricks and M. L. Simmons.

RULING ELDERS

Principal: R. C. Friend (Narrows), Claude Carico (Raleigh Court), H. G. Bell (Covington First), and James Smith (Forest Hills).

Alternate: C. D. Myers (Martinsville First), T. E. Lipes (McAllister Memorial), Curtis W. Mitchell (Northminster), and Blair Mitchell (Roanoke Second).

The next Stated Meeting (The 251st) will be held in the Salem Presbyterian Church of Salem, Virginia, on Tuesday, January 27, 1959, at 10:00 A.M.



BOOKS

THE RESTORATION OF MEANING TO CONTEMPORARY LIFE. Paul Elmen. Doubleday & Co. $3.95.

The author is an Episcopalian minister who has served as a chaplain in the Navy and is now curate of St. Mark's Church, Evanston, Illinois. This volume portrays the man of action — the typical man of today who spends his time in an incessant round of activity and yet his life is essentially empty. This is a penetrating analysis of contemporary life. The author observes modern man will go to almost any length to escape his fundamental feeling of aloneness. He shows that contemporary literature reflects the corrosive "boredom" of man's existence. Overcome by the emptiness of his existence man realizes that all his diversions are in vain. According to the author the only way in which man can restore meaning to his life is through God who dissolves and replaces boredom. Man's great hope, insists the author, is that he experience the glory of God for himself.

The author is acquainted with the best in modern literature and writes with a fine literary style. From a theological point of view the author leaves much to be desired. Those who would seek for the meaning of life would do better by reading their Bibles than by investing their time in "The Restoration of Meaning to Contemporary Life."

John R. Richardson

....THE DOORWAY TO HEAVEN. Inez Kemper. Baker Book House. $2.50.

There is an interesting and refreshing variety in these devotions. They are selected from numerous sources. Poetry and prose alternate in a refreshing way. Light and shadows interchange in a manner typical of the Christian life. Each devotion is prefaced with a text and Scripture which fittingly embodies the thought for the day.

SUCCESSFUL SUNDAY SCHOOL TEACHING. Dorothy C. Haskin. Baker Book House. 85c.

This is a teacher-training course in a nutshell, an auxiliary guide for the Sunday School worker, a refresher for the experienced person. Mrs. Haskin has had wide experience in the Sunday School field. This work should be particularly good to place in the hands of new teachers as they are appointed.

WORSHIP SERVICES FROM THE HYMNS. Zula Evelyn Coon. Fleming H. Revell. $2.00.

These worship services are built around group singing of the great hymns and gospel songs of the church. This rich heritage, notes the author, provides the language man needs to express his aspiration and devotion to God. Part I contains services on a wide range of themes including special day programs which may be fitted into 12 to 20 minute periods. Part II contains longer services to be used when a part or whole of an entire worship period such as an evening service

is given over to a service in song. They vary from 30 to 60 minutes in length. This volume should be of help to directors of music, organists, ministers and leaders of worship services.

GINGER. Sallie Lee Bell. Zondervan. $2.50.

The clash of personalities, the soul struggle of a girl longing for a different life, the subtle forces of evil holding her down, and the final triumph of right combine to make this a story full of fast-paced romance and a tale that shows the transforming power of God in action.

THE GIPSY GIRL. Trolli Wulff. Zondervan. $2.00.

In this story you will meet Jacoba, the evil gypsy woman who yet had a spark of something good in her; Inger, her vicious granddaughter who loved the gypsy life; Count Eric and Countess Ulrica who rose above tragedy to find joy in giving of themselves. It is a clearcut picture of how God could bring glory unto Himself in the lives of His children.

THAT FAMILY ON ARCHER STREET. Craig Massey. Zondervan. $2.50.

Craig Massey lets us in on the secrets of the Hunter family. You will share with them their joys and sorrows, their tensions and conflicts, their loves and controversies. Love or the lack of it was at the root of the Hunter family's problem. They found the only answer to their problem in the love of God.

HOBBY FUND. Eleanor Doan. Zondervan. $1.00.

The author says that more than 2-3 of our country's pre-teens and teen-agers have already found their hobbies. Two out of every three girls and three out of every four boys have hobbies. This book is written to help teen-agers to decide what interests them most and to have fun, clean fun, and their hobbies.

CHILDREN ARE FASCINATING. Sarah Zimmeran. Comet Press Books.

To appreciate this volume, one must realize that it is written for children. It should be read from the child's viewpoint instead of the adult's. The poems are designed to be read aloud and to be used for oral interpretation.

The poems fall into two categories. The first Mrs. Zimmerman has called, "Problems". With the heart of a child and the understanding of a parent, Mrs. Zimmerman shows the child's problems such as how to eat, how to keep warm, how to get along with our fellowmen, and how to protect our rights and possessions. She shows that in a child's mind nothing is small or unimportant.

The second category of poems she has called "Empathy". She believes that the quality of empathy is the life blood of all the creative arts. She points out that the child produces his own world by empathy in attributing his own emotions, thoughts and actions to wild life, thereby producing a sort of fantasy of realism.

There is much good material in this book for use in incidental teaching situations that arise in the home. For example, "A New Baby Sister", and "I'd Like", for effective preparation for the loving acceptance of the new arrival both preceding and following its birth. "Guest to Tea" is preparation for entertaining guests or for commendation or correction after the guests have left. "The Rain-Drop" is excellent to pacify a disappointed child on a rainy day. "My Scarlet Pal" is good for the child who feels self-pity and thinks no one understands him or his point of view.

John R. Richardson

BAPTIST: YOUR CHURCH AND YOUR LIFE. Gale E. Dobbins. American Press. $2:50.

The author has written this book for the benefit of the new Baptist convert to point out something of his responsibility to the church and of the church's responsibility to him. He discusses the Baptist history, its organization and practices. The value of this book will be limited pretty largely to the Baptist denomination.

SPEECH IN THE PULPIT. P. E. Sangster. Philosophical Library. $2.75.

This volume has been written to help the minister in voice production, enunciation, and to prevent distracting mannerisms and other deviations that tend to mar his effectiveness.

Though only 84 pages in length, this volume is crammed full of practical advice for public speakers.

IF THE CHURCHES WANT WORLD PEACE. Norman Hill and Doniver A. Lund. Macmillan Company. $3.00.

This volume turns a critical eye on the peace efforts of the churches, and makes a candid assessment of their endeavors and submits suggestions for improvement. The churches, we are told, have a role to play in foreign affairs. The approach followed in this book is that of the social scientist who is interested primarily in means and methods available for the improvement of society, especially the world society of nations.

Many will disagree with the role assigned to the church by the authors. They would prefer the emphasis to be upon the role of Christians rather than the role of the church. The main value of this book is that it provides certain criteria for the determination of what is right and what is wrong in the conduct of nations.

UNDERSTANDING AND PREVENTING JUVENILE DELINQUENCY. Haskall M. Miller. Abingdon Press. $1.25, paper; $2.75, cloth.

All Americans are acquainted with the fact that juvenile delinquency is a serious problem and terribly costly in personal happiness and social resources. It is increasing in gravity at an alarming rate. There are not enough juvenile courts and not enough other facilities to take care of the rehabilitation problem involved in this delinquency.

Dr. Haskall points out that there is no short cut to prevention but there is no reason to assume that nothing can be done about the problem of delinquency. He reminds us that ignorance of the true nature of the problem, apathy and inadequate and uncoordinated efforts are the main barriers to achievement. The problem, he says, is largely one of juveniles in a delinquent society. The church as one of the responsible institutional agencies of society must realize its responsibility to do more than deplore and criticize the delinquent. The church must engage prayerfully and

intelligently in the preventive and redemptive task called for by this condition. This book represents an effort to summarize the most pertinent current facts and insights in relation to a series of questions deemed likely to arise in the minds of concerned laymen.

Dr. Miller warns us that at the present rate of increase there will be at least 1 million delinquents in court by 1965. We are therefore grateful to him for pointing out what the church can do and should do. There are suggested projects at the end of each chapter that will help the reader to deal effectively with the juvenile delinquency in his own area.

ARAB UNITY HOPE AND FULFILLMENT. Fayez A. Seyegh. Devin-Adair Company. $4.00.

Dr. Seyegh examines the background of Arab unity and shows that though it is a new idea to most Americans it is not new to the Arabs who comprise the 80 million Arabic speaking people living in the Middle East. He traces the origin of the Arab Nation from the 7th century onwards and the fragmentation of the Arab world between 800 and 1920 into 25 political entities. He brings his whole discussion up to date by telling of the Arab political scene since 1945 and of the first effort to establish Arab Unity, the Arab League, its promise and its failure to achieve that unity. He then relates how the second effort to establish Arab Unity led to the formation of political unions among 5 Arab states in February, 1958. The author contends that nothing can stop the Arabs from unifying into one great federation—a federation which will be friendly to the West unless we make it impossible for them to be friendly.

It should be noted that the author is a Christian Arab, the son of a Presbyterian minister who is currently one of the million Arab refugees from Palestine. All of our readers may not agree with every statement in this volume because it deals with a controversial subject but it is a valuable volume from the standpoint of source material.

HOW TO TELL YOUR CHILDREN ABOUT SEX. Clyde M. Narramore. Zondervan. $2.00.

If you have been bothered with the questions and activities of children you will be thankful for this happy and practical book that deals with every area of the sex life as it relates to children. It tells you how to answer their questions and direct their activities. It is a Christian guide to sex education.

MY THREE YEARS INSIDE RUSSIA. Comrade X. (As told to Ken Anderson). Zondervan. $2.00.

Here is a moving real-life recital of what one man discovered inside Russia. Through his experiences you will discover how it feels to live under the iron heel of Communism. Through his eyes you will behold communism in action. Here you will see the bleeding heart of a disillusioned people. You will experience life within the forbidding confines of an infamous concentration camp in forsaken Siberia.

THE FUNDAMENTALS FOR TODAY, Volume I. Charles L. Feinberg. Kregal Publications. $4.50.

This volume appeared first in 1909. The Fundamentals were written and sent out to unite those who stood squarely on the fundamentals of the Christian faith. Included in the circle of defenders of the faith are men like Dr. R. A. Torrey, A. T. Pierson, W. G. Moorhead, W. J. Eerdman, Charles R. Eerdman, James Orr, and B. B. Warfield.

TALKS TO YOUNG PEOPLE. C. B. Eavey. Baker Book House. $1.75.

These talks are geared to young people. They reflect an appeal to the spirit of youth. They deal with exactly such problems as confront young people in our time. This is another volume in the popular and helpful Ministers' Handbook Series.

THE CHRISTIAN IN COMPLETE ARMOR. William Gurnall. Sovereign Grace Book Club. $6.95.

The Christian in Complete Armor has been a favorite among mature Christians for many years. Richard Baxter commended it highly. Toplady made copious extracts from it. John Newton said that if he was confined to one book beside the Bible, he dared say Gurnall's Christian Armor would be his choice.

Gurnall described his book as "A Treatise of the Saints' War Against the Devil". He claimed that this book furnishes the Christian with spiritual arms for the battle, helps him on with his armor and teaches him the use of his weapons. When Christians feel that Satan is beating against the gates of their hearts, here is the book that will help. This volume will instruct any Christian in the art of spiritual warfare.

The fact that a sixth edition of this work was published in the year the author died, 1679, is enough to show that its merits were early recognized. The Sovereign Grace Book Club has rendered a fine service to contemporary Christianity in making possible the re-publication of this classic.

IN THE ARENA. By Isobel Kuhn. Moody Press. $3.00.

The author was "a spectacle for Jesus' sake". (I Cor. 4:9). Each setting is so graphically portrayed that you feel like you are there looking on. You see her in a left-over, torn, waitress' uniform in Chicago. You follow her among the Chinese Lisu Tribesmen and see God's display of His protecting power.

There is humor and pathos in this well written book. You are drawn closer to Christ in reading it, and you, too, will find yourself being made willing to be made "a gazing stock" for the Saviour. It is excellent reading both for the Christian and the unsaved.

—Elisabeth C. Smith

WORSHIP IN THE CHURCH OF SOUTH INDIA. T. S. Garrett. John Knox Press. $1.50.

In this volume we have a survey of the different types of congregations found in the Indian church. There is description of the church of South India at worship and the litugry committee at work. Two chapters are devoted to the Lord's Supper, one to baptism, and one to confirmation. The chapter on baptism follows to a large extent the Anglican procedure. Provision is made for the choice of godparents at infant baptism.

The value of this book will be limited to ministers and those who lead in public worship.

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The Southern
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EDITORIAL

The National Council of Churches

Let There Be an Effective Protest

All across America and throughout the free world there is mounting indignation and concern over the National Council's advocacy of the recognition of Red China and her admission into the United Nations.

This reaction is found among leaders in all of the major denominations and many feel that unless immediate and strong protests are made, along with disavowals to our State Department, grave harm may be done.

Our own church is a member of the National Council, but, we find our hands tied to make any effective protest. Those at the head of the Council, along with staff members who do so much behind the scenes to direct the policies of this organization, seem adamant in their position and have laid themselves wide open to the severest criticism. In fact, these men have in this action lined themselves and the National Council squarely behind the present Communist line.

If any of them do not like this statement let them repudiate their position. Otherwise they and their actions will be increasingly suspect.

In saying this we are not taking a stand against the *principle* back of the National Council. There is need for an agency which can, in mutually agreed areas, represent Protestantism as a whole.

Nor do we wish to make an all-inclusive criticism of the National Council. There are activities and individuals which are rendering an acceptable and effective service.

But this we assert: *as now constituted* the National Council has become an ecclesiastical octopus which in an increasing degree is trying to influence all of the constituting churches of the Council and this influence only too often comes from men whose concept of the Church is widely at variance with that of our own denomination. We have the frightening fact that an agency for the Church has left the role of servant to assume the position of master.

This bold adventure into the realm of controversial political, social and economic affairs, and now highlighted by the recommendation that we recognize Red China and admit her to the United Nations, is an illustration of the dangerous ground on which some of these ecclesiastical adventurers will tread and the grave danger their leadership offers to the spiritual welfare of the Church.

The following letter has been sent to 50,000 Protestant clergymen and is signed by Bishops Corson and Welch of the Methodist Church, Dr. Daniel Poling, Dr. Norman Vincent Peale and Congressman Walter Judd;

It is hoped that many leaders in our own church will join in this protest and take steps to oppose the present leadership of the National Council.

—The Editors

Dear Friend:

"On November 21st, in Cleveland, delegates to a World Order Study Conference, sponsored by the National Council of Churches of Christ in the U. S. A., voted unanimously in support of a Resolution favoring our country's recognition of the Communist Regime in China and its admission to the United Nations. The press in this country and, in particular, abroad reported this Resolution widely as an indication of the sentiments of the American Protestant community.

Needless to say these reports caused dismay among our allies in Asia who have valiantly withstood Communist pressures and aggression and who count on the people of our country to stand with them. Even more heartbreaking must be the effect on the millions of Chinese living under Communist slavery, many of them our fellow Protestants, when they read the reports of this Resolution in their communist-controlled press.

We firmly believe that the action taken in Cleveland does not represent the thinking of the overwhelming majority of American Protestants, clergy and lay. We believe that it must be taken as merely the point of view of those delegates who voted for it. Further, we believe that this action is inconsistent not only with the standards of the United Nations but also with the clear principles of morality and Christian faith.

In passing this Resolution, not a word was mentioned about the relentless drive toward atheism conducted by the communist masters of the Chinese Mainland; about the Peping regime's continued pogroms which have slaughtered millions of the Chinese people; about Red China's torture and imprisonment of Protestants and other religious martyrs; about the continued imprisonment of young American servicemen; about its continued and open aggressive actions against its neighbors and our own country; and its defiance of the U. N.

We believe it is important to set the record straight and to show the world where the American Protestant community stands. It is in this belief that we are sending this letter to you and to other Protestant clergymen of all denominations with an urgent request that you make your individual point of view known on two simple and yet paramount questions:

(a) Do you favor recognition of Communist China by the United States?

(b) Do you favor the admission of Communist China to the United Nations?

We urge that you complete the enclosed form as soon as possible and return it to us with an indication of your sentiment. We hope that you will join thousands of other clergymen throughout the country in registering your opposition to any actions which would betray the people of China, our allies and the basic tenets of our Christian morality. We look forward to hearing from you by return mail.

Sincerely,

Fred P. Corson
Daniel A. Poling
Walter H. Judd
Norman Vincent Peale
Herbert Welch

"Be Strong and of Good Courage!"

Joshua 1:1-9

Now after the death of Moses, the servant of the Lord, it came to pass that the Lord spake unto Joshua the son of Nun, Moses' minister, saying:

"Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give to them . . . There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. BE STRONG AND OF GOOD COURAGE: for unto this people shalt thou divide for an inheritance the land which I sware unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right or to the left, that thou mayest prosper whithersoever thou goest.

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

"Have I not commanded thee? BE STRONG AND OF GOOD COURAGE! Be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

The above is God talking to a young man getting ready to go to war. Add to this the picture of George Washington, kneeling in the snow at Valley Forge, praying to his God; Stonewall Jackson, kneeling in the buckwheat fields of the Shenandoah Valley, praying to his God; George Patton in the Battle of the Bulge, standing beside his tank, knee-deep in snow, helmet in hand, praying to his God; Ike Eisenhower, the greatest soldier of them all, taking the first few minutes of his first inaugural address, praying to his God. These were all strong men and great soldiers. Is not this sufficient proof that the soldier needs God?

—Wm. E. Brougher
Teacher

The author of the above who signs himself teacher was a brigadier general in the U. S. Army on Bataan and survived three and a half years in a Japanese prison.

—W. C. R.

Grace and Faith

Eph. 2:8 *"For by grace are ye saved through faith, and that not of yourselves: it is the gift of God".*

Grace and faith are two very precious words. They are connected in our text. They represent the two sides of salvation; God's side and our side. Grace is His side: faith is our side. Faith takes what God gives. God gives eternal life

The Southern Presbyterian Journal, *a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by the Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

through Jesus Christ. Faith lays hold upon eternal life.

Salvation by grace through faith is one of the outstanding doctrines of the Bible and of the Protestant Church. This truth was preached by the Early Church but gradually was covered up with a lot of man-made traditions. Martin Luther was one of the many Reformers to discover and uncover and proclaim this truth. Let us look at these two words:

I. Grace: Grace is mercy to the undeserving. It was out of His "mere good pleasure" that God provided a Redeemer, not because He owed it to us.

1. There is the glory of His grace. The heavens declare the glory of God. But the Plan of Redemption which runs like a scarlet thread through the Bible, is the best revelation of His glory.

2. Then there is "the riches of His grace".

We are redeemed by His grace; quickened by His grace; forgiven by His grace; exalted by His grace. Ye know the grace of our Lord Jesus Christ, that though He was rich yet for your sakes He became poor that we through His poverty might be rich. We have the unsearchable riches of Christ.

Is it any wonder that all Evangelical Hymn Books are full of hymns that sing of grace? "Amazing Grace"; "I will Sing of My Redeemer"; "Majestic Sweetness"; "Awake My Soul in Joyful Lays", etc.

II. Faith: faith is the hand that takes the gift of God. Even God cannot give to those who refuse to take. (However, the Spirit of God makes us willing). In the Bible faith is described in several ways:

Faith is Believing: "Believe on the Lord Jesus Christ and thou shalt be saved."

Faith is Receiving: "As many as received Him, to them gave He power to become the sons of God."

Faith is Resting upon or Trusting: "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him."

Faith is Calling upon: "Whosoever shall call upon the name of the Lord shall be saved."

Faith is Coming: Him that cometh to me I will in no wise cast out."

Spell it out: Forsaking All, I Take Him: FAITH.

—J. K. P.

The Threat To Resign

One hears of various ministers who have forced the hand of their officers or of their congregation by threatening to resign if they could not have their way. Concerning such a procedure much might be said. For one thing it savors of the way of the world rather than of the Saviour Who when He suffered threatened not but committed Himself unto Him Who judges righteously. Then the aftermath which is left after such threats is not so good. Here is a fine elder who relates such episodes with the comment: "it just seemed to us that the minister had never grown up." More serious yet, it carries implication that the minister is putting himself and his own glory and dignity above that of the Church. Has such a brother forgotten, or never realized, that the ministry exists for the Church not the Church for the ministry? Weigh the words of the Apostle as found in the best Greek text: "If any man destroy the temple of God him will God destroy for the temple of God is holy."

Perhaps, the best answer I have heard to such methods is the incident one of our older students tells on himself. After he was converted he gave up his work as an actor and became a zealous Superintendent of the Sunday School. Under his hard work and earnest prayers the school grew and flourished. But some of the Session were put out at details of the new program and put the brother on the carpet. Well, relying on the ways of the world from which he had so recently come, he "told-off" the Session Committee and punctuated his reply by his resignation. Then he returned home to tell the little lady what a hero her great big husband was. She heard him out, but instead of praising "the hero", she asked: "But you told me that God has called you to do this work for Him". "Yes, of course," the would-be-hero answered, "but don't you see I told them off." "Yes", she murmured, "but are you sure that God called you to do this work". "Of course, I am sure that God called me to the work, but then . . ." "Well if you know that God called you to the work", was her penetrating reply, "what business have you resigning it?"

With the wind out of his sails the ex-superintendent asked his life partner, "Well, what ought I do?" "It seems to me", she ventured, "the only thing you can do is to go back to those men and apologize and ask your place back as Superintendent of the Sunday School."

Take a tip from that student (now pastor)'s little lady. If God has called you to this task, how dare you threaten to resign the work He has put into your hands because you cannot get your own way? The Lord has a solemn word for the man that putteth his hand to the plow and looketh back. —W. C. R.

Atlas and the Angels

The closing days of 1958 witnessed an ultra-modern observance of the Birthday of the Prince of Peace. From the largest man-made satellite ever launched into outer space, the recorded voice of the President of the United States was heard broadcasting to the world the Nativity-message: "Peace on earth, good will toward men." A bit paradoxical is it not—an expression of peace hurtling in from a potential instrument of war as it "orbits" the earth every 101 minutes?

The first century heralds of this message were *angels*—the twentieth century "messenger" is *Atlas,* an 8700 pound satellite. Atlas and the angels—couriers of peace from outer space! How similar the announcements; but how different the announcers! The Atlas of Greek mythology was a Titan supporting the pillars of heaven on his shoulders; figuratively, one who bears a great burden. The Atlas of modern Americana although supported by the heavens, still bears a great burden—not simply the burden of a great message, but a great burden of responsibility in operating consistently with the message. But Atlas is no angel. While he speaks softly, and we believe sincerely, he carries a "big stick." He conveys our nation's desire for peace, while dramatizing her preparedness for war. He portrays a posture deemed both practical and expedient toward those who display more respect for the might of men than reverence for the power of God. Atlas proclaims a 20th century version of Napoleon's maxim: "God is on the side of the biggest battalions." But history, as well as Napoleon's own experience, abundantly testifies that this is true only when the biggest battalions are on the side of God.

Notwithstanding, both the angels and Atlas have communicated from outer space their messages of peace. But do they really proclaim the same message? The wording is similar. But it is quickly seen that the message of Atlas is no more than a fragmentized excerpt from the message of the angels. Atlas beams its wistful hope for peace and good will among men with a tacit warning to the war-mongers: "In the light of our military superiority you had better think twice before you start something." We believe such an attitude to be no more morally wrong than that of a police captain who warns those disposed toward crime that he has the force necessary to apprehend them if they violate the law. It is perhaps the only kind of peace we can realistically hope for among men who are not of good will, men utterly opposed to God's will—peace by military power, like the Pax Romanus, the peace the Roman world knew for a season at the time of our Lord's birth.

But it is a far cry from the angelic Annunciation heard by humble shepherds in far off Judaean hills. While Atlas says to the proud aggressor: "Behold, and be afraid," the Nativity angel says to lowly hearts: "Be not afraid, for behold, I bring you good tidings of great joy which shall be to all people; for unto you is born this day in the city of David a Saviour, who is Christ the Lord." Ah, here is the great omission and the great difference! Atlas advertizes to the world a bigger and better satellite which, it is hoped, will prove a deterrent to war and an instrument of peace. The angel announces the birth of a Saviour who by the blood of His cross would reconcile sinful men to an holy God and thereby bring His perfect peace to human hearts—embattled and embittered by the forces of sin and darkness. Atlas shouts: "Glory to man in his scientific greatness. Peace on earth, good will toward men everywhere." The angels sing "Glory to God in the highest and (in the more meaningful language of a modern speech translation) peace on earth to men who please Him."

The Christians among the 175,000 inhabitants of Little Quemoy have had just a taste of the horrors of modern warfare. The belching fire and thunder of tanks and guns, the violent explosions of jets breaking the sound barrier, the senseless and ceaseless Red bombings which have taken their greatest toll among the children, the utter destruction of their school and their church, have left them no semblance of outward peace. But these Chinese Christians testify to the inner peace of God as they gather to worship by night on piles of brick on the shambles of what was once their church.

This is the peace of which the angels spoke on that first Christmas night. It is the peace which possesses the hearts of all who receive the Saviour who is Christ our Lord, and allow Him to make their lives pleasing to God. This is the peace we must offer to men until the celebration of His first Advent gives way to the Glory of His Second Coming and the kingdoms of this world become the kingdoms of our Lord and His Christ.

—G. S.

Light

Light was the first thing that God created on this earth. God does things in the order of their importance, which proves that light is the most necessary and important thing to life.

All natural, or physical light, comes from God through the sun. All spiritual light comes from God through the Son.

Many lightless (within themselves) objects reflect the sun's light, for instance, the moon and your electric light bulb. And many lightless (within themselves) people reflect the light

of the Son. These are the real Christians, the followers of God's Son, Christ, who, believing on Him and serving Him, reflect His radiance on a drab and spiritually dark world.

Light works from the outside. It warms whatever it shines upon and causes life to grow and develop. It causes the unseen to be seen, the unknown and defects to be revealed. Light guides, as typified by the lighthouse. Light is synonymous with life and joy, darkness with death and gloom. These things being true, then, is it not absolutely necessary that the Christian, through prayer and service, keep himself bright and untarnished so that God's glory may shine through him and illuminate all those within the radius of his reflection?

"Ye are the light of the world" said Jesus and if today the world is dark, then some Christians must not be doing much reflecting. A good measuring rod is this, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven".

The world is hungry for the radiance of His smile. The Christian alone can transmit it.

—R. LeC.



December 12th, 1958

Dear Dr. Dendy,

I was informed by one of our good Ministers that in the early edition of the RSV New Test. that in Math. 1:16 it referred to Joseph as the father of Jesus.

Have you seen this? Do you have one of these Testaments? If so where can I get one? Either buy, borrow or rent for about 30 days. I understand that they were forced to change in the later editions. But just the same this clearly shows their original intentions.

Please help me on this point if you can.

Sincerely,
W. R. Willauer

Dec. 19, 1958

Mr. W. R. Willauer,
Sullivan's Island, S. C.

Dear Mr. Willauer:

Your thoughtful letter to THE SOUTHERN PRESBYTERIAN JOURNAL has come to my desk. In reply, the facts are these:

The first edition of the RSV New Testament, that of 1946, did not have the footnote to which you refer. But the first edition of the Bible, that of 1952, does have under Matthew 1.16, the following footnote:

"Other ancient authorities read, Joseph to whom was betrothed the virgin Mary was the father of Jesus who is called Christ."

Something over two million of these copies were sold and presumably you could find this edition in any good library. Unfortunately many people still use that edition and think that the RSV Committee with its supposedly great scholarship supports that footnote. In 1955 I found Cambridge and Oxford scholars using the 1952 edition and so reasoning.

When conservative scholars objected to this reading their objections were, for a time, brushed aside with the declaration that if it were not correct "we" would not have put the footnote there. But I stumbled on two books which showed how the error arose. By this discovery I was able to convince a meeting of Evangelical Theological Professors in Chattanooga early in 1953 that the footnote was in error. One of those who defended this error at the meeting immediately thereafter wrote to his mentor, Professor Cadbury of Harvard, telling him that I had shown up the error. The result was that Cadbury, who is reported as being the chief translator of the RSV NT, directed that the footnote be omitted in the future. This has been done, but so far as I know, neither the RSV Committee nor those Boards and agencies which supported the RSV translation has made any public effort to notify those who bought this 1952 edition on their recommendation that the footnote was in error and ought to be deleted.

The two books which enabled me to ferret out the error and force the RSV to change the same were two harmonies of Matthew, Mark and Luke, one by two German scholars, the Huck-Lietzmann, **Greek Synopsis of the First Three Gospels** and a volume put out by three chief members of the RSV translation committee, Cadbury, Craig and Grant and entitled, **Gospel Parallels,** 1949. In the Huck-Lietzmann work the variant readings under Matthew are given accurately and in them Joseph appears always in the accusative case only, except in the one variation known as the Sinaitic Syriac where he appears twice, once in the nominative case. But in the **Gospel Parallels** these variant readings are inaccurately reported. **Gospel Parallels** reads four sets of authorities thus: "Joseph, to whom was betrothed the virgin Mary, was the father of Jesus who is called Christ." Three out of the four sets of authorities which **Gospel Parallels** so cites do not read this way at all, as anyone can find out for himself who consults the readings of Theta, the Phi group, and It in Huck-Lietzmann, a recent edition of Nestle, or other critical source. In other words there is one authority for the reading whereas **Gospel Parallels** erroneously cites four. Then the 1952 RSV Bible took over this error from the work put out under the aegis of its three leading members, but without naming the alleged authorities. In other words one was unable to check on the RSV because it did not list the alleged authorities, but the checking was done on the **Gospel Parallels** and the error proved. When this was done the RSV changed.

Your letter speaks of the "original intentions" of the RSV Committee. Whether this error was a matter of intention or of carelessness I am unable to say. But it certainly was not a scholarly work at this point:

In every edition of the RSV which I have seen there is another error which reflects upon the Virgin Birth of our Lord, namely, their inaccurate rendering of Luke 1.34. According to the Greek and the other versions this means that Mary had not had sexual relations with any man, that she was a virgin. The RSV translates the verse the same as it does that of the statement of the woman at the well of Sychar, John 4. 17—"I have no husband"—though the Greek of the two pas-

sages is entirely different. That is, the Greek of Luke 1.34 gives a virgin mother, the RSV merely an unmarried mother.

Still a third error, or at least unsupported assertion, against the virgin birth is found in the RSV Introduction to the Old Testament. The RSV Committee took a Jewish scholar into their number and allowed him to write a chapter of their OT Introduction. In this the Jewish professor said, that "the Christological element had been introduced into the Septuagint" by primitive Christians. That is, this writer was permitted to charge the first century Christians with perverting the text of Isaiah 7.14, and permitted to offer this charge without one scintilla of evidence.

And neither the RSV Christians on the Committee, nor any of the agencies who helped pay the bill for this work of translating or who have pushed this RSV have ever (so far as I know) offered rebuttal or correction to this brazen charge. On the other hand, such early Christians as Justin Martyr and Irenaeus indignantly repudiated the accusation when it was made in their day.

Indeed, for the RSV rendering of Isa. 7.14, the Jewish charge carried more weight than the Christian endorsement, Mt. 1.23, of the LXX rendering of the Hebrew. While the RSV generally follows a valid LXX rendering of the Hebrew, in Isa. 7:14 it relegates to the margin the LXX, **virgin.**

—W. C. R.

December 1958

Professor Wm. Childs Robinson
Columbia Theological Seminary
Decatur, Georgia

Dear Dr. Robinson:

I think that the emphasis which you give to style of church architecture is quite interesting. One of the most attractive sanctuaries I have ever seen is that of the Lafayette Pres. Church in Norfolk, Va. They built a new one about ten years ago in the central-pulpit arrangement with a center aisle. The color scheme is green and white, the pulpit and platform chairs both being white. Their symbolism consists of stained-glass windows, with a stained glass window at the rear of the choir loft in which there is a cross and crown. To me it is perfect from the aesthetic viewpoint.

Best wishes to you in your teaching vocation.

Yours very truly,
Thomas Schrodt

December 6, 1958

Dr. William Childs Robinson
Columbia Theological Seminary
Decatur, Georgia

Dear Dr. Robinson,

I am writing to thank you for your frequent editorials in the Southern Presbyterian Journal and to express appreciation in particular for the recent articles on Reformed Church Architecture.

Just a few days ago, I came across an article in the Banner, the official publication of the Christian Reformed Churches, dealing with the subject, "A Governing Principle for Reformed Church Architecture". The article which you may be interested in reading is found in the October 17 issue, pages 6-and following. It was written by Harry G. Arnold.

We appreciate your continued good work at Columbia Seminary and pray God's blessings upon your labors.

Cordially yours,
W. Stanway

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Success of Second United World Missions Conference in 18 Presbyterian Churches of the Chattanooga Area

By J. Park McCallie

The editor of the Southern Presbyterian Journal has urgently requested a report on the success of the 2nd United World Missions Conference conducted simultaneously November 30 through December 7, 1958 in eighteen churches of the Chattanooga, Tennessee area. Articles have been printed in the Journal before and one is hesitant to present the matter again, but the editor is insistent that other churches may be stimulated to undertake similar conferences in the interest of carrying the gospel message to the uttermost parts in obedience to our Lord's command.

The simple idea of the World Missions Conference is to secure a good leader who will give the Bible message in a clear and inspiring way and who knows the missionary problem; capable and enthusiastic missionaries who can report on the work done abroad in winning the lost to Christ from many nations; and fine, dedicated young life as candidates, volunteers or appointees who are ready to go out to carry the gospel to those who have never heard. Probably the unique feature connected with this present Conference was that eighteen churches were involved simultaneously in their own buildings, with their own congregations using some of the same leaders, missionaries and candidates to bring the message.

The first united simultaneous World Missions Conferences were held in 14 Chattanooga Presbyterian churches in October, 1957 and the results were excellent. They might be briefly summarized as follows: (1) Support for 152 missionaries in 1958, (2) Pledges for $194,000 for World Missions in 1958, and (3) Securing 80 volunteers to go wherever the Lord called them. Through the solicitation of other pastors and all of those in the immediate Chattanooga area, four more churches were added—a new little church at Rivermount a suburb of Chattanooga, a church at Soddy some 20 miles away, and a church at Cleveland, Tennessee thirty miles away, with a new Presbyterian Chapel just started in Lakeview, Ga. under a student pastor. These eighteen churches represented by their pastors and World Missions Chairmen went enthusiastically about the 2nd United World Missions Conference. A luncheon was held for all the pastors and chairmen at The First Presbyterian Church early in the year 1958. An agreement was made on who should be called as leaders. Some of those agreed upon could not be secured at this time, but the nine leaders that agreed to come and did come were Dr. Harold John Ockenga, pastor of the Park St. Church, Boston, Mass., whose church has some 125 missionaries at a cost of over $250,000 annually which it raises in World Missions Conferences; Dr. Jas. A. Jones, President of Union Theological Seminary, Richmond, Virginia, vice chairman of the Board of World Missions and who has made several trips to the mission field; Dr. C. Darby Fulton, executive secretary of the Board of World Missions, born in Japan of a missionary father, and who returned to Japan as a missionary and has been now the executive secretary for many years; Dr. Hugh Bradley, born in China of missionary parents, field secretary of the Board of World Missions, and a splendid advocate of the same; Lewis Lancaster, assistant to the executive secretary and a former missionary to China; Rev. Eugene Daniel, candidate secretary of the Board of World Missions, who has also seen missionary service on the foreign field; Dr. John W. Melton, Jr., pastor of The First Presbyterian Church, Baton Rouge, La., who has visited the fields in the Congo and in Mexico, and gave the most inspiring address at the World Missions Conference at Montreat during the summer of 1958;

Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Mission Association, with headquarters in Washington, D. C., a former missionary to Colombia, South America and who has traveled extensively around the world in missionary advocacy; Dr. Frank Torrey, pastor of the Calvary Independent Church, Lancaster, Pa. who was asked to lead the Conference in the Westminster Presbyterian Church of Chattanooga. All of these men came and rendered marvelous service. Their messages were really inspired of the Holy Spirit, and created real enthusiasm. Missionaries who were secured, some of whom were supported by one of these Chattanooga churches, were as follows:

Rev. and Mrs. Benson Cain of Japan; Mr. and Mrs. Charles C. Ansley, Brazil; Mr. and Mrs. Howard Cameron of Congo; Rev. Joe B. Hopper, Jr. of Korea; Rev. Earl S. King, Jr. of Congo; Dr. W. A. McIlwaine of Japan; Mr. and Mrs. Rob Roy Robertson of Congo; Rev. and Mrs. George R. Stuart, Jr. of Congo; Miss Norma Mae Sweeney of Brazil; Rev. and Mrs. J. M. Sydenstricker of Brazil; Mr. and Mrs. John S. Vass of the Congo.

Among volunteers and candidates who were sought the following came: Mr. and Mrs. Joe Cameron, now at Columbia Theological Seminary, former Professor of Mathematics at The Citadel, and going to Korea; Rev. and Mrs. Charles Cobb, Jr., now pastor of Alpine Presbyterian Church, Longview, Texas and going out to Brazil as a pilot-evangelistic missionary, who came in his own plane; Miss Miriam Dunson of Milledgeville, Georgia, going out to Korea; Mr. Masaya Hidino, now at Columbia Theological Seminary, a native Japanese who hopes to go as a missionary to his own people who have gone to Brazil by the tens of thousands; Rev. Jack Maxwell, son of missionaries in Brazil, who hopes to go there to continue the work his parents were conducting; Mr. and Mrs. Donald Munson, Jr. of Chattanooga, Tennessee, now at Columbia Theological Seminary. This last couple are tremendously interesting to all of us in Chattanooga because they are the product of our first World Missions Conference.

Young Mr. Munson had a very fine job in an industrial plant here of which his father was President and he was vice-President. He was doing splendidly but he felt the call to carry the Gospel to Japan if it was the Lord's will, and more and more conviction came to him that it was God's will that he should leave the business world, as promising as it was, and as successful in it as he had been, and give his life wholly to making Jesus Christ known to those who had never heard of Him.

Again this same thing was repeated this year in the call of some of our foremost young people to give their lives to the Lord in complete surrender. At a united meeting Saturday in the First Presbyterian Church of the young people of all the Presbyterian churches, one hundred and twenty-five took a definite stand saying "Yes to the Lord, that they were willing to go wherever He called them to go. This meeting was led by Dr. Ockenga, concluded with refreshments in the dining room, after which was shown the remarkable picture, "A Cry in the Night", made by Bob Pierce in Korea, bringing a most striking call to dedication of life to the Lord's work in the foreign field.

While there were complicated problems in sending missionaries long distances and changing speakers (one of whom spoke four times in one day) from one church to another far distant, nevertheless, almost without exception, every engagement was met. In spite of the air line strike, our chief leader, Dr. Ockenga, was here. The weather was good. Two officers from Carrollton Presbyterian Church in New Orleans came all the way to see and to hear and were thrilled with the messages.



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There is nothing perfect in this world and one could wish for better attendance at some of the important meetings and for a greater degree of consecration on the part of church officials, but when the final results came in and were tabulated on the last two union meetings at the First Presbyterian Church, and the reports were received from all of the churches, it was found that we had gone "over the top" on the goals that had been set. On the last page of the program in which we printed the pictures of all the missionaries who were attending, of all leaders and of all the pastors of the eighteen churches, this was the wording: "Shall not the goal of these eighteen Presbyterian churches be to make our Lord Jesus Christ known to the lost world during 1959 by (1) supporting 175 missionaries; (2) giving $200,000 to World Missions; (3) securing 100 volunteers to go; (4) praying daily for their success?" The not-yet-totally-completed reports give this striking reply as the definite attainment of the second United World Missions Conference of the eighteen churches of the Chattanooga area: (1) Supporting 190 missionaries; (2) Pledging for World Missions during 1959 $207,000; (3) Securing 125 volunteers to go; (4) Prayer support daily throughout the year 1959.

Pastors and World Mission chairmen are happy over the results and we believe World Missions were brought to the front in the minds of many people in a new way.

Recommend The Journal To Friends

Is Love A Means of Grace?

(Evangelism In Christian Education)

by G. Aiken Taylor, Ph.D.

Is Love a Means of Grace?

That sounds like a notably dull subject for an article.

But, I assure you, not necessarily!

The Curriculum Study Report, issued by our Board of Education, about which more than somewhat has been said and written, raises several fundamental questions. Of these, none is more fundamental than this: how does a human being encounter the Almighty? or, under what circumstances may God and man meet?

Assuming that human beings must enter into a personal encounter with the God and Father of our Lord and Saviour Jesus Christ, what brings them together? And, having met God, what processes best promote man's growth in grace and in the nurture of the Lord? Your answer to these questions will constitute your opinion on what theologians call the "Means of Grace," which describes nothing more than the "helps" by which we receive what God pleases to give us.

Rachel Henderlite, in a recent issue of Presbyterian Action, stated the problem this way: "How does God speak to children? Shall we encourage children to memorize Scripture verses as a means of grace through which God may act in their lives? Will the familiar stories of the Bible become avenues of the Spirit? Or is it through the natural bonds of parental love and affection, and the understanding concern of a teacher that God's grace is best conveyed?"

Miss Henderlite has put the problem well. To place it in a Scriptural setting, we may say that the issue is whether we attain the Truth of God by means of Love, or whether the Love of God is shed abroad in our hearts by means of the Truth.

Do we love God in order that we may know Him? Or do we first learn of God that we may love Him?

In obedience to the Great Commission, do we desciple all nations by demonstrating our love for them, or by speaking the Truth *in* love to them?

The question is not an academic one. The success of our entire program of Christian Education depends on the answer we give to it. If Love is the Christian's means of grace (the thing which brings us into communion with God) then our curriculum should preoccupy itself with Love. Thus preoccupied, it will feature ethics, manners, morals and wholesome living—in short, the expressions of Love in Life. Scripture, wherever used, will serve as "background authority" for lessons which will be frankly on today's *application* of Scriptural truth. Lesson units will follow themes such as "God at work in His world."

But if Truth is the Christian's means of grace, then we will want our curriculum to be preoccupied with the Truth of God. If the Word of God, in other words, is the Christian's contact with the Almighty, then we will want our literature to be full and running over with the Word of God taught by the best possible methods. Scripture will not be just *background* authority for each lesson, it will be the subject of the lesson itself. Courses will include Christ as Prophet, Priest and King. Studies in doctrinal subjects, such as the Lord's Supper, will pore over the Scriptural references to the Sacrament, instead of dismissing the Doctrine with a brief word of explanation and then spending the hour on the practical implications of the doctrine for fellowship and Christian social service.

There is a difference!

Our World Missions program includes much that belongs to the category of Love in action. The medical work is a case in point. Diseased bodies are healed, on the mission field, in the loving Name of Christ. But are the heathen evangelized by the tender ministrations of those who touch and heal them? Or is the Gospel which regenerates them something to be added after the work of love has broken down resistance and made the mind and heart receptive to the message?

Sometimes we may be tempted to think that Love is sufficient—or even primary. But such a philosophy of evangelism is no better than that of a St. Francis Xavier who traveled the Far East sprinkling holy water on all who would submit and who returned to report that he had evangelized 10,000 heathen.

Now, the Curriculum Study Report contains, in addition to a splendid statement on the necessary centrality of the Bible, a strong section supporting the theory that Love, as such, is a primary means of grace. Witness this:

"Faith cannot now be seen primarily as assent to a body of information about God or to

a series of theological propositions, but it must be seen as the response of a person to a Person . . . The heritage of the church is not seen primarily as dogma but as a living faith which must be transmitted by means of the church's witness but which must be kindled anew in the heart of every individual . . . The acts of God do not become revelation until an individual or community is able to interpret them as acts of God and responded to God in obedience. (The teacher's) goal is not to get the pupil to repeat creedal statements or theological propositions . . . His responsibility as teacher is to bear witness to God's revelation of himself in such terms as the teacher has experienced it . . . The primary goal of Christian education is the individual's recognition of the presence of God in all experiences of life . . . Richard Niebuhr says that the goal of the church is the increase among men of the love of God and of neighbor. It becomes the function of the teacher to enter into the encounter at all points where human action is relevant, interpreting the experience as a genuine encounter with God, as an act of God in which God in his covenant love to men makes demands of man and promises the gift of life."

No one would deny the importance of "relationships" and "human action" and "example" in the teaching process. But is Love a primary means of grace? God loves us, but is His love quickened in our hearts by the warmth of His messenger's heart or by the power of his Gospel? None would suggest that you can separate the two, but is the heart the gateway to the mind, or is the mind the gateway to the heart? If Love is the Way, then words are just an adjunct to demonstrations of love. If the Word is the Way, then loving acts are mainly the means to melt the heart so that it will receive the Word.

If Love is our subject, as well as our object, we will fill our curriculum with courses on "Learning to Live With Others," at home, in school and in God's great outdoors. If the Word is our subject (as well as our Authority), we will fill our curriculum with courses in Bible studies, Bible content, Bible teachings, Biblical theology. We will learn what John said about Jesus, what Paul said about Sin, what Peter and Jude said about false teaching and what the Beloved Disciple said about the Second Coming.

If Love is our guide, we may profitably spend our time investigating family, community and civic activities that promote good will. If Truth is our guide, we may go back to the forgotten disciplines of Catechism and Bible memorization.

The question, I say, is not an academic one. But perhaps we may have to wait another generation before we will be able, with authority, to say whether the psychologically adjusted and Biblically ignorant men and women of our day were better Christians, better ministers and better theologians than their forebears to whom the Bible was a two-edged sword.

And by the way, if Love is all we need to learn, then heathen peoples that learn to love under the example of their own teachers will not need the Gospel. But that this is not the way God works is amply demonstrated by those incidents in which the purchase of a Bible, the distribution of a tract, the burning words of the text have led uncounted thousands to that personal encounter with a Person which regenerates sinners.

More About a Verse by Verse Study of the Bible

By Ralph Brewer

On August 13 The Southern Presbyterian Journal printed an article I wrote entitled "Seven Years of Bible Study" relating my experiences in a men's Bible class. I have had inquiries, men asking questions and seeking more information, much to my surprise. I appreciate the interest of persons who have written and perhaps the Editors of the Journal may find space for a second installment if it be of benefit to our Church.

I have attempted to put down on paper these answers to certain questions, which may help you:

We did not follow a set pattern in reading aloud in the Sunday School class. Sometimes I asked a member to read until he tired or was interrupted. I, or some member of the class, usually broke in after a few verses with a question or comment. At the beginning I did most of the reading and talking but the men gradually took over most of both.

The class knew we covered three or more chapters each Sunday and I urged the men to read their Bibles at home during the week, keeping about four chapters ahead. I asked the men to study next Sunday's "lesson" and come prepared to ask questions and discuss what they had read.

The men developed a desire to talk. We all occasionally wandered off the subject and a few times I felt that the discussion was too prolonged. This you may learn to correct and regulate.

Several of the men used commentaries at home and we took possession of a set of the

church's library books. We used reference Bibles and I have Halley's Handbook, Young's Analytical Concordance, a Harmony and several other helpful volumes.

At no session did we ever fail to develop interesting subjects and I dug up, saved and used every article and book I could find related to the Book we were studying. It is true that we hit snags and required professional advice. Our pastor was always available and enjoyed helping us. Often he sat in with us as an observer.

The biggest mistake we made was going too fast. I think ten years would be a better time limit. We had no idea how long it would take when we started.

If you ever plan to tackle this project, I suggest every man in the church be told about it and given ample time to decide whether he would like to participate. I do not know how you would teach the Bible but I am an old fogey when it comes to believing the Bible and I told the men I believe what the Bible says.

When we finished our study, every man was praying publicly, speaking freely and every member of the class was either an elder or a deacon. It was very unusual to have one member absent.

At first I asked for volunteer readers and if no discussion developed I directed questions and requests for comments to the men I knew would not object.

We skipped the "begat" chapters and Chronicles, planning to go back to Chronicles but never did.

Occasionally we would read a chapter which required no extended comments but I made sure every one understood what we had read and had no question and no comments before going to the next chapter. On a few occasions a whole "lesson" would be found in a few verses and this we enjoyed most of all. Many times we looked up and read references in other parts of the Bible. Before starting each Book, I made a few remarks about the author, the historical background and the Book's purpose or spiritual place and value. You will be surprised at the number of times the "lesson" may be related to today's problems.

You will be surprised at the number of well known quotations you know, remember or have heard and didn't know where they came from. You will be surprised by discovering the beauty of the Bible which we overlook as well as its wisdom. Best of all in it you will find God's love, lovingkindness and mercy. From the beginning I tried to tie together the Old and New Testaments.

Each teacher or leader may develop his own system or mode of operation but I feel certain that the men will enjoy the thrill of reading, studying and talking about the Word together. You will be pleased with their spiritual progress and delighted with their full participation. When you finish—ten years from now—you'll have a class of experts.

If I have failed to answer any questions you may have, write me. One of the members of my class called my attention to the omission of the fact that all members were elders and deacons when I wrote the first article. This I have now corrected. But let me say this: When I became the leader of the class I was neither deacon nor elder: When the study was completed I had become an elder.

The 1959

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The Continuing Attack

By Gordon H. Clark, Ph. D.

It is no news for Bible believing Christians that the colleges and universities of our land contain men who take great pleasure in attacking the Bible. Many good people, however, particularly those who are not in daily contact with academic realities, tend to forget that the attack continues year in and year out. For example, *World Civilizations,* by Burns and Ralph, is a textbook used in history courses in several universities. In Vol. I, pages 96 - 100, we read:

"During the time of Moses . . Yehweh . . possessed a physical body . . as capable of evil and wrathful judgments as he was a good . . . . Omnipotence was scarcely an attribute that Yehweh could claim, for his power was limited to the territory occupied by the Hebrews themselves. . . . The religion of this stage was neither primarily ethical nor profoundly spiritual . . . Old Testament scholars . . . doubt that the Ten Commandments in the form in which they are preserved in the book of Exodus go back any farther than the seventh century . . . By the ninth century the worship of Yehweh was scarcely distinguishable from the worship of the Phoenicans and Canaanite Ba'als . . . the fanatical preacher Elijah . . . The really important work of reform however, was accomplished by the great prophets—Amos, Hosea, Isaiah, and Micah . . . They did not demand a return to some age of simplicity in the past but taught that the religion should be infused with a new philosophy . . . Yehweh is not really omnipotent . . . Yehweh cares nothing for ritual sacrifices. . . In these doctrines was contained a definite repudation of nearly everything that the older religion had stood for . . . The finest example of Jewish law was the Deuteronomic code . . . Despite its claims to ancient origin, it was probably an outgrowth of the phophetic revolution."

Though a thorough examination of these passages is not possible here, something can be briefly said about the final remark on Deuteronomy. Underlying the reconstruction of Hebrew history which these quotations give are two main points that have to do with the last book of the Pentateuch. First, Moses did not write Deuteronomy. It was written in the reign of Josiah 641 - 610 B. C. Second, the religion of Deuteronomy is an invention of the later prophets: Amos, Isaiah, Jeremiah, and Ezekiel. Since most college students, even those who have been raised in Christian homes, know next to nothing about the Old Testament, a few elementary facts will not suffer by emphasis.

Did Moses write Deuteronomy? The negative answer has been supported by the insistence that no such claim is made in the book. Now, of course, there is no verse that reads, I Moses, wrote this book. But neither do Caesar's Gallic Wars contain the sentence, I, Caesar, wrote this book. Very few books have such a sentence. But the claim that Moses wrote Deuteronomy is plainer than any evidence of Caesar's authorship in the Gallic Wars.

Deut. 1:1 reads: "These be the words that Moses spake . . ." Now, even if this refers only to the speeches in the book, and not to the connective narrative, still Moses would be author of nine-tenths of the material, for the speeches are the bulk of the book. An even clearer claim to Mosaic authorship is found in Deut. 31:24: "And it came to pass, when Moses had made an end of writing the words of this law in a book . . ."

It is sometimes said that Moses could not have written Deuteronomy because the last chapter describes his death. This is a rather disingenuous argument. Obviously it was quite possible for Joshua to add a chapter in order to conclude the story of Moses' life. Why should not an editor or publisher add a final statement to an autobiography? The argument is hardly honest because the main question is whether or not the laws of the book are of Mosaic origin; and the laws constitute the main part of the book. Does Deuteronomy picture the religion of Moses' day, or is it an invention of the later prophets? An added chapter on Moses' death is beside the point.

The verses quoted above plus other indications should be sufficient to prove that the book claims to be Mosaic. If, in spite of this, the book is not Mosaic, it must be a fraud; and if it is a fraud, it is inconsistent with the righteousness it insists upon. The prophetic forgers, then, who so strongly protested against dishonesty, must have been dishonest men.

Now, the destructive critics indeed call it a fraud. They say that it was written in the reign of Josiah 641 - 610 B. C.

II Kings 22:8 and II Chron. 34:14 say, "And Hilkiah, the high priest, said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan and he read it."

What II Kings actually says is easily understood: the people of Israel, led by sinful Kings, had so neglected the Law that even the books were forgotten. Then the good King Josiah instituted a reform, and in cleaning out the temple the old book was discovered.

But the critics say: Josiah wished to strengthen Jerusalem; one of his plans was to centralize all worship there; and since this had never been done before, he had a book written and claimed it was a discovery. This book was Deuteronomy because Deut. 12: — requires worship to be centralized in one place.

In opposition to this destructive view, a view which makes the exponents of righteousness dishonest forgers, note that Hezekiah, nearly one hundred years before Josiah, had attempted a reform and had insisted on a central sanctuary.

II Kings 18:22, II Chron. 32;12, and Isa. 36:7 give the words of Rabshakeh, the general of Sennacherib, who came to threaten Hezekiah. He sent this message: "If ye say unto me, We trust in the Lord our God: is that not he whose high places and whose altars Hezekiah hath taken away and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem."

Rabshakeh, the Assyrian general, knew that Hezekiah had destroyed the idolatrous groves and had restored the sacrifices to Jerusalem. Therefore Josiah could not have been the first, and there was no need for him to write a forgery.

For that matter, we can go back to Solomon, who built the temple in Jerusalem. The dedication was an important event, and I Kings describes it at length. In Solomon's prayer of dedication (I Kings 8:22-53), there are echoes of the wording of Deuteronomy. He speaks, as Deuteronomy does, of God's *choosing* the city and *putting his name* there. Hence there is no reason to say that Josiah forged a book and invented the idea of centralized worship.

On the contrary, this was Moses' idea (received from God by revelation) and is found in Deut. 12. The fulfillment did not come in Joshua's day, or even in Samuel's. This delay may at first seem strange. But in Deut. 12:10 it says that God will centralize the worship after the Israelites have defeated their enemies, so that they dwell in safety, and the land in peace. This did not occur until David defeated the Philistines.

The second point the critics try to make — and of course the two points go together — is that the religion of Deuteronomy is a late development, and invention of Amos and Isaiah. These critics assert that the religion of Moses' time was as vile as that of the Canaanites. One of them speaks of the early Yehweh as a jealous demon who belched fire from the crater of a volcano. Comparisons are sometimes made with Moloch. Now, it is to be admitted that after the time of Joshua and also in the time of Ahab, the main body of Jews became idolators. This is precisely what Deuteronomy prophesies in 31:29: "I know that after my death, ye will utterly corrupt yourselves and turn aside from the way which I have commanded you."



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But the message of the Judges and the Prophets was always to return to the God of their fathers and to the Law of Moses. There is no hint of the invention of a new religion. This point should be emphasized somewhat.

The critical claim is that the God of the Hebrews was an original tribal deity, fierce and vile like those of the surrounding nations. The later prophetic religion is the invention of Amos, Isaiah, and Jeremiah — these are the great religious geniuses who first thought of a new sort of God and turned the old vile religion into ethical monotheism.

Now, what do the prophets themselves say? Were they conscious of inventing a new religion? Did they claim to be religious geniuses? Did they believe that the old religion was like that of Chemosh and Moloch? These questions are in fact pointedly answered by Jeremiah.

Jer. 2:5 ff. says, "Thus saith Jehovah, What iniquity have your fathers found in me?" This question is a pertinent one. For, if the God proclaimed by the prophets was so utterly different from the one whom past generations of Israelites had known — if the old God had been like Moloch — the people might have answered Jeremiah by saying: that old god, the god of our fathers, was full of iniquity, and the God you preach is so different that you have no right to call him the god of our fathers: you ought to use a totally different name. But is this the answer to Jeremiah's question? The true answer is given in Jer. 2:11: "Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit." Thus Jeremiah, far from inventing a new religion, accuses the people of having taken on a new religion, a vile religion; and he here calls them back to the God of their fathers whom they had forsaken. Yes, the Israelites had become idolators, but

they had descended into idolatry from the pure worship of the time of David, of Samuel, and of Moses.

The later prophets never think of themselves as innovators. They recognize the preeminence of Moses. Isa. 10:26 in predicting the defeat of the Assyrians compares the Lord's work with the rod of Moses. Isa. 63:11 speaks of punishing the disobedient Israelites; but after a time the Lord will bring the punishment to an end because He will remember the days of old, Moses, and his people. Jer. 23:6-8 notes that up to his time the exodus from Egypt has been the great event for which God should be praised; but there is coming a future day when the Lord shall do something greater. Since Jeremiah puts this greater event in the future, it is clear that up to his time, including his own ministry, the events of Moses' life have been the most important. These and other verses show that the prophets regard Moses as their superior. They do not put his work on a level with their own, far less do they put it on a lower level; quite the contrary they compare the work of Moses with God's great eschatological deliverance of Israel in the latter days.

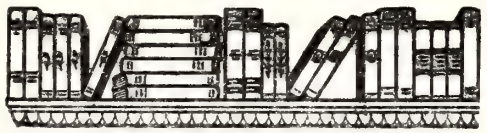
Since Isaiah and Jeremiah gave no hint of inventing a new religion and do not claim to be greater than Moses, and in fact place themselves lower than Moses, one may wonder why the unbelieving critics make the claims they make. The reason is not hard to find. It is that they are unbelieving critics. Deuteronomy contains predictive prophecy. It predicts a centralized worship. Now, these critics do not believe that the Bible is revelation. They take it as ordinary literature. They do not believe that God has spoken.

But if God has not spoken, then Deuteronomy cannot contain predictive prophecy. It is beyond the power of ordinary men to predict events that will happen hundreds of years in the future. Hence the passages that contain a mention of centralized worship and which speak of an Assyrian captivity must have been written either after or immediately before these events took place. Therefore the critics conclude that Deuteronomy was written between 640 and 610 B. C.

Now, some people tire of a discussion like this. They say, it all happened so long ago that it makes no difference to us. Whether Moses believed in a vile god or not — what difference does it make? Somebody got the idea of ethical monotheism and it is the idea that is important: historical credit may be a matter for historians, but for us it is the idea.

True enough, this all happened long ago. But the dates and the persons are still of great importance even to the least academic Christian. For, in the first place, it makes a great difference whether God has spoken. If God could not have spoken through Moses, why should anyone believe that God spoke through the prophets? And if God has not spoken through prophets, why should we pay very much attention to their newly invented religion? But in the second place there is much more important reasons why these matters are of vital concern to every Christian today. It makes a great difference to us whether Christ knew what he was talking about. When Christ was tempted by Satan in the wilderness, on each of the occasions he quoted Deuteronomy. Was he justified in quoting Deuteronomy to Satan? Suppose Satan had replied, Oh, you are quoting from a later forgery! Then in Jn. 5:46 Jesus said, "Had ye believed Moses, ye would have believed me, for he wrote of me."

Did Moses really write of Christ? If Christ was completely mistaken in saying so, and if Moses never wrote these things, if the prophetic religion and the book of Deuteronomy is all a forgery, if, I say, Christ was so completely wrong, could we have any assurance that it would be wise to trust him further? If God did not speak by Moses, did He in these last days speak to us by his Son?



BOOKS

THE CHILDREN'S PAGE. Wade C. Smith. Southern Presbyterian Journal, Weaverville, N. C. $1.25.

For many years, Wade C. Smith has been a specialist in the field of writing for children. He knows how to write for entertainment and instruction and to present Bible truths in a gripping style.

The 80 stories found in this volume are reproductions from the author's contributions to the Southern Presbyterian Journal. This "Children's Page" has evoked favorable responses all over the United States and some from foreign lands. Dr. Smith states that the main object of the sketches is to help parents and teachers to sow Bible truth into the minds and hearts of the little folks before they go out into the absorbing temporal interests and allurements of the world about them.

What is your favorite story? It is quite likely that you will find it here. This reviewer found his in "Grey Friar's Bobbie".

Parents and teachers will find these stories excellent, both the Bible stories and the nature stories with their Biblical applications. They are written interestingly and understandably for small children. There is a great deal of good teaching material in them.

—John R. Richardson

CHILDRENS Page



School Days Again

Christmas is past and now its back to school. Let's do better this year. Let's have more A's on our report card. But it will take honest work – more home work and not so much television. Television will go on for a lifetime, but school days are soon over. There is just one time to profit by school days, and that is Now. Bess did her homework and found Bobby reading the comics. "Why Bobby, I am surprised! Are'nt you going to do your homework before you get sleepy?" No, Bobby thought he could skip the homework, and his next report card had not a single "A" on it; all his grades were low. He had a hard time convincing his father he would do better next time. "Take Time by the forelock; it has no hair." The Bible says "Go to the ant, thou sluggard; consider her ways and be wise" (proverbs 6:6) E.





LESSON FOR JANUARY 25

By THE REV. J. KENTON PARKER

Jesus Reveals His Authority

Background Scripture: Matthew 21:1-27
Devotional Reading: Colossians 1:15-20

Jesus said to His disciples in Matthew 28:18, "All power (authority) is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost". If we turn to Psalm 2 we see that God has given this world to the Son for His possession: The Lord said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

I would like to just use the Devotional Reading as the best introduction to a lesson on the authority of Jesus. As one member of the Triune Godhead He has all the authority of God. I wish to begin my quotation from Colossians I with verse 13: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: In whom we have redemption through His blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist. And He is the head of the body, the church: Who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. For it pleased the Father that in Him should all fulness dwell; and, having made peace through the blood of his cross, by Him to reconcile all things unto Himself: by Him, I say, whether they be things in earth, or things in heaven". Who can read this passage and not recognize (1) that Jesus Christ is the eternal Son of God, and (2) that His authority is absolute? We can sing All hail the power of Jesus' name, Bring forth the royal diadem, and crown Him Lord of all. Some day every knee shall bow and every tongue confess Him as such to the glory of God the Father. It is His will that men honor the Son even as they honor the Father. I would not think very much of a man who said to me, I like you, but I have no use for your son. If we honor and love God, we must honor and love His Son for He is His beloved Son in Whom He is well pleased.

I. *His Authority as King*: "thy King Cometh" Matthew 21:1-11

This event is usually called, "His Triumphal Entry". He prepared for this demonstration and show of authority, even though He knew that the cross awaited Him. It is a foretaste of the time when He shall come to reign and rule. As they came near the city of Jerusalem Jesus sent two disciples to a nearby village to procure the colt upon which He was to ride. This is the only recorded instance of His travelling in this way. There is a simple lesson for us in what He told the disciples to say, if any man questioned their loosing the ass, and the colt; "the Lord hath need of them, and straightway he will send them". Are we ready to say this about anything we have? If the Lord needs it, are we willing He should use it? I am sure that He needs our hands and feet and tongues, and, above all, our love: He needs us all in His work. Will we say, Here am I, use me, even me, in thy service?

Matthew is careful to tell us that all this was done to fulfill the prophecy in Zechariah 9:9 "Behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass". It is interesting to trace these minute prophecies and see how they were fulfilled. In just the same way the prophecies concerning His second coming will be fulfilled.

A very great multitude, some before Him, and some following, began to spread their garments in the way and cut down palm branches spread them, while they shouted, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest. Were some of these also in the multitude that, a few days later, cried, crucify Him? I would not be

surprised if some were, for a crowd is fickle and easily moved. The multitude a few days later in Jerusalem was instigated to act as they did by the chief priests and leaders. It is possible, however, that some who shouted, Hosanna on this occasion, shouted, crucify, as Pilate asked, What shall I do with Jesus? I have seen two public men in my own lifetime who were praised to the skies one year and frowned upon the next. Many of those in Jerusalem were not with this crowd, for they asked, Who is this? and were told that, This is Jesus the prophet of Nazareth of Galilee. This was enough to prejudice some against Him.

II. *His Authority Over the Temple*: Matthew 21:12-16

He had exercised this authority once before at the beginning of His ministry. (see John 2:13-17) It does not take long for the same sins to creep back into the service of God. In the account in John He had to drive out the oxen and sheep. I fear that sometimes in our day we make the church a place of merchandise instead of a house of Prayer. Jesus went so far as to charge them with making it a den of thieves. In the Old Testament in times of apostasy the Temple was neglected and desecrated and was finally destroyed. The neglect of church is a sign of spiritual depression. One of the good signs of today is the way new church buildings have been erected and remodeled and beautified. There is hardly a church in our section of the country that has not been made more attractive. In these new and better buildings let us keep our worship pure and pleasing to the One we worship. Strength and beauty are in the sanctuary and the Lord is pleased when we take care of our churches. However, the strength and beauty which pleases Him most is strength of character and the beauty of holiness. We dedicate our churches to the Lord. It is a terrible sin to desecrate them by allowing worldly business or amusements to come into these sacred precincts. The Lord was certainly displeased with Aaron and the Israelites when they made the calf and were trying to worship Him in heathen dances. We cannot be too careful in our treatment of His House. Then, this is to be remembered; our bodies are the temple of the Holy Spirit. Let us keep them pure and clean and holy also.

III. *The Barren Fig Tree*: 17-22

The lesson which Jesus taught in this incident was a lesson on faith, as we see in verses 21 and 22 and also in the parallel account in Mark. It shows His authority over all the vegetable kingdom which He created. There is perhaps a symbolic meaning here. He came seeking fruit in the Jewish nation. A curse was coming upon the Jews as He pointed out when He wept over Jerusalem and said, How often I . . . and ye would not. Their house was to be desolate and dried up very much as the fig tree. Something like forty years and Jerusalem was to be destroyed even as this tree.

However, Jesus stresses the importance and power of faith. The disciples were surprised and marvelled, saying, How soon is the fig tree withered away! Jesus said to them, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. This is a tremendous promise. What wonderful miracles have taken place when prayer and faith unite! Lord, increase our faith; Lord, teach us to pray!

IV. *Who gave Thee This Authority*? 23-27

By what authority doest thou these things? This was a natural question for the chief priests and elders to ask for their hearts were hardened in unbelief. They had seen enough to know beyond the shadow of a doubt that He was their promised Messiah. They had closed their eyes to all of the evidence, and stopped their ears to all of His preaching and teaching and hardened their hearts against Him. So they asked this double question. I suppose they wished to imply that none of those in authority in Jerusalem had given Him permission to cleanse the temple and do other things which He did.

Jesus caught them in their own trap. I will also ask you one thing . . . The baptism of John, whence was it? from heaven, or of men? They reasoned among themselves and saw that they were caught. If they said, from heaven; he will say unto us, why do ye not then believe him? But if we shall say, of men; we fear the people; for all hold John as a prophet. So they said, we cannot tell. Then Jesus said, neither tell I you by what authority I do these things. It is strange how far unbelief will go. Ye will not come unto me; will not believe on Me, even though you have all the evidence of my perfect and sinless life, my works, my words, and my resurrection. Even a blind man ought to see, and the blind do see, except those who are blinded by unbelief. Oh, the terrible power of unbelief!





YOUTH PROGRAM FOR JANUARY 25

By THE REV. B. HOYT EVANS

Assembly's Youth Sunday

1. Secure permission from the Session to present the Youth Sunday Program to the congregation on January 25.
2. Call together representatives and adult leaders of all youth groups in the church to form a program planning committee.
3. Determine the nature and length of the program and work out an order of service.
4. Choose those who are to present the various parts of the program and notify them.
5. Arrange for music, using young people, if possible.
6. Appoint young people to publicize the program with posters, special announcements, etc.
7. Arrange for as many practice sessions as you will need.
8. Determine how the offering will be divided and used.

Suggested Hymns:
"Send Out Thy Light"
"I Am Thine. O Lord"
"Christ for the World We Sing"
"Christ Is the World's True Light"

Scripture: I Corinthians 3:9-17 and 6:19-20

Leader's Introduction:

We are glad for this opportunity to come before you as the young people of your church. You have a right to know what we are doing, and we find it helpful to ourselves to take stock of our youth work. We are also glad for this time when we can express our thanks to you for making this a church where the work of the young people is given a place of importance. We hope that the reports you hear from the various youth organizations will be encouraging to you and that we can merit your continued interest and support for our work. Hear now what your young people are doing to serve Christ and the community! Reports from Youth Organizations: (Church groups, church sponsored scouts, etc.)

(These reports should be prepared with the help of the adult leaders, but they should be presented by young people. Be sure to include activities, studies, projects, accomplishments, and plans. You may want to give a summary of regular weekly procedure.)

Inspirational Message: (To be given by a young person)

When anyone reveals to us something of a startling nature our thinking is apt to follow a regular pattern. If, for instance, you are told that your neighbor is angry with you, you first want to be sure that it is true, then you want to know why, and finally you want to know what can be done about it.

In I Corinthians 6:19-20 we read these words, "Ye are not your own, for ye are bought with a price." That is a startling announcement! Of all the things which we think belong to us, we are most certain that our lives are our own, but the Bible says, "No". If we are Christians, we cannot even claim possession of our lives. We belong, body and soul, to God. There are a great many who call themselves Christians who have never reckoned with this idea, and there are still others who admit it in theory but not in practice.

This is a startling idea, and it is unquestionably true. There is nothing indefinite about the claim which God makes. It is the teaching of Scripture. We do not have to make involved deductions and interpretations in order to arrive at this idea. We have only to consider the clear and unmistakable words of the Bible, "Ye are not your own". That is what God says, and that is what He means.

Then, according to the pattern of conventional thinking, comes the question "Why?". If we are not our own, why are we not? If we belong to God, how did He gain possession of us? These are reasonable questions, and God, through His inspired writer, gives us a reasonable answer. He passes over one claim which He has to us. He created us, and He can claim possession of us by right of creation. In the passage in I Corinthians He passes over the claim by right of creation and goes to His highest claim. We are His because He bought us. When we, through our sin, had repudiated His ownership by right of creation, He sought to possess us again, this time by purchase.

It is not unheard of that a person should buy the life of another. Wherever slavery is practiced men invest their money in the lives of other men. Why do they do it? It is a good investment. They need the service of men, so they buy the service by purchasing the life of the man that can give it. This is not to say that owners never have any feeling of affection for their slaves, but it is to say that profit, not love, is the basic motive in slavery.

Has God bought us to be His slaves? Did He purchase us because He needed us? The answer is "NO". It can be proved in two ways. First, a weak, sinful man is not profitable to God. He is not dependent on our feeble, blundering efforts to operate His universe. In the second place, God paid a price for us that no man would ever be willing to pay for the purchase of a slave. God paid for our lives with the life of His only begotten Son. It was life for life; the life of God for the life of man. The motive was unmistakably that of immeasurable love. When we ask, "Why are we God's possession?" we see that it is because He bought us, and above and beyond that, because He loved us.

Then comes the final question, "So what?". If we are the possessions of God, having been purchased because of His love, what are we to do? The Scripture again gives a clear answer: we are to glorify God in our bodies and in our spirits. Until our lives are dedicated to the glory of God, we have not recognized His claim on us.

There are many ways of glorifying God, but they all flow from the life which is dedicated to making Christ known to the world. If we are Christians, Christ's Spirit is in us. Are we letting Him show through our lives? Do our words and our deeds in every hour of every day indicate that Christ is in us? Are we seeking to introduce people to the Christ in us? This is the way that God is glorified.

This is God's word to every Christian: young or old, rich or poor, but it should be especially meaningful to young people who still have so much of life before them. Our church continues to remind us of the tremendous need for ministers, missionaries, teachers, and directors of Christian education. Are our spiritual ears open to know if God is calling some of us to glorify Him in the work of the church? Are any of us ever tempted to say, "It is my life, and I don't want to live it that way."? Remember, Our lives are NOT our own, they are God's. Are we being fair with Him unless we are at least willing to consider giving these lives of His to the work of His church?

Offering (Be sure to explain to the congregation how the offering is to be divided and used. Have a prayer of dedication.)

Closing Hymn

Benediction by the minister

NEWS of CHURCHES Around the World

Nominating Committee of The General Assembly

The General Assembly's Permanent Nominating Committee will meet in Atlanta, Georgia on March 9, 1959. Any member of the Presbyterian Church in the U. S. who wishes to make recommendations for persons to serve on the Boards or Committees of our Assembly is requested to send the recommendations to any one of the Nominating Committee members, whose names and addresses are listed below:

Rev. Henry P. Mobley, Chairman
Highland Presbyterian Church
1001 Cherokee Road
Louisville 4, Kentucky

Mr. John B. Salsbery
American Casualty Company
Reading, Pennsylvania

Rev. C. E. Mount
851 W. Cape Rock Drive
Cape Girardeau, Missouri

Rev. Robert F. Jones
1000 Penn Street
Fort Worth, Texas

Rev. C. Lynn Brown
1704 Oberlin Road
Raleigh, North Carolina

Mrs. J. W. McQueen
815 North Cleveland Drive
Albany, Georgia

Rev. J. N. Thomas
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DR. AND MRS. ARTHUR VANN GIBSON

Atlanta—(PN)—A second-hand five-string banjo and a silver bowl were the presents given to Dr. and Mrs. Arthur Vann Gibson when they completed 15 years' service at Morningside Presbyterian Church here.

At a reception in honor of the pastor, the Morningside congregation surprised their pastor by giving him a relatively rare banjo of a type for which he had been hunting for some time. Dr. Gibson, a Peabody Award winner for his religious TV program, The Pastor's Study, is an expert ballad singer and performer on banjo and guitar. He also does a lot of counseling with alcoholics, and thereby the story began. His good guitar was loaned to a despondent alcoholic and has never found its way home. The singing preacher needed a new banjo or guitar, but told his family that an old fivestring banjo, of a sort that is rarely manufactured any more, was the instrument he wanted. They were asked to help him find such a music box.

Members of the congregation learned of the search and quietly located one of the rare instruments—in the home of an elder of the church, Dr. Rual Stephens, deputy superintendent of Atlanta Public Schools. The reception and the presentation of the gifts were foot-patting and hand-clapping successes when Dr. Gibson expressed his thanks with several old favorites. He began his ministry at Morningside in late 1943, and was installed as pastor on Dec. 6 of that year.

Athens—(PN)—Construction has begun on the new Presbyterian Student Center, Westminster House, at the University of Georgia. Excavation for foundations began the second week in December, and actual construction began last week on the $170,000 center. Occupancy by Presbyterian students attending the University is scheduled by late July, 1959.

Pardue Construction Company of Commerce is the contractor, having been awarded the contract in late November. Architects are Heery and Heery of Athens and Atlanta. Contract cost of the building is $169,976, which is being given by Georgia Presbyterians. A state wide campaign for these funds, and others to develop work among students at other Georgia state colleges was held a year ago, with pledges of more than $275,000.

Westminster House is to be constructed of masonry on steel on a plot 110 by 236 feet at 1250 South Lumpkin Street, just south of the Agriculture Extension Building and across from the University's football field. The building plans include a small and a large seminar, a movie projection stall, lavatories and cloakroom, and ample storage space, in addition to the eleven main rooms: chapel, library, workrooms, offices, lounge, fellowship hall, and an efficiency apartment for the student caretaker. Special features include special lighting for stage areas, two fireplaces, accoustical treatment, complete air conditioning, and basic kitchen appliances. Plans for the future call for adding a folding stage, and complete public address and high-fidelity sound system will be installed. A large lot to the rear of the house will be made into a parking lot.

Dr. Thomas A. Fry, pastor of Druid Hills Presbyterian Church, Atlanta, is the chairman of the Georgia Synod's Committee on Campus Christian Life which is guiding the construction of Westminster House. James N. Hartford of Athens is chairman of the local building committee.

LOUISIANA

Presbyterian Layman Elected President of International House

New Orleans—(PN)—George S. Dinwiddie, prominent Presbyterian layman, has been unanimously elected president of International House here.

Mr. Dinwiddie, who served as first vice-president during the past year, succeeds Richard W. Freeman as president. Mr. Dinwiddie is president of the New Orleans Public Service Inc., president of the New Orleans Tidewater Development Association, a director of the Greater New Orleans, Inc., and International Trade Mart. He is a past president of the Chamber of Commerce for his city.

Mr. Dinwiddie was chairman of the local arrangements committee when the Southern Presbyterian layman held their convention in New Orleans in 1954.

Other officers elected to serve with Mr. Dinwiddie included: Capt. Neville Levy, first vice-president; Maurice Barr, Dr. Alton Ochsner, and Joseph W. Montgomery, vice-presidents; State Rep. Barranger, secretary; B. C. Brown, treasurer.

MISSISSIPPI

Dr. Charles A. Kennedy, Sr.

TAYLORSVILLE—Dr. Charles A. Kennedy Sr., 72, of Taylorsville, Miss., long-time member of Meridian Presbytery, died suddenly at his home on December 16th.

He was a native of Simpson county and a graduate of the University of Tennessee Medical School and had practiced medicine at Taylorsville for 23 years. Earlier he had lived in the Cohay community near Raleigh, Miss.

Dr. Kennedy was a member of the American Medical Association, American Academy of General Practitioners, Central Mississippi Medical Society, Mississippi Medical Association, the American Association of Railway Surgeons and a member of the American Legion. He was a retired Navy reserve officer.

Dr. Kennedy was a charter member of the Taylorsville Presbyterian Church, which was built in 1952, serving as a ruling elder since the church was organized in 1950. Previous to this, he was an elder of the Sharon Presbyterian Church, Magee, Mississippi for many years.

Survivors include his wife; two sons, Dr. Charles A. Kennedy, Jr., and Max M. Kennedy, both of Taylorsville; two daughters, Mrs. J. W. Walker of Taylorsville and Mrs. J. L. Weems of Laurel; and seven grandchildren.

Funeral services were held at the Taylorsville Presbyterian Church with Rev. L. A. Beckman, Rev. O. H. Welborn and Rev. W. A. Hall officiating, and burial was at the Sharon Cemetery.

NORTH CAROLINA

Maxton—December 24, 1958. A Distinguished Visitor's Program at Presbyterian Junior College has been made possible by a grant of $500 from the Board of Christian Education of the Presbyterian Church, U. S., in Richmond, Va. The college is matching this fund so that $1,000 will be available for this program. Beginning Friday, February 6, an outstanding educational authority in the field of political science will speak at the college chapel, take part in classroom discussions, and speak at an open meeting at 7:30 in the evening in the college auditorium, to which the public will be invited. The speaker for this occasion will be announced later. Other outstanding educators and distinguished scholars will be invited to the college during the spring semester in the fields of business, science, Christian education, the humanities, sociology and psychology.

SOUTH CAROLINA

Clinton—Religious Emphasis Week at Presbyterian College is set for March 10-14, and six speakers already have been secured by the sponsoring Student Christian Association, it was announced today.

Activities will center around the theme "Go Ye into all the World and . . .", with each speaker developing some phase of this topic for classroom discussion. Under the new procedure adopted last year, student groups will move from seminar to seminar to permit each leader to concentrate on his single phase of the theme and to encourage discussion by the student audience.

Speakers already secured for the March program are: Dr. Marc Weersing, pastor of the Spartanburg First Presbyterian Church; the Rev. Dave Miller, missionary to the Belgian Congo; Chaplain Loren T. Jenks of Fort Jackson; Mrs. Fountain I. Chapman, Charlotte psychiatric assistant; the Rev. Marshall James, pastor of the Greer (S.C.) Church of the Good Shepherd (Episcopal); and Dr. H. Park Tucker, Protestant chaplain at the Federal Penitentiary in Atlanta.

Clinton—Fifteen Presbyterian College alumni currently are enrolled at the Medical College of South Carolina in Charleston, the PC alumni office announced today.

Other recent PC graduates undergo post-graduate work in medicine at medical colleges and universities in other states, but the South Carolina students represent the largest group at any single institution. Those Presbyterian College men now studying in Charleston include:

Earl C. Alford of Spartanburg; Frank Young, Charles Johnson, Henry Blakely Burton and Guy Blakely, all of Clinton; Sam Workman of Laurens; Edward Hay of Wadmalaw Island; Eugene Butler of Conway; Tommy Warren of Allendale; David Neville, Jr., of Newberry; Bill Stacy and James Hentz, both of Anderson; Cloud H. Hicklin of Richburg; John P. Brown of Laurens; Tommy Richards of Heath Springs.

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TENNESSEE

Nashville—(PN)—Plans for the construction of a $1,400,000 five story apartment home for elderly persons on a city site not yet selected were approved at the recent meeting of the Nashville Prstery here.

The building will include 135 units. Some will be single rooms and others will be two room suites as the building will accomodate individuals and couples. Each unit would be self-contained, with bath, pullman-type kitchen, and perhaps a balcony. Residents would supply their own furnishings and other equipment.

Included in the structure will be a communal dining room, a chapel, library, physical and hydrotherapy center, and an arts and crafts center. Possibly a barber and beauty shop will be included.

Dr. Thomas C. Barr, pastor of Trinity Presbyterian Church, Nashville, is the chairman of the special committee of Presbytery which recommended the building.

Dr. Barr said the center would "embody the new philosophy of positive living which is so essential to elderly people." He also explained that each resident would be expected to pay from $1,500 to $2,000 to the apartment corporation for a life-time lease, plus about $175 to $200 monthly for rent, food and services.

TEXAS

Houston—(PN)—Philip H. Howerton, Moderator of the General Assembly of the Presbyterian Church, U. S., during a series of speaking engagements in Texas, spoke here at the First Presbyterian Church on Dec. 10.

Mr. Howerton warned that the call of God is not for the sole benefit of Protestantism, Presbyterians, or Southern Presbyterians, but for all people.

Speaking before an estimated 300 church members gathered in the Fellowship Hall of the church, the Moderator retraced the life of Simon Peter, disciple and leader of the early church. Mr. Howerton said that the world is still in darkness as it was in the day when God set his chosen people in Israel.

"The glamour of Hollywood has dressed immorality and degeneracy in the most attractive possible forms . . . Injustice is seen in almost every human relationship . . . management policies, unbridled labor practices . . . Political aims of selfish men in every section of our land have increased racial tensions and have made difficult any progress in racial relations", he pointed out.

Howerton called for teaching young people the danger of immorality and asked that the influence that converted Christian businessmen and labor leaders can have never be ignored or forgotten. He also said, "we as Christians cannot shirk our plain duty constantly to seek means of racial understanding". He warned that the powers of darkness are in control of governments of nearly a third of the world's people, "blatantly denying the very existence of God." He said that this should only serve to emphasize the need for a redoubled world mission effort.

Mr. Howerton, an insurance executive from Charlotte, N. C., said his grandfather was a pioneer in Texas. Mr. Howerton's Texas speaking engagements in December included addresses in the city of Dallas, a meeting of ministers in Austin at the Austin Presbyterian Theological Seminary, and St. Stephens Presbyterian Church in Houston. The dinner program at the First Church here was sponsored by the Men's group, and presided over by W. H. Avery, president of the Men's organization. Representatives from all Presbyterian Churches in the city attended.



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—*EDITORIAL*—

Evangelism and Our Church

The Spirit of Presbyterianism

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Sunday School Lesson for February 1, 1959

Young People's Department

Children's Page

Women's Work

February Bible Study for Circle Leaders on I Peter

Book Reviews

Christians, Pray for Revival

No one can question the necessity of organization and the necessary machinery for carrying out the work of the Church. But, organization and agencies must be rocognized as *avenues* through which the work of the Church must flow and not the source of that work. Christian work must flow from hearts dedicated to serving the Redeemer and the apparatus of organization is primarily to *execute and not to initiate* this work.

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EDITORIAL

Evangelism and Our Church

Editor's Note—In recent weeks we have received an increasing number of letters expressing concern at the present trend in proposed plans for evangelism in our church.

To the Division of Evangelism of our Board of Church Extension belongs the responsibility of keeping the work of evangelism ever before our church. On this department there also rests the responsibility of preparing the program of special emphasis on evangelism which is to be implemented throughout our church in 1961.

In addition to the Department of Evangelism there has existed a Council of Evangelism made up of men and women from the various agencies and boards of our church. This Council had advisory powers only but in the past it has been looked to for much guidance.

On August 13 - 15 this Council met in Montreat with the representatives of the Division of Evangelism. At this time the proposed program for evangelism, prepared by the Division, was submitted to the Council for consideration and advice.

There was a rather sharp reaction against the proposed program. It was felt to be entirely too complicated, mechanical and involved, while the essential element of true evangelism, the preaching of the Gospel itself, seemed to many to be subordinated to an approach depending more on dated schedules than on a basic work of the Holy Spirit.

Discussion was full and in the best spirit. Obviously there were s h a r p differences of opinion. One proponent of the proposed program said it would "give a new concept of evangelism which would be valid for the next fifty years", to which someone rejoined: "God forbid".

During the three days of discussion many felt that a preliminary plea to the church as a whole should be made, a plea for a deeper prayer life and more faithful Bible study. Such a statement was prepared and presented and received s t r o n g approval by some. Others seemed indifferent. We are printing this statement headed, "A Letter of Concern, and a Plea". Nothing has ever been heard of this.

During the meeting, as varying opinions were expressed, it was felt that a special committee should be appointed to prepare a statement for the Division of Evangelism and the church as a whole; something which would clarify the meaning of evangelism itself. Three men were appointed to this committee, of which Dr. Nelson Bell was one. Between the three it was agreed that each would contribute to such a statement and that these contributions would finally be correlated and released.

Dr. Bell immediately prepared such a statement, seeking the help of outstanding men in our church whose deep concern for evangelism over the years is well known. This was submitted to the special committee but to this day (*five months later*) nothing has been done.

And now the Council on Evangelism has been notified that it has been dissolved by the Division of Evangelism, or at least that the scheduled meeting in February is cancelled and that the Council will not be called until further notice.

This is causing deep concern in wide areas of our church. This concern does not center in the setting aside of the Council on Evangelism but by what is implied by this action.

Many of those attending the pre-Assembly Conference on Evangelism in Charlotte in April were disturbed by some of the addresses we heard. While not expressed in these crass terms some felt that the prevailing idea of some leaves little room for the preaching of the Gospel in the program of "evangelism".

There is grave danger that in the minds of some psychology should supplant evangelism; the psychologist replaces the evangelist; the psychiatrist's couch be substituted for the public decision for Chirst; and worst of all, that the humanistic approach shall replace our Lord's affirmation, "Ye must be born again"; and that man's innate goodness needs but to be sparked by good influences to bring out his great potentials.

To put it frankly, many of us fear an evangelism which centers in "friendship" rather than in the eternal verities of the message of God's redemption which is offered through faith in Jesus Christ and His redemptive work, *and in no other way.*

Before you read these papers now supplied to us by Dr. Bell at our request our readers should understand that we did not even know of this situation until letters and inquiries began to come to us from other sources. Some of these have come from men in our church who have never written to or for the *Journal.* They are deeply troubled by what they feel to be a sharp shift away from the biblical concept of evangelism and even from the definition of evangelism adopted by the World Council of Churches.

—The Editor

Exhibit "A"

A Letter of Concern, and a Plea

(Not released — The Editor)

The General Assembly's Council on Evangelism is deeply concerned that we as Christians, and the Church as such, shall fulfill her God-given responsibility to know Christ and to make Him known to a troubled and needy world.

There is the most urgent need that the spiritual life of our church be deepened through a more complete surrender to the infilling and empowering of God's Holy Spirit, that ministers, officers and members may grow in their Christian lives and witnessing power and that we may carry on the program of the church for making Christ known as Saviour and Lord.

To that we urge all ministers and sessions to lead the whole church in a new emphasis on prayer and Bible study, beginning at the personal, individual level and to be reflected in every phase of the work of each individual congregation.

There is need for deep heart-searching on our part, that we may lay every part of our lives bare before our Lord in confession of sin and in turning to Him for forgiveness.

In urging this emphasis, we are not expressing a pious hope but are stressing a matter which is vital to the life of the individual Christian and to the entire life and activities of the church.

You are urged to act immediately on this suggestion, so that through sermons and specific actions the proposed emphasis on personal Bible study and prayer shall be made a matter of paramount importance, beginning NOW.

The coldness, indifference, worldliness and low state of spiritual understanding and living is obvious to us all. We often find ourselves active in the work of the church without the dynamic which comes alone from a personal surrender to and daily walk with our Saviour and Lord.

Much of this can be remedied by a new awareness of the necessity for the spiritual food which comes solely through daily devotions and a continuous surrender to the indwelling Christ.

Brethren, this is a plea to which we all should give immediate and careful attention.

Signed

Exhibit "B"

Suggestion—To Special Committee

Evangelism

By L. Nelson Bell

The Entire Church Dedicated to Knowing Christ and Making Him Known

"And ye shall be witnesses unto me"

Explanation—

In the attached pages will be found some suggested thoughts for incorporation in a brochure or booklet to be prepared on the subject of evangelism. To be effective at the broadest level possible, this must be in terms the layman can understand and put into personal use. It must be simple, Biblical, relative to the present situation and practical.

The Southern Presbyterian Journal, *a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by the Southern Presbyterian Journal, Inc., in Weaverville, N. C.

Second-Class mail privileges authorized at Weaverville, N. C. Vol. XVII, No. 37, Jan. 14, 1959. Editorial and Business Office: Weaverville, N. C.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

All men out of Christ are lost and we who know and trust Him should have a deep concern and sense of obligation and of urgency in evangelism. We are debtors and we should be witnesses. We *must* remember—John 3:36, John 14:6, Acts 4:12, I Timothy 2:5.

Unquestionably an emphasis on the part of the Holy Spirit in Christian witnessing is needed, and this must be backed by prayer, along with the use of the Holy Scriptures, which are quick and powerful to convict of sin and point to the Saviour.

Our church needs to be called to a deeper consecration and more effective endeavor in the field of evangelism. One step in this direction would be a renewed emphasis on the Sunday evening service with messages preached particularly to the unsaved and with church members being urged to look up the unconverted and bring them to such services. A renewed stress on the midweek service in which prayer and Bible study would be emphasized would in itself bring rich blessings to our church. A study of the Book of the Acts of the Apostles should be made in every church. In all of this we must realize that we cannot introduce men to Christ until we ourselves have had a personal experience of Him through the new birth.

In all of this our church should be called to repentance and confession and to a dedication to a more complete surrender to the Holy Spirit in our personal lives. To carry our witness beyond the bounds of our church, we must first direct the message of evangelism to our own hearts and to those of all church members. When we are spiritually renewed and indwelt, witnessing will be a natural result. In all of this there is needed a new understanding of sin and of the holiness of God.

A Definition of Terms

Evangelism is presenting Jesus Christ in the power of the Holy Spirit so that men will put their trust in God through Him, accept Him as Saviour and Lord, serve Him in the fellowship of His Church and follow Him in daily living.

Revivalism on the other hand is preaching within the church designed to warm cold hearts, restore flagging spiritual life, and make an already professed Christianity a reality of faith and of personal living.

In a day when evangelism has assumed a new significance and when it is realized that it can and should be carried out in a variety of ways, it is well for us to consider some of the basic elements in every successful attempt to know Christ and make Him known to a desperately needy world.

Empowered by the Holy Spirit

Never in history have there been men more fortunate than that little group of disciples who had companied with Christ during the days of His flesh. These men had lived intimately with Him for nearly three years; they had eaten with Him and slept with Him; they had heard the marvelous words of his lips and his interpretations of the Scriptures and his application of them to daily life. They had seen his miraculous power and experienced the thrill of realizing that he was truly the Son of God as well as the Son of man. They had gone through the agony of suspense, frustration and sorrow when he was taken from them, tried, condemned and crucified. They had been plunged into the depths of despair as they realized that the One whom they loved and who loved them, was dead and buried in a tomb. Then they had experienced the unbelievable truth that he had arisen from the grave and that he was alive and revealing himself to them as the risen and triumphant Christ.

Truly the experience of these men should have prepared them to go out and proclaim for all the world to hear and believe that the Messiah had come, that the Old Testament prophecies had been fulfilled and that God had sent the Redeemer.

But all that they had seen and felt and experienced was not enough.

Our Lord specifically commanded them to wait in Jerusalem for the coming of the promised Holy Spirit. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ."

These men, so signally blessed through environment and personal experience were powerless until they had received the power of the outpoured Holy Spirit who was to come and dwell in their hearts and transform their message and their endeavor from the realm of human efforts to that of divine accomplishment.

Never in history has man been able to accomplish the work of God apart from the presence and power of the Holy Spirit. So it is today that evangelism, if it is to be effective, *must* be anointed by the Spirit of the living God. As in the days of old, so it is today: "Not by might, nor by power, but by my Spirit saith the Lord of Hosts."

The Motive

For every activity there is some motive, expressed or otherwise. For the evangelist the motive is compelling. The love of God in Christ impels us to tell others about Him. Our Lord commands us to go and make disciples of all nations, beginning right in our own homes. The lost all about us furnish us with the motive of

love, that they too may know our Lord and His saving power. The very nature of the Christian faith, which brings with it life from the dead, impels us to go out and witness to Him. Our past failures should call us to humble confession and spur us to a renewed effort to win souls.

The Message

Evangelism is the telling of a message, The Message. The Gospel is rightly called the "Good News" for it is the news of God's forgiveness and cleansing from sin through the gift of His Son. It is the offer of full and free pardon from guilt of sin. It is the amazing revelation that we can become righteous in God's sight through faith in the imputed righteousness of Christ; for through faith in His atoning work we become new creatures in Christ and holy in God's sight. It is the story of divine intervention in human history through the sending of the Redeemer whereby by a supernatural act of divine grace we can be born into His family. The Gospel is the offering of freedom from both the guilt and power of sin. It is the offer of a new way of life whereby our desires and affections are changed. It is a story of the holiness and justice of God, combined with His love and mercy, all joined in one glorious act of loving redemption, so that whosoever in all the world is willing to do so may find peace and hope, joy and contentment, and a dynamic for living whereby we may move among men and mysteriously but nonetheless truly have the living Christ living in us and reaching out in love to others.

The message of evangelism is one of life from the dead; of from darkness into the light; of futility into confident faith; of hopelessness into the glorious hope of His Kingdom; of a daily life in which Christ becomes the center and the motivating power in everything we do.

The Messenger

The term "evangelist" may be interpreted in three ways. In its narrowest sense, it must be recognized that there have been those from New Testament times on whom God has laid His hand in a special way, giving them gifts and abilities for the specific task of evangelism. That there seem to be some in almost every generation to whom this special calling is given should be recognized, particularly as God often uses these men to call all Christians back to a sense of their own personal responsibility.

The Church is also an evangelist for through her corporate witness she stands as a herald to the living Christ. In all of her activities she should be an evangelist. In the Church School there is an unending opportunity to win young hearts and lives to Christ. The pulpit is a continuous evangelistic platform. Every phase of the program of the Church should be designed to bear witness to His saving power.

In a broader sense, every minister of the Gospel is an evangelist, for he is called to preach the Gospel, to proclaim the Good News of Christ, and woe be to that man who has been ordained to the Gospel ministry who does not have within him the urge to make Christ known.

In a yet broader sense, every Christian is an evangelist. Living and witnessing for Christ was the very essence of the Christian's life in the early Church. It was only as the Church became established and the love of some Christians grew cold that the responsibility for teaching and preaching was left largely to the ordained minister. When this occurred, something precious and vital went out of Church life and the witness of the Church lost much of its power.

Nevertheless, all through the centuries we have the record of devout men and women who were so filled with the joy of Christ and so pressed with a sense of love and gratitude to Him that nothing could stop their witness. Many of these saints paid for their faith and zeal with their lives and the more this was the case the stronger the Church became and the more readily others took up the joyful task of preaching Christ.

The witness of the individual Christian is the very heart of the witness of the Church, for it is those who sit in the pews on Sunday who go out six days of the week to live in a society which is conformed to the world, a society of the spiritually dead, composed of men and women who desperately need Christ and whose only chance of seeing Him may be in the lives of Christians, or of hearing of Him through the lips of those surrendered to Him.

The messenger is therefore *any and all* who have *experienced* the saving and transforming power of the Lord Jesus Christ. Without such a personal experience soul winning is impossible.

For this reason all who name the name of Christ owe it to Him to live worthily of their calling. Isaiah charged God's servants, "Be ye clean, that bear the vessels of the Lord," and His servants today bear no less responsibility. Not only must we have a personal experience with the eternal Son of God, but our faith in Him as Saviour must be evidenced by a daily close walk with Him. The Psalmist said: "If I regard iniquity in my heart the Lord will not hear me," and today it is unconfessed, unrepented of and unforgiven sin which separates us from close fellowship with Him and robs us of spiritual power.

The evangelist (any Christian) must learn that God has given the presence and power of

the Holy Spirit to be his guide and Companion. He has also given His Holy Word which is the Sword of the Spirit. Whether in personal witnessing or preaching from the pulpit, it is the affirmations of the Scriptures which reach down into the innermost hearts of the hearers. The Apostle Paul, keenly aware of the pitfall of a worldly approach, said: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." From the days of the prophets of old, nothing has been so impressive as the affirmation, "Thus saith the Lord."

Because of the key place the Scriptures have in evangelism, those who witness for Christ must study and understand the Book, being able to give not only an answer for the faith they themselves have, but also to answer the problems and objections raised by those with whom they are dealing. As a good soldier must know the weapons he is called upon to use, along with the enemy he is to face, so the successful evangelist, either from the platform or in person-to-person contact, must know the Sword of the Spirit he is to use, and the enemy of souls, Satan, who will try to frustrate and defeat.

The evangelist (any Christian) must above all things manifest not only love for Christ, but the love of Christ in his approach to others. Men are never won by an argumentative spirit, nor are they impressed with an intellectual approach lacking in humility. Paul's admonition to Timothy is valid to all: "And the servants of the Lord must not strive; but be gentle unto all men, apt to teach, patient. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledgement of the truth."

The evangelist (any Christian) must be a man of prayer, asking God for a love which comes from His own loving heart, a love which longs for the souls of men. He must pray for wisdom and tact and good judgment; for a willingness to accept and act upon any opportunity given by God; and a discretion to see and to understand particular problems.

The Method

The methods of evangelism are as varied as the activities and opportunities of the Church as a corporate unit, and of Christians as individual members of His Body.

In the wisdom and mercy of God it has pleased Him to save men by the foolishness of preaching. This may be the preaching of the Gospel to tens of thousands at one time, or it may be the personal witness of one believer to someone else who needs Christ.

Evangelism is the proclaiming of the Gospel from the pulpit; for every time a sermon is preached, the redeeming and empowering work of Christ should be the theme. The place of the pulpit in evangelism is unique and vital, but evangelism should also be the door-to-door witness of devoted Christians, visiting in the homes of friends, neighbors and complete strangers, where by word of mouth and winsome friendliness Christ's name shall be glorified. This should be a work designed to secure definite commitment to and decision for Christ as Saviour and Lord.

Evangelism may be the world-wide outreach of the Church through missionaries to the nations beyond the seas, or it may be the testimony of a Christian in the office or the store where he works, or in the home of which he is a part.

Evangelism may be preaching Christ with the lips, or it may be the faithful witness of a consecrated life by the things which are done, or not done, in the areas of our daily contacts with others.

In other words, there are many methods of evangelism and all of them can be used. There can be no substitute for the public proclamation of the Gospel f r o m the pulpit and in the market place. Nor can there be any substitute for true Christian living which is visible evidence of the power of God unto salvation to those who believe.

We who are Christians have both a joyous and a grave responsibility in the world. We alone know who we are, that which we possess, and that eternal hope which belongs to all the redeemed. For that reason the joy of our salvation should shine on our faces, speak from our lips and be evidenced in our lives. And because all of this comes from our Saviour, we have an unending responsibility to speak for Him and to live for Him.

We also have the corporate responsibility to enter into every activity of the Church that is designed to win souls, strengthen faith and make the Christian life a reality.

As evangelists (all Christians) we should exhibit the optimism which is a part of our faith. Our trust is in the King triumphant, the One to whom every knee shall bow and of whom every tongue shall confess. With Paul we can say: "I know whom I have believed." With Paul we can be bold: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth . . ." and with Paul we can have this confidence: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

All evangelistic work should be *directed to a decision.* In patience and love we should impress on those with whom we work that this is the most important decision in all the world—one with eternal implications.

Hoodlum Challenges

The proposed picketing of the New York police stations by the Teamster's Union (now temporarily abandoned) is an ominous challenge. Hoffa and the gangsters which dominate that union now feel themselves so secure that they can challenge the law itself—and get by with it.

Designed as a "demonstration of the power of our union" Hoffa in effect says that the laws under which his union operate are such that they can defy the law itself.

This is not simply a challenge to the authorities in New York; the welfare of the entire country is involved. When the police in the city of Boston went on strike 40 years ago anarchy took over in a matter of hours. The then Governor of Massachusetts, Calvin Cooledge, made a statement of historic importance, one which was applauded all over the nation—"There is no right to strike against the public safety by anybody, anywhere, any time."

Remedial legislation against the type of unionism represented by Hoffa and the Teamsters Union should be a matter of bipartisan concern. Recognizing the sacred phrase, "the rights of labor", there should also always be added this corrolary, *"the responsibility of labor".*

Nor are the Teamsters the only guilty ones. In recent weeks there have been crippling strikes against several airlines, strikes that disrupted communications and brought distress to tens of thousands during the holiday season, let alone suffering and want to employees of those companies who were in no way responsible for the strikes.

The writer did a great deal of travel during the time of these strikes. We saw disappointed people standing in line hoping vainly for a cancelled reservation. We saw soldiers hoping to fly home for a few days vacation with their relatives turn away and dejectedly start back to their military installations. We were in cities where it was said the economy of the entire area was suffering at the rate of a million dollars a day—all because a majority of a small group in a particular union took the strike way to settle a dispute.

Certainly there must be some better way to settle such difficulties. Impartial arbiters may be hard to find, *but they can be found.* Should not responsible leadership (management and labor), turn to such means for a settlement? The world in which we live and the social order of which we are a part should not continue to be the victims of men of obstinacy and ill will.

Now that Hoffa has chosen to challenge the law enforcement agency of a great city it is high time that he himself be challenged with the stiffest kind of penalties.

Those who are elected representatives of the people have certainly misgauged the "will of the people" if they permit gangsters and hoodlums to continue to dominate certain sectors of the labor scene. Responsible labor leaders are doing their own cause little good if they do not join in demanding remedial legislation—and this legislation should go as far as to *disband any union found to be dominated by criminal elements.*

We believe an aroused and articulate public opinion can and will bring about the necessary controls. We also believe that Christian citizens should take a lead in hastening this vital conclusion.

—L. N. B.

The Spirit of Presbyterianism

Some three-quarters of a century ago, the Seminary in Columbia, S. C. celebrated its semicentennial. To this occasion Professor T. E. Peck of Union at Hampden-Sydney brought an illuminating address on THE SPIRIT OF PRESBYTERIANISM. This word from old Union to old Columbia may well be reviewed with profit by the children and grandchildren of these venerable institutions.

Presbyterianism is a form of Church government not by presbyters but by presbyteries, that it "by parliamentary assemblies composed of two classes of presbyters, and of presbyters only, and so arranged as to realize the visible unity of the whole Church." Our system of unity is the opposite of that of popery. We do not have higher officers over lower officers but all of our courts are composed of the same elements, namely, presbyters. Our unity is secured "not by the subjection of one class of rulers to another class, but by a larger number of rulers governing a smaller number of the same class." These officers are chosen by the people "to govern not according to the will of the people, but according to the will of Christ, who ordained the constitution of the Church, created its officers and defined their functions." "In the Church there is no sovereign people. Her constitution comes from Jesus Christ, her Head, and to Him only the last appeal is made."

But if the ministry becomes a priesthood, the system is changed. The priest gets his call di-

rectly from God, the privilege of election by the people becomes out of place. Then a priest must have something to offer and the Eucharist is converted into a sacrifice. What God ordained as "a feast of filial grace" becomes "pageanted about as a dreadful idol".

"The true glory of Christian worship consists in the presence and power of the Holy Ghost; and without the Holy Ghost, all our paraphernalia of 'long-drawn aisle and fretted vault', of painted windows and 'dim religious light', of symbols of lamb and dove, of pealing organs and what not, are but the paraphernalia of a corpse lying in state. It is a vain attempt to conceal the painful reality of death." Presbyterianism cannot be worked by mere human wisdom or power, it must either have the power of the Spirit to work it, or be nothing.

(Dr. Peck: suppose the congregation, or the young people of a congregation, were gathered before a worship centre formed by some artist's fictitious picture of the face of Jesus. Suppose that the leader of this service began with the appropriate word from Psalm 95:

"O come, let us worship and bow down". Suppose that the congregation obeyed the admonition of the leader of worship and bowed down before this fictitious picture of the face of Jesus in diametrical opposition to the words of the Second Commandment: "Thou shalt not make unto thyself any likeness . . . thou shalt not bow down thyself unto them", Ex. 20.4-5. Do you suppose, Dr. Peck, that the Holy Spirit would be present to bless this Call to Worship?).

"Presbyterians have been distinguished as the defenders of the great doctrines of grace." Presbyterians have been honorably distinguished by the importance they have ascribed to a faithful discipline according to the Scriptures as the Word of God and the only rule of faith and manners.

Collated by W. C. R.

Manse Amenities

Yet, taught by time, my heart
has learned to glow
For others' good, and melt
at others' woe.

. . . Homer's Odyssey

The association of pastor and congregation at its best forms a happy fellowship. It works both ways: the shepherd loves his sheep, and the sheep trustingly follow the shepherd. Our Lord, as recorded in the tenth chapter of John, immortalized the sacredness of this relationship, when He said, "I am the good shepherd, and know my sheep, and am known of mine . . . and I lay down my life for the sheep". There are many pastors today literally devoting their lives to their "sheep". He is subject to their call, not only through the day, but in any hour of the night. He finds countless ways of ministering to their needs; their interests have priority claim upon his time and strength. The sheep, as a rule, are quiet and undemonstrative, but now and then we hear of spontaneous reciprocation on their part. There comes to the *Journal* office an instance of this, in a letter from Rev. Henry Schum, of Princeton church near Johnson City, from which we may quote a paragraph, as follows:

"One of the nicest things that could happen to a pastor and his family came to us during Mrs. Schum's recent hospitalization. The Women of the Church wanted to help us in a practical way. Since our "cook" was gone, they arranged to have the circles take turns in being responsible for preparing and bringing to us our evening meals. This they did for over three weeks. The children and I had only to be here at six o'clock and the food would come, all hot and ready to eat. It was a tremendous help to us at a time when we really needed it. We have received many gifts of food over the years, and we have been grateful for all "the over and above" expressions of the people whom we have served; but this was the first time such help was organized so that practically all the people had a share in it. We will not soon forget this extended kindness upon the part of the Princeton Church."

Another instance of the "kindness of the flock" comes to us from Huntersville, N. C., where Rev. B. Hoyt Evans is pastor of the Hopewell Presbyterian Church. Mrs. Evans' mother, residing in Pennsylvania, was stricken with a fatal illness shortly before Christmas, so it became necessary for this pastor and his wife to attend her bedside, and later, her funeral. As four little children in the manse would be lonely without their parents, especially at Christmas time, the grandparents, Mr. and Mrs. Ben H. Evans, of Weaverville, went to their rescue. And this is where the Hopewell congregation came into the picture. They provided the meals for the children and their grandparents throughout the two weeks of their parents' absence.

In a time when there is so much of conflict and ill will and jealousy in the news it is refreshing to look over into the "green pastures" where sympathy and love and kindly consideration are in lively action. After all, what would this old world be like if it were not for the Golden Rule ministries of God's people?

—W. C. S.

Extending Our Boundaries

Something over a year ago Dr. G. Aiken Taylor, of Alexandria, Louisiana, in an article in the Southern Presbyterian Journal, urged that the Presbyterian Church in the United States no longer look upon itself as a sectional Church, but that it take steps to organize churches and Presbyteries anywhere in the United States where it feels that its witness is needed.

This view was endorsed editorially by the Christian Observer. The editorial pointed to situations in which an extension of the present boundaries of the Church is needed. The editorial said in part:

"The Presbyterian Church in the United States does not like to be referred to as the 'Southern Presbyterian Church.' Why then limit itself to the South—the only Presbyterian denomination in the nation that puts geographical limits to its expansion? . . . . We are the Presbyterian Church *in the United States.* Why then think and act as if we have no business in any part of the United States except that portion of it we call the South?"

Support for this proposed extension of the Church's boundaries has now come from the Board of Church Extension. This board at its fall meeting proposed that the following action be taken by the 1959 General Assembly:

(1) No geographical boundaries for our Church have ever been set by the General Assembly. As a matter of fact, we have particular churches now in Maryland, Pennsylvania, Ohio, and New Mexico.

(2) The only boundaries in existence are those set by Synods and Presbyteries themselves.

(3) In view of these facts, the General Assembly urges Synods and Presbyteries to extend their work to the limit of their ability wherever there are contiguous unchurched areas.

This proposal, when first made, met with some opposition in the Church, especially by those who advocate union of the Presbyterian Church in the United States with the United Presbyterian Church in the United States of America. Nevertheless, the idea has such merit that it should be given careful consideration by the General Assembly. We believe the time has come to "lengthen our cords" (Isaiah 54:2).

—Christian Observer

Suffering as a Christian

I Peter 4:16

"Not only to believe on him, but also to suffer for his sake" Phil. 1:29

Three questions rise in my mind as I read these words of Peter and Paul: (1) How could these early Christians bear their terrible sufferings, (2) What would I have done, if I had been one of them, and (3) Why did they have to suffer such persecution? This opens up the whole question of Why Christians suffer and I am not going to try to answer that old question, but only point out a few of the reasons we find in the Bible. The last two Beatitudes are very surprising: Blessed are they which are persecuted, and Blessed are ye when men shall revile you and persecute you.

I. Suffering is often a *Test of Character.* God said Job was a good man; Satan said, he is only good because it pays him to be good. He has been protected and petted and has prospered. Take away his property and he will renounce you, and in the second test, touch his body, make Him suffer and he will curse you. So God allowed Satan to put Job to a most severe test.

Suffering tests our faith. Will we trust God in the dark, when we cannot see the reason. Will we trust Him when severe pains shoot through our bodies?

Suffering tests our Courage. It takes tremendous courage not to faint when we are racked with pain.

It tests our Patience and Steadfastness. Curse God and die, said Job's wife, but Job held on to God and said, though He slay me, yet will I trust Him.

Suffering tests our Love. Love suffereth long. Do we only love God when the way is pleasant, or do we love Him even when He chastens us?

II. Suffering is a *means of Testimony.*

How do we testify? By our words. Do we talk about Christ? By our lives. Do we live like Christ? By our deeds. Do we act like Christ? But above all else, by the way we bear our aches and pains. Do we suffer as He suffered? Do we suffer as a Christian? We bear testimony to His power and presence in our

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hearts by the way we stand our trials. May God enable us by His grace to bear our pain and suffering in a way to glorify Him.

III. Suffering is a *means of Sanctification.*

The purpose of salvation is Holiness. We are made holy, sanctified, by the Truth. We are also sanctified by suffering. Suffering is like the refiners' fire: it is like fuller's soap. It takes away the dross and the grime. We are made perfect through suffering.

IV. Suffering *increases Fellowship*: the fellowship of His sufferings.

Here are two soldiers who have faced the enemy together; they have marched along the same road, lived in the same "fox hole", faced the bullets and fire of the enemy, perhaps been wounded on the battlefield. They know what real fellowship is. They have been through the fire and water together. Here is a husband and wife. Their little child is very ill. As they suffer together by the bedside they have fellowship. Do we have the slightest idea of how much Jesus suffered? As we travel the road of suffering we may realize to some degree at least what it meant for Him to go to Calvary. If we travel a little way perhaps we can see something of what it meant for Him to pour out His soul unto death.

V. Suffering *brings Rich Reward*: "great is your reward in heaven". Who are these? These are they who have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb. If we suffer, we shall reign with Him. The path of suffering leads to the throne. It did for Him; it does for us.

There are three steps to greatness in the kingdom of God: The first is humility: *He took a child.* The second is service: *He took a towel,* the third is sacrifice, or suffering: *He took the cross.*

It is our privilege, not merely to believe on Him, but also to suffer for his sake.

—J. K. P.

The Excuse

One Presbyterian Sunday School has a slogan, "WHO HAVE YOU BROUGHT WITH YOU TODAY"? On Judgment Day each of us must face the record, and perhaps that will be one of the questions we will have to answer, "Who have you brought with you today"? Do we want to face our Lord with empty hands? Will we have the answer ready or an excuse?

One of the most discouraging things about the work of an officer in the Sunday School or Church, who attempts to get others to work, is the finished line of plain and fancy excuses that even good Christians offer in order to avoid doing work or accepting responsibility. Thank God, there are a few who just take the job with an "I'll do the best I can with the Lord's help". These people are making time deposits in the bank of life.

Excuses! Excuses! They are instruments of the devil, they are two-edged swords which cut both ways. The person who offers one has compromised with, if not actually capitulated to, the adversary. And the recipient of the excuse, who generally recognizes it as such, is discouraged and handicapped by it—and as the voice of the excuse maker dies out, an ear in tune could undoubtedly hear a sardonic laugh and the caustic comment, "rack up another victory; we've nullified two more Christians with our potent weapon 'the excuse' ".

For every "reason" not to work, there are a hundred "excuses". Don't forget that the Lord will differentiate.

—R. LeC.



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LESSON FOR FEBRUARY 1

By THE REV. J. KENTON PARKER

Jesus Questioned About The Tribute

Background Scripture: Luke 20:19-26
Devotional Reading: Romans 13:1-10

Since our lesson today is on the relation of church and state I wish to use as an introduction parts of a series of questions in "Outlines of Theology" by Dr. A. A. Hodge. There are three main ideas or beliefs concerning the relation of church and state and it is well to keep them in mind as we study what Jesus said to his critics and questioners.

On pages 432 to 435 we have the following questions. I am quoting only part of the questions and answers. Question 10: What is the Romish doctrine of the relation of the church to the state? "According to the strictly logical Romish doctrine, the *state is only one phase of the church.* The whole nation being in all its members a portion of the church universal, the civil organization is comprehended within the church, for special subordinate ends, and is responsible to the church for the exercise of all the authority delegated to it". He gives several quotations to prove this. (see book) "Pope Pius himself . . . declares that the Pope possesses the right . . . 'to pass judgment even in civil affairs, on the acts of princes and nations' ". We see here why some of us are afraid to elect a Roman Catholic as President of the United States. With Protestants no such barrier exists, for we do not claim any such authority. We do not want a church-controlled state, certainly not controlled by Rome.

Question 11: What is Erastian doctrine as to the relation of the church to the state? "This doctrine, named from Erastus, a physician resident in Heidelberg in the sixteenth century, is precisely contrary to that of the Romanists, i.e., it regards *the church as only one phase of the state.* The state, being a divine institution, designed to provide for all the wants of men, spiritual as well as temporal, is consequently charged with the duty of providing for the dissemination of pure doctrine, and for the proper administration of the sacraments, and of discipline. It is the duty of the state, therefore, to support the church, to appoint its officers, to define its laws, and to superintend its administration". This was somewhat the teaching of Hitler and his followers. We do not want a state-controlled church, I am sure.

Question 12: What is the common doctrine of the Reformed Church on this point? "That the church and the state are both divine institutions, having different objects, and in every respect independent of each other. The members and officers of the church are, as men, members of the state, and ought to be good citizens; and the members and officers of the state, if Christians, are members of the church, and as such subject to her laws. But neither the officers or the laws of either have any authority within the sphere of the other". In this country we are familiar with, and believe in, this doctrine: entire separation of church and state.

Question 13: What is the idea and design of the state? Civil Government is a divine institution, designed to protect men in the enjoyment of their civil rights. "The powers that be are ordained of God".

Question 14: What is the design of the visible church? It is a divine institution designed to secure instrumentally the salvation of men. To that end it is specially designed to 1st. To bring all men to a knowledge of the truth. "Go ye into all the world and preach the Gospel to every creature". 2nd. To secure their obedience to the truth, and to exercise their graces by the public confession of Christ, the fellowship of the brethren, and the administration of the ordinances (of Baptism and the Lord's Supper) and discipline. 3rd. To constitute the visible witness and prophetic type of the church invisible and spiritual.

So far with Dr. Hodge. Now let me refer you to the Confession of Faith for a moment. In the chapter on Civil Magistrates, Paragraph IV we read: "It is the duty of the people to pray for the magistrates, to honor their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to the authority, for conscience's sake.

I. *Our Devotional Reading*: Romans 13:1-10

I think we ought to remember as we read these words, the character of the Roman government and also the fact that Paul suffered much at the hands of this government, and was finally beheaded by Nero. This will make his admonitions even more meaningful. "Let every soul be subject unto the higher powers, for there is no power but of God: the powers that be are ordained of God". Paul was no communist seeking to overthrow the Roman Empire. Our Saviour was subject to Roman authority and Pilate pronounced Him innocent. "My kingdom is not of this world", said Jesus, and Pilate saw that neither he nor Caesar had anything to fear from this sort of king and kingdom. Whoever resists the power resists the ordinance of God. The state, then, is a divine institution and we are to subject ourselves to its laws.

"For rulers are not a terror to good works, but to the evil". He tells us to do that which is good and we need not fear the civil authorities. We shall have praise of the same. Paul wrote this in spite of the fact that he was imprisoned by the government and put to death. As a rule people get into trouble by doing evil, for, as a rule, civil authorities will not molest those who are doing good. In times of persecution this rule does not hold, for all the apostles were treated badly by the state. There have been other times when civil authorities persecuted good men and women. The rule still holds, however, and usually if you obey the laws and do good you have nothing to fear from policemen. Let me add just a simple word of advice to parents. Teach your child that the policeman is his best friend, not an enemy. I hate to hear parents frighten their children by making them afraid of the officers of the law. I think Paul has a lesson for us all in regard to men who try to protect us. Why is it that sometimes the crowd seems to be on the side of the criminal and not on the side of law and order? Sometimes the law-breaker is cheered while the officer is jeered at. These things ought not so to be. There is something basically wrong when we hate a "cop" and take sides with a criminal. We see increasing evidence of this attitude on the part of many of our citizens.

"Render therefore to all their dues". Government costs and citizens have to pay to be protected. Those in authority, however, should see to it that our taxes are not burdensome and that there is honesty in spending the money. Corruption and greed and bribery and extravagance should be eliminated. When people see their tax money wasted it makes them hate to pay taxes. There are two sides to the tax problem. Very few people object to paying tax. Even when there is corruption, however, we, as Christians, are to be honest in paying "tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor". In other words, the Christian is to honestly carry out "his side of the bargain" whether those in authority do or not.

"For he that loveth another hath fulfilled the law": Love worketh no ill to his neighbor: therefore love is the fulfilling of the law". Love solves all our problems in this sphere as well as others. If we love God supremely, with all our heart, soul, mind and strength, we will keep His commandments, and do so joyfully, saying, "Oh, how I love thy law: it is my meditation day and night". If we love our neighbors as ourselves, we keep the law in regard to our fellow men. If we love our country we obey its laws and are good citizens.

II. *Jesus Answers the Question About the Tribute*: Luke 20:19-26

This was not an honest inquiry but one of the several "trap questions" which Jesus' enemies used to try to trap Him into saying something that they could use in their effort to destroy Him. The chief priests and scribes sought to lay hands on Him; and they feared the people. They sent forth spies, which should feign themselves just men, that they might take hold of his words, that they might deliver him unto the power and authority of the governor. These "spies" prefaced their question with a word of flattery: "Master we know that thou sayest and teachest rightly, neither acceptest the person of any, but teachest the way of God truly". Of course Jesus was that kind of a teacher, but these crafty men meant it as flattery. The question was, Is it lawful for us to give tribute to Caesar, or not? We can see at once that they thought they had caught Jesus. If He said, yes, He would lose his popularity with the people: if He said, no, they would immediately take His case to the governor accusing Him of disobeying the Roman government.

Jesus saw their craftiness; in Him was infinite wisdom, and He could read the thoughts and minds of men; He knew what was in man. He said, show me a penny. Whose image and superscription hath it? They answered, Caesar's. And He said, render therefore unto Caesar the things that are Caesar's, and unto God the things which be God's.

In this answer, we believe, is a great principle which we call the separation of church and state. These Jews were under Roman rule. They used Roman money. They were therefore under obligation to pay tribute. Their relation-

(Continued on Page 21)



YOUTH PROGRAM FOR FEBRUARY 1, 1959

By THE REV. B. HOYT EVANS

Going Steady

Scripture: I Corinthians 13

Suggested Hymns:

"More Like the Master"

"Spirit of God, Descend upon my Heart"

"Saviour, Like a Shepherd Lead Us"

(This Sunday marks the end of Community Youth Week. It is customary in some communities for youth groups of all the Protestant churches to have a joint meeting on this day. If this is the procedure followed in your community, or if you would like to begin such a practice this year, we suggest that you call together representatives from the various churches to plan the program. You would want to make definite arrangements for a time and place. You would also want to have the meeting announced and publicized throughout the community. Try to have representatives from all the churches as participants on the program. For the main message it will be advisable in many situations to invite a speaker who is gifted in appealing to and challenging young people.)

(If you do not plan a community-wide meeting, the material below should be of interest to young people everywhere. This subject of "Going Steady" was to have been taken up in the last quarter of 1958, but was postponed in order to make a place for a special program for Bible Sunday.)

Program Leader's Introduction:

The matter of "going steady" is much discussed in these days. It comes in for consideration in almost every magazine article dealing with the life of teenagers. It is mentioned almost every day in the syndicated question-and-answer columns for young people in the daily papers. We come across it at least once every year in our youth programs in the church. There may not be unanimous agreement as to what should be done about it, but everyone agrees that it is an important question.

Just what do we mean by "going steady"? It means very simply that a boy and girl agree to date only each other. It is like an engagement without the ring or the admitted prospect of marriage. A great many high school age young people have entered into agreements to "go steady".

A great many of the discussions on this question consider only whether it is right or wrong. We may surprise some of you by saying that we believe that it is definitely right to "go steady". We believe it is according to God's plan and purpose that young people "go steady". To make this statement, however, does not settle the whole matter. In this program we want to give some thought to what is good about "going steady" and when it is good. We shall also take a look at some of the dangers and abuses of this practice which has come to have such an important place in our social system.

First Speaker:

"Going steady" is one step toward the Christian ideal of marriage. The Christian ideal is that one man and one woman shall unite their lives to form a Christian home, and that such a union is to be broken only by death. This is "going steady" carried to its ultimate conclusion.

Steady dating as we know it is the first step toward the goal of marriage. It is the first attempt to confine one's companionship to only one person of the opposite sex. It is on a trial basis, because there is no definite commitment to marriage when the agreement is made to "go steady". If the arrangement proves satisfactory, there follows the engagement, which is the pledge to enter into marriage at some definite future time. The engagement culminates in marriage. "Going steady", then, has a very important and proper place in God's scheme of things for boys and girls and men and women.

There seem to be other advantages to "going steady" besides the basic one just named. It is becoming increasingly "the thing to do". Many boys and girls feel they must have a "steady" not because they are especially anxious for the arrangement, but simply because it is the accepted pattern in their social set. "Going steady" also provides the security of always having a date for every function or activity that comes along. The arrangement is also convenient in that there is always a dependable companion for work, study, and play. There is no denying these advantages, so this is as far as

many young people ever go in their examination of the question of "going steady".

Second Speaker:

We would be neither honest or fair unless we recognized that in many cases there are serious disadvantages connected with "going steady". One of the greatest dangers develops when young people begin to "go steady" too early. The teen years should be a time for developing many interests and friendships rather than purposely limiting our interests and our friends. Our first speaker has indicated that this steady dating is one of the steps toward preparation for marriage. Many young people who begin "going steady" in their early and middle teens find that they are building up toward marriage long before they are ready for it. The number of teenage marriages has increased tremendously in the past ten years, and statistics have shown very clearly that difficulties are far more likely in these homes than in the homes of those who marry when they are older. One of the most practical problems is the financial one. Very few boys are able to make enough money to support a comfortable home while they are still in their teens. Teenage weddings have c a n c e l e d many educational plans. "Going steady" at an early age limits friendships and other wholesome experiences. After a few years many young people come to resent their marriage because of these limitations on their lives.

It is natural and normal for marriage to result in parenthood, but few teenagers are mature enough to make the best parents. Being parents is one of the highest privileges and responsibilities God gives to people. It is a responsibility that deserves more preparation than most teenagers can give it. If it is difficult for a young boy to support a wife, it is a much greater problem to support a wife and children.

Many young people will object that "going steady" at an early age does not necessarily lead to early marriage. There are exceptions to every rule, but the rule is still this: an increase in the practice of going steady among teenagers results in an increase of early marriages. The facts prove the point.

Still another disadvantage to steady dating at an early age is that unstable patterns of conduct are likely to be carried over into marriage. Our minds are very changeable while we are in our teens. Many a young person will "go steady" with a half dozen or more dates before settling down to engagement and marriage. All too often people seem to think that it is just as simple to take a different husband or wife as it was to find a new "steady".

The greatest disadvantage of "going steady" comes from taking the whole matter too lightly and from beginning the practice too early.

Program Leader:

We may have to go against a popular trend in order to do so, but we shall surely do well to realize that we can have boy and girl friends without entering into a semiformal agreement which will limit our close companionship to one boy or one girl. If there are advantages to be gained from "going steady", there are many very important ones to be lost.

Closing Prayer.

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CHILDRENS Page



Handicaps (Supposed and real)

Have you ever seen a Kiwi? Perhaps not, if you have never been to New Zealand. It is not a pretty bird, and it cannot fly, because it has no wings; but it has a good, long, strong beak with which it can dig into the ground, and delicious bugs and worms are there. It is very fond of these. It's name comes from the cry it makes: "Ki-wi." God, the great Creator, does not fail to supply His creatures with the necessary means to make a living. And here is a big old Grizzly bear laughing at the Polar bear, because it has no color; but being white, it is unseen against the snow and can catch plenty of fish. Sometimes people seem to be lacking in something, but give them time and they will surprise you with something unusual. A little girl was born with only one hand. She has become a skilful typist, and has been voted "Student of the Year" by the faculty. Look at your handicap and thank God for the way in which He can use you! E.



WOMENS work



February Bible Study Circle Bible Leaders on I Peter

By the Rev. Albert H. Freundt, Jr.
Forest Mississippi

II. MEMBERSHIP IN GOD'S FAMILY. 1:3-2:10.

This month's study in First Peter is on "Christian Inheritance" and is found in a larger section of the epistle dealing with the meaning of membership in the family of God.

A. THE CHRISTIAN INHERITANCE. 1:3-21 (Study in your Bible.)

The Christian inheritance is ours by right of being sons of God and, therefore, his heirs. It is an incomparably wonderful and exceedingly glorious inheritance. We are enabled to expect it with confident hope.

1. *The Christian Inheritance is Acknowledged to be of Great Value and Beneficial Excellence.* (vv3-5).

a. *Children of God.* "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again." The blessings which we have and shall receive as Christians (of which sonship is the first) are not ours by right of our merit, our deserving, or our position in this world. They are not ours by natural right or natural birth. The inheritance is spiritual; and, therefore, a spiritual birth is prerequisite to the appreciation and reception of its great benefits. They are only for the members of God's family. Christians are born spiritually into God's family by faith in Jesus Christ (John 1:12,13). Then the inheritance belongs to them because of God's abundant mercy to all his children.

The thought of the mercy and love of God towards all his children moves Peter to an ascription of praise to God. How can we fail to join in with this doxology when we realize that although "the wages of sin is death . . . the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:22). So many precious and Divine promises are addressed to the children of God in various circumstances, e.g., "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). John Brown traces all that is good for our happiness to the hand of our Father: "His love originated the purpose, his wisdom formed the plan, his power will work out the accomplishment, of his people's salvation" (*Discourses,* p. 53).

b. *Our Glorious Inheritance.*

(1). *It has a forward look.* What we inherit, according to Peter, is a "salvation ready to be revealed in the last time." It is now "reserved in heaven." Salvation and eternal life are present realities in the experience of believers (John 3:17), but it is certain that we are still waiting for the fullness and perfect glory of our redemption. Our salvation and right to the inheritance begin here and now, but "at the appearing of Jesus Christ" (v. 7) we shall scarcely be able to sustain the eternal weight of glory.

When we come into our full inheritance, we shall be "made perfect in holiness" and be made perfectly blessed in the full enjoying of God to all eternity." When that time comes, we shall not only be free from sin, suffering, and all hindrances to perfect happiness, we shall also stand before our Saviour completely restored in the image of God (Eph. 4:23,24). Paul's prophecy of the end assures us that even death shall be overcome and that the Lord will raise up every Christian in a spiritual body (I Cor. 15). Therefore we are justified in believing that our inheritance, when it is revealed, will result not only in the salvation of the soul, but also in the resurrection of the body. Till then, there is still need for Peter's prayer (in ch. 5:10): "But the God of grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

(2). *It is of incalculable value.* "To an inheritance incorruptible, and undefiled, and that fadeth not away." The qualities of our inheritance are more than the finite mind can conceive or the human tongue can declare. Peter must content himself by assuring the faithful that it is for them and by describing it negatively—incorruptible, undefiled, and unfading.

The *incorruptible* inheritance, unlike all things that belong merely to this world, will never pass away. Change and decay destroy almost all of those things, worthy or unworthy, upon which we set our affection and place our hope. But our inheritance is spiritual and is not subject to corruption or dissolution. The *undefiled* inheritance differs from all earthly possessions that are stained with defects and sin. This is the universal fault since the fall of Adam. But our spiritual inheritance, our place before God, is characterized by the purity of the holy God who provides it for us. The inheritance that *fadeth not away* has a beauty that never withers and a satisfaction that never fails What a contrast with all that we now

know! Beauty fades. Money dwindles. Hopes disappoint. Loved ones die. And even the grasping of pleasures fails to satisfy those who have not learned to evaluate all things in the light of their heavenly inheritance.

God in times past redeemed his people from Egypt and brought them into a covenant with himself. He promised them an inheritance—the Land of Canaan. The promise to the Old Testament people was material and temporal. God promises his people under the new Covenant an inheritance which is spiritual and eternal. But it is not to be fully possessed until we are united to our Saviour in heaven, or until he returns to the earth at the end of the ages. This inheritance is not only for Christian believers, but for Abraham, Isaac, Jacob, and all of those who in Old Testament times learned to trust God (Heb. 11).

(3.) *Its attainment is certain.* If we do not need to be further convinced of the glory of that inheritance which is reserved for us in heaven, perhaps we need assurance that we shall be preserved for the inheritance. It is conceivable that it might be secure for some, but that we ourselves shall not reach it. But all those who believe may be sure, for Peter says we are "kept by the power of God through faith." Faith is the instrument that connects with and receives from the power of God. The least bit of true faith is persevering faith, for our Lord is the "'author and finisher of our faith" (Heb. 12:2), and "he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). Our Lord promises that his own cannot be lost (John 10:28) and Paul declares that nothing "shall separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8:35-39).

"The perseverance thus secured to the true Christian is perseverance in faith and holiness; and nothing can be more grossly absurd, than for a person living in unbelief and sin to suppose that he can be in the way of obtaining celestial blessedness" (John Brown, *op. cit., p.* 42.)

c. *The Living Hope.* "God . . . hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." How full of despair Peter must have been during those days after he had denied his Lord and while our Lord was confined to the tomb. All of his hopes were buried in the tomb. The resurrection gave Peter reason to hope again. It meant so much to the Apostle that it wrought a change in him. Peter was able to find hope anew. And the Christian is able to hope today, because Christ is alive. Suffering, death, and the grave do not terminate things for the Christian, for hope and life endure on both sides of the tomb and the martyr's pyre. What the resurrection was able to assure Peter, it confirms to us all. We are led to expect the glory of Christ's kingdom. Our Lord's resurrection not only gives substance to his promises, it also connects his trial and death with his following exaltation and points to the glory we shall share with him in the future.

The hope that is made possible by the resurrection gives us an eternal standard whereby we may evaluate our daily trials and joys. The early Church was in desperate need of such a standard of measurement. It is not a vain hope that is placed in God. The hope that we have in Christ is "lively" or living. Oft-quoted Archbishop Leighton said: "Worldly hopes often mock men; they are not living, but lying and dying ones. We live to bury them. But this hope answers our expectations to the full, and deceives in no way, but far exceeds them."

2. *The Christian Inheritance Is Held in Tension Between the Christian's Present Experience and Future Glory.* (vv. 6-9).

Peter continues to write about the Christian Inheritance, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations" (or trials) . . . "receiving the end of your faith, even the salvation of your souls." The trials and difficulties which Christians must meet, and the persecution which the early Church had to endure, are not so much that they cannot rejoice in the knowledge of their future inheritance. No doubt our surface feelings are not always those of joy and exultation, but they are not far beneath the surface; and the Christian who undergoes severe testing is always able to fall back upon God with trust and confidence. Nonetheless, the difference between the present and the future conditions of the Christian is responsible for several contrasts.

a. *The contrast between present sorrow and future joy.*

A unique and undeniably interesting thing about the Christian's life is his experience of ambivalence and mixed emotions. He may, without forsaking trust in God, be filled with heaviness of heart and soul. Yet in the midst of his sore trials he may readily "rejoice with joy unspeakable, and full of glory," for the future hope of the Christian is too great to be drowned by present troubles that are temporary. Or, as Paul states it, "The sufferings of the present time are not worthy to be compared with the glory that shall be revealed in them" (Rom. 8:18). Joy and sorrow are contrary, but not contradictory, feelings.

Calvin wrote, commenting on this passage: "The faithful know by experience, how these things can exist together, much better than can be expressed in words. . . . The faithful are not logs of wood, nor have they so divested themselves of human feelings, but that they are affected with sorrow, fear, danger, and feel poverty as an evil, and persecutions as hard and difficult to be borne. Hence they experience sorrow from evils; but it is so mitigated by faith, that they cease not at the same time to rejoice. This sorrow does not prevent their joy, but, on the contrary, gives place to it.

Again, though joy overcomes sorrow, yet it does not put an end to it, for it does not divest us of humanity . . . "But all they who regard their troubles as necessary trials for their salvation, not only rise above them, but also turn them to an occasion of joy."

b. *The contrast between faith tested and faith approved.*

In this life Christians are exposed to varied trials, or "temptations." They are not exempt from the ordinary difficulties of life. As all men, they may experience sickness and sorrow, poverty and persecution, hurt and humiliation, and death and disappointment. Indeed, at times, some of God's people have "had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments. They were stoned, they were sawn asunder, they were tempted, they were slain by the sword, they wandered about in sheep-skins and goat-skins; destitute, afflicted, tormented, they wandered in deserts and in mountains, and in dens and caves of the earth" (Heb. 12:6).

Trials are of no value in themselves, except as they help faith develop to maturity. The same trial may be intended by God to be a test and by Satan to be a temptation. God's intention in the testing is benevolent, that we may grow to trust him and to depend upon him in difficulty. Satan's motive is evil, that we may fall into temptation and forsake God.

Faith is highly valued by God. Hence his permission of testing to prove the nature of our faith. Faith approved is "much more precious than of gold." As fire improves gold by removing impurities, trials improve and strengthen the Christian.

F. B. Meyer said that the fact of trial proves there is something in us worthy of testing. "Christ would not test us if He did not see the precious ore of faith mingled in the rocky matrix of our nature; and it is to bring this out into purity and beauty that He forces us through the fiery ordeal. . . . You must be capable of some high service which can only be secured through pain, or He would not plunge you into the refining fires" (*Tried by Fire,* p. 32).

c. *The contrast between complete salvation expected and final salvation enjoyed.*

As has already been suggested, the Christian's inheritance—final salvation, including the redemption of the body and eternal glory—for the present remains the object of our faith and hope. At the appearing of Christ, the inheritance will be the object of enjoyment.

It is true that we may now obtain the forgiveness of sins (Eph. 1:17) and deliverance from the prevailing power of sin (Rom. 6:14) through our Saviour. Yet "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23 f). The final deliverance on the day of resurrection is still ahead, for we are "saved by hope," that is, "our salvation at present is not in possession, but in expectation: we are not so much saved as we hope to be saved" (Brown, *op. cit., p.* 75).

Peter says that "at the appearing of Jesus Christ" we shall receive the end or goal of our faith, "even the salvation of your souls." The salvation of the soul, concerning which he speaks, is not meant to exclude the salvation of the body, for the soul in Scripture is the center of our entire existence, our nature both physical and spiritual. By speaking of the "end of your faith," Peter says, in other words, that complete salvation will someday be no longer merely the object of faith; it will be a matter of experience and enjoyment.

d. *The contrast between Christ absent and Christ present.*

It is a fact that many Christians bemoan, and must admit, that Christ is not physically present with his people. We do not enjoy his immediate presence. Few have ever had the experience which Peter had of knowing Christ "after the flesh." All of our longings for the present to be with him must await the future to be realized. As encouraging and as beneficial as his spiritual presence is to us, and as highly as we regard our apprehension of Christ by faith, our knowledge and enjoyment of him must remain imperfect until we see him face to face and know him as he is.

The love of our unseen Saviour is able to inspire the greatest devotion to him. Christian hymns reveal the depth of emotion that is often experienced. "How sweet the name of Jesus sounds in a believer's ear! It soothes his sorrows, heals his wounds, And drives away his fear." "And," as Bernard wrote, "they who find Thee, find a bliss Nor tongue nor pen can show; The love of Jesus!—what it is, none but His loved ones know." But love and devotion are not measured by feelings and tears, only by acts. "If ye love me," Christ said, "keep my commandments" (John 14:15).

It is a wonderful thing that we should be able to love and to believe in One whom we have never seen in person. That is the glory of the Christian faith that "Blessed are they that have not seen, and yet have believed!" (John 20:29). There is a real, though incomplete, acquaintance with Christ that may be experienced by faith in his words and promises and by spiritual communion with him. In fact, by knowing him spiritually, we appreciate him more than many who actually saw him and lived with him upon this earth, and fell away or rejected him. We are too grateful for his spiritual presence and power to be downcast, but we truly look forward with anticipation to his appearing.

3. *The Christian Inheritance Is Foremost as the Subject of Divine Witness and Diligent Inquiry.* (vv. 10-12).

The glorious inheritance and wonderful salvation which we enjoy in part and look forward to

in eternity cannot be overemphasized or too much appreciated. We have a tendency to think more of the possessions we can see than of the promises that are held in store for us. The world is too much with us. And we, as Peter's readers, need the sustaining and stabilizing truth that we are to be recipients of glory if we remain steadfast under trial and opposition. He has already convinced us of its excellence and described it in contrast with our present condition. Now Peter treats it as the one leading subject of Old Testament prophecy, apostolic preaching, and angelic inquiry.

a. *It is the subject of Prophetic prediction.*

The Christian gospel and its resultant blessings are anticipated in the prophecies of the Old Testament. Peter says that the prophets both inquired about and prophesied concerning the destined glory of the Christian believer. They were interested in the time and the manner of fulfillment of "the glory that should follow." Furthermore, in that the glory was future and that they did not fully understand all of their own predictions, they ministered more abundantly to our age than they did to their own. The revelation of Christ in his birth. life, suffering, death, resurrection, ascension, and contemporary reign have opened up and made plain the core of Old Testament prophecy.

A large portion of Bible interpreters believe that what the prophets bear witness to, according to Peter, is more than merely Christ's own sufferings and his personal exaltation. The context of the discussion is related to the trials and final glory of the Church. The phrase, "the sufferings of Christ," would then mean "the sufferings that pertain to Christ" or "the sufferings in reference to Christ," i.e., the sufferings of Christ and his people. Calvin is especially eloquent on this idea: "Peter, indeed, says, that the Spirit had testified of the coming afflictions of Christ; but he does not separate Christ from his body." Also, "The Church of Christ has been from the beginning so constituted, that the cross has been the way to victory, and death a passage to life." Therefore, if afflictions precede glory for our Lord, then our own trials are to end in glory.

A string of prophecies could be examined that relate to Christ's death and latter reign, or our sufferings and the glories which are to follow (e.g., Job 19:23-27; Ps. 8:4-6, 17:15, 23:6, 36:7-9; Isa. 24:23, 25:8, 26:19, 60:19; Dan. 12:2; Hos. 13:14; Mal. 3:18,19, etc.) While it is true that these prophecies are not always as distinct and as definite as we should like, they have been made clear by the revelations of the Christian age.

b. *It is the subject of Apostolic proclamation.*

Not only do the prophets foresee the suffering and the glory that follow for Christ and the Church, but this is also the subject of the preaching in the apostolic age. And, insofar as we are faithful to their succession, we too proclaim the same message. Indeed, what the prophets predicted in obscurity is in New Testament times broadcast widely and clearly. Christian preaching from the beginning has centered upon the death and resurrection of Jesus as the basis for our own hope and future glory (cf. Act. 2:23,24,38,39; 4:10,11; 7:55-59; 17:31; 23:6, etc.) Paul said that he continued witnessing, "saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles" (Acts 26:22,23).

c. *It is the object of Angelic examination.*

Peter says that angels are interested in the theme of the salvation which is so vital and glorious as our inheritance. What prophets foretold, and Christians proclaim, angels "desire to look into." Perhaps this means little more than that angels want to see the fulfillment of those things that are promised to us. This is a curious twist, that we are so interested today in space travel and celestial bodies are ourselves heirs to a salvation that is being studied by heavenly creatures. If angels, who have no vital part in our inheritance, are so eager to examine it, then how much more should it move us to make diligent inquiry about it and earnest appropriation of it! "It is our shame and our folly that we lose ourselves and our thoughts in poor childish things, and trifle away our days we know not how, and let these rich mysteries lie unregarded" (Archbishop Leighton).

How does one become a child of God? Do I show by my thoughts and my desires, my words and activities, that I am an heir of salvation? Do I have to fear the possible loss of this inheritance? How much have we entered into this inheritance, and how much of it yet remains to be fulfilled? According to Peter, what would be the goal of the ages and the "end of my own faith?" How do I find meaning in Christ's sufferings and resurrection? How do I react to suffering and trial in my own life? Do I see them as a part of God's plan for my improvement? How are faith and trust kindled in an absent and unseen Christ? What is Peter's conception of the Old Testament inspiration? What relation does the New Testament message have to the Old Testament prophecies?

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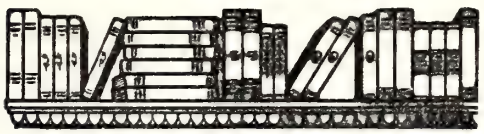
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SUNDAY SCHOOL LESSON

(Continued from Page 12)

ship to God was a different matter. They owed to God worship and reverence and obedience in spiritual matters. There is only one time in which we must obey God rather than men and that is when the law of man conflicts with the law of God. Then we should obey the higher law: the law of God.

So we see that our Reformed doctrine of the separation of church and state has a firm basis in the Word of God. Our theologians use these and other references to prove that doctrine so dear to our hearts and consciences.



BOOKS

THE SOVEREIGN STATES. James Jackson Kilpatrick. Henry Regnery Company. $5.00.

The unambiguous purpose of this volume is easy to understand. First, the author examines the bases of State sovereignty. As a result of this examination, he follows the State and Federal relationship from its beginnings under the Articles of Confederation through its refinement in the Constitution. Thereafter he reviews some of the comment on the role the States were originally expected to play.

From the standpoint of history, the author shows that the place of the States scarcely had been fixed before advocates of consolidation began to whittle it down. With penetrating insight, the author pinpoints the dangers of judicial encroachment for State resistance against it. He marshals some of the evidence that supports the case for the South in its immediate conflict with Federal authority.

Editor Kilpatrick does not apologize for being partisan. He pleads the cause of States' rights. In so doing, he sets forth the thesis that our Union is a Union of States, that the meaning of this Union has been obscured and that its inherent value has been debased and all but lost.

He insists that government is least evil when it is closest to the people. He submits the idea that when the effective control of government moves away from the people, it becomes a greater evil, a greater restraint upon liberty.

As a remedy for the present predicament of the States, the author suggests that the process of consolidation first be halted and then reversed to the end that our Federal government may be strictly limited to its Constitutional function and the States may again be encouraged to look after their own affairs. He is not sure that the sovereign power of the States may be regained, but he is confident that an earnest effort must be made to regain these powers. The alternative is for the American government to grow steadily more centralized, more remote from the people and more despotic. He indicates that only the States themselves can make the effort, which is to say that only the people of the States. Only by a strict obedience to the spirit of the Tenth Amendment can the Federal juggernaut be slowed.

This volume is of exceptional merit. It is desperately needed in this country at the present moment. The editor of the Richmond News Leader has rendered a splendid service to our nation in the contribution of his first book, THE SOVEREIGN STATES.

—John R. Richardson

THE DYNAMICS OF CHRISTIAN EDUCATION. Iris V. Cully. Westminster Press. $3.50.

The author explores the specific functions of the church and school, contemporary thinking on the nature of the church, and the content of the message, current, literary, or philosophical and psychological thought and the meaning and ways of communication between God and man and between persons. The book leads to the conclusion that "the dynamic Biblical theology being enunciated today, the present understanding of the nature and needs of persons and the newer explorations into the subject of communication, make necessary the development of somewhat different methods from those which were previously satisfactory for conveying religious insights." The author applies her findings in terms of five areas: the church, the Bible, the relationship between God and persons, the understanding of Christian conduct and the use of existential methods.

The central thesis of this volume is "The Proclamation of the Good News that God has come into human life to save His people in a new and wonderful way through Jesus Christ is the living message today as it was when first spoken. All the teaching that arises from it shares in its vitality, but the teaching must remain rooted in the Proclamation. The teaching, too, is good news. Only dynamic methods can fully carry it so that the work of bringing light and life to men may continue."

The author discusses such subjects as the context of Christian education, the content of Christian education, methodology and life-centered methods.

All who are interested in Christian Education will discover a number of excellent thoughts in this volume. It should be pointed out, however, that the author is apparently a devotee of higher critical views of the Bible. For instance, she speaks of the book of Daniel as a mirror of the struggle of the Maccabees. Her view of the trustworthiness of the Bible leaves much to be desired. Speaking of Christ, she writes, "His life is witnessed to through the writings of the New Testament which are historically as reliable as many other records from that period."

—John R. Richardson

THE SPIRIT IS WILLING. David Wesley Soper. Westminster Press. $2.50.

This present book is a complement to the author's best selling "You Have Met Christ". It is a concrete definition of the doctrine of the Holy Spirit. As in the earlier volume in which he showed how to recognize the reality of Christian daily existence so now he describes the contemporary being of the Holy Spirit—the inner urge prompting man to seek his own selfhood and that of others. The full freedom and full fellowship of community mind toward which the Holy Spirit moves us is the concept Dr. Soper illuminates in this volume.

There are some excellent insights in this volume. For example, the author stresses the fact that creative capitalism takes freedom seriously, and defends it against every form of monopoly whether economic, political, or religious. On the other hand, there are some strange statements. For instance. "The words of the Prophet Mohammed, the Arab's second Moses, form the moral revolution, the holy thrust, the Holy Spirit in Islamic minds." It is not always clear that when the author uses the expression "the Holy Spirit", he means the same thing that Christian theologians through the centuries have meant.

John R. Richardson

THE OLD TESTAMENT THEOLOGY. Ludwig Kohler. Westminster Press. $4.50.

The great ideas in the Old Testament are arranged in this volume under classic headings: God, Man and Salvation. In the first section Dr. Kohler discusses the existence, nature, names and designations of God, the scope of His activity and His works, and explains the Old Testament teaching on divine revelation.

The second portion on "Man" presents an outline of Old Testament concepts of the origin of nature and life of man and discusses the world of man, good and evil, sin and Satan.

Part 3 considers the commandment and law, disobedience and punishment, expiation, propitiation and forgiveness, salvation by judgment and salvation by redemption.

One of the values of this volume stems from the fact that at least 70 key Hebrew terms of theological importance used throughout the book are defined and explained. The Old Testament student will discover in this work a number of interesting statements, but will also find that the author is influenced to a large degree by higher critical pre-suppositions. The discerning reader should be able to sift the wheat from the chaff.

—John R. Richardson

COMMUNISM AND THE THEOLOGIANS. Charles C. West. Westminster Press. $6.00.

The author is an American who has experienced communism first-hand in both Europe and Asia. He has written to prove the futility of contending with the system of communism on purely religious, philosophical or political grounds. He states that the best approach to the communist order is for a way of living with it—aimed to strike not down but simply through the ideological armor to the hearts beneath human even as ours.

This volume deals with a controversial subject and of course there will be a diversity of opinion in evaluation of a book of this nature. With portions of it, all of us will agree. The primary weakness seems to be the lack of understanding of capitalism and proper appreciation of the fruits of capitalism. The author is devoted to present day theologians who are noted for their liberalism in theology and their collectivism in economics.

KNOW YOUR FAITH SERIES. "I Believe in God," by Coston J. Harrell. 62 pp., $1.25 "I Believe in the Bible," by Joseph R. Sizoo. 80 pp., $1.25. "I Believe in the Holy Spirit," by Ernest F. Scott. 92 pp., $1.25. The Abingdon Press, 1958.

These are three in a series of eight little books being written in simple, nontechnical language. It is claimed that they are designed to help the reader understand and strengthen his faith. Many of the major denominations are promoting the sale of this series through letters and brochures mailed directly to ministers. From the standpoint of evangelical Christianity, all this leaves much to be desired for the reading of the books in this series already in print will probably weaken, confuse, or even undermine the faith of some readers, rather than help or strengthen their faith.

Take Harrell's book—a specimen of weak theology. Starting with a low view of the Bible as "containing a divine message," he goes on to place David, Judas, and Lady Macbeth side by side and on the same literary level to show that all human beings have within them an "inner light," a "little spark of celestial fire called Conscience" which can be fanned into saving faith. By living daily according to the light he has, any individual may "build his temple of faith." Human belief becomes a saving power in a religion of self-support. Harrell's **ordo salutis** is: belief, commitment, venture, and faith. It seems that total depravity is not part of the "divine message contained in the Bible" as envisioned by the author.

The chief weakness of this book is its lack of any definite statement concerning the Trinity—in fact, the Trinity is not mentioned. Instead, Jesus is spoken of as "being aware of God," and God Himself is spoken of as "suffering to cure sin's hurt." And good old-fashioned Methodist "enabling grace," a work of the Holy Spirit, is left out entirely.

Sizoo's book is somewhat better than Harrell's. Sizoo does state quite clearly that "the Bible is the Word of God." His chapter on the practical value of the Bible is worth the price of the book. Other sections of the book, however, are disappointing. For example, the author's view of Biblical theology seems to be that of "gradual development" and "unfolding ideas" in the minds of chosen people. Thus is depicted an "unfolding revelation of God" from a tribal deity to a national god of the Hebrew people to a war God to a spiritual and moral Person to a God of loving-kindness who finally in Christ loves, forgives, redeems, and suffers for us (patripassianism here and later when the author declares, "Calvary is the picture of man's wounded God.")' A suffering (therefore limited) God never has been good Reformed theology, but a suffering Saviour has!

The author's "unfolding drama" approach to revelation leads him into an "unfolding idea of sin" and an "unfolding idea of sacrifice." It seems to this reviewer that a sensible reader of the Scripture does not have to wait until he comes to the New Testament to find out what sin really is or what propitiation really means. In this connection Sizoo should hear his fellow-countryman Geerhardus Vos on the organic nature of the historic process observable in revelation. "It is sometimes contended that the assumption of progress in revelation excludes its absolute perfection at all stages. This would actually be so if the progress were non-organic. The organic progress is from seed-form to the attainment of full growth; yet we do not say that in the qualitative sense the seed is less perfect than the tree. The feature in question explains how the **soteric sufficiency** (bold face ours) of the truth could belong to it in its first stage of emergence: in the seed-form the minimum of indispensable knowledge was already present." **(Biblical Theology**, pp. 16, 17).

Then Sizoo sounds like a novice in theology when he declares, "Christ is the final revealing of

God, and therefore **nothing below the standard of Jesus is binding upon us."** (bold face ours). Of course, this is true, but this is also a dangerous oversimplification of Biblical truth. The author's entire theory of "levels of unfolding" of revelation seems strained and superficial.

The author goes on to speak of Jesus as the "founder of a faith." Jesus should more properly be spoken of as the **object of saving faith.** The accumulation of little inaccuracies and the presentation of half-truths and cliches can only disappoint the careful and discerning reader. Evangelical Christianity should expect better theology from one of Protestantism's most popular leaders.

Equally disappointing and dangerous is Scott's book. In the very first chapter he has the Holy Spirit emerging from the ideas of men! He has the Old Testament prophets in a class with Handel and Tennyson, or at least it seems that way. Nowhere in the book is the Holy Spirit defined properly or adequately. Rather the Third Person of the Blessed Trinity is constantly referred to as a force or a power or "it." The personality of the Paraclete is nowhere predicated in these pages.

This reviewer deplores the evolutionary, humanistic approach of this whole series of books. The Christian faith never has been nor shall it ever be a growth of human ideas as this series seems to imply. How can such writings possibly "aid in strengthening one's faith"? Certainly this is not evangelical Christianity at its best.

John R. Richardson

PAUL'S USE OF THE OLD TESTAMENT. E. Earl Ellis. Wm. B. Eerdman's Publishing Co., $3.00.

The use of the Old Testament in the New has long been recognized as an important field of research. The present study is not primarily textual, an area already well covered, but rather seeks the rationale underlying the Pauline usage both in its textual manifestation and in its theological application.

Dr. Ellis is a competent scholar and has mastered the subject under discussion. He is familiar with the best literature on the subject in the past and abreast of the pertinent material in the Dead Sea Scrolls and in the Talmudic literature. Of great value is Dr. Ellis' explanation of Paul's exegetical message in the light of the usage of his own times.

Dr. Ellis observes, "It is important to remember that for Paul there is no discontinuity between Israel and the church; his whole position depends upon the Christian remnant being the 'heir of the Covenant' ".

The conclusion reached by the author is, "The problem posed by Pauline quotations lies in the variations of the Pauline text and the application given the passage by the apostle. As to textual variations about half the citations follow the Septuagint and a considerable number accord partially or fully with other texts or versions . . . The essential problem appears to be more one of interpretation than of a purely textual nature." Again he observes, "The significance of the Old Testament for Paul's theology can hardly be over estimated. His experience on the Damascus road radically alerted his understanding of the Book, but it in no way lessened its importance for the apostle to the Gentiles. Rather his knowledge of Christ opened to him a New Way in which he found the true meaning of the Scriptures."

In addition to the four valuable chapters dealing with this subject, the author adds four appendices for the benefit of the advanced Biblical student. These appendices deal with citations of the Old Testament, allusions to the Old Testament, text of Old Testament citations, combined quotations and parallel quotations.

Here we find evangelical scholarship at its best. This work should be valuable to the Christian minister who desires to think Biblically and intelligently on the references of St. Paul from the Old Testament.

A TIME TO SPEAK. Michael Scott. Doubleday & Co., $4.50.

The author is the son of an Anglican clergyman whose parish was in Southampton's crowded dock yard slums. He grew up with a first hand knowledge of poverty and misery. In this book he tells of his early years as a minister in London, of his work with the hunger marches during the depression, and of his former association with the Communist party and of his experiences in South Africa. This volume is an account of chaotic strife-torn Africa of today. It is difficult at times to separate his factual data from biased propaganda. At any rate, all Christians can agree with the author that the church should stand for justice for all people.

THE AMPLIFIED NEW TESTAMENT. Zondervan Publishing House. $3.95.

The editorial committee on the Lockman Foundation states that 12,000 hours of diligent research and study have gone into this new volume. 27 translations and versions of the New Testament were assiduously examined and the greatest lexicographers of all time consulted in the preparation of this work. The Committee kept a four-fold aim for this version in view. One, that it should be true to the original Greek. Two, that it should be grammatically correct. Three, that it should be understandable to the masses. Four, that it should give the Lord Jesus Christ his proper place, the place which the Word gives Him.

The Amplified New Testament is designed to overcome any existing deficiency in translation by furnishing in one volume as the Greek text legitimately permits, multiple expressions for a richer, fuller and more revealing appreciation of the divine message. It is not intended that this should be a substitute for other versions. It is intended to supplement them in a concise and convenient form.

This work has been carried on by true Christian believers. The Editorial Committee affirms that the whole of the Word of God was originally verbally inspired and infallible.

This work should prove to be extremely helpful to new Christians who are seeking to understand the meaning of the New Testament message. The true meaning is restored to 10,000 obscure words and more than 575 difficult passages are simplified and expanded.

John R. Richardson

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"I Am The Vine, Ye Are The Branches"

John 15:5

By Andrew Murray

ALL the vine possesses belongs to the branches. The vine does not gather from the soil its fatness and its sweetness for itself—all it has is at the disposal of the branches. As it is the parent, so it is the servant of the branches. And Jesus, to whom we owe our life, how completely does He give Himself for us and to us.

All His fulness and all His riches are for thee, O believer; for the vine does not live for itself, keeps nothing for itself, but exists only for the branches. All that Jesus is in heaven, He is for us; as our representative He stands before the Father.

And all the branch possesses belongs to the vine. The branch does not exist for itself, but to bear fruit that can proclaim the excellence of the vine; it has no reason of excellence except to be of service to the vine. Glorious image of the calling of the believer, and the entireness of his consecration to the service of his Lord. As Jesus gives Himself so wholly over to him, he feels himself urged to be wholly his Lord's.

Every power of his being, every moment of his life, every thought and feeling, belong to Jesus, that from Him and for Him he may bring forth fruit. As he realizes what the vine is to the branch, and what the branch is meant to be to the vine, he feels that he has but one thing to think of and to live for,—and that is, the will, the glory, the work, the kingdom of his blessed Lord—the binging forth of fruit to the glory of His Name. (1 Cor. 10:31; 2 Cor. 5:14).

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EDITORIAL

Who or What Is Divisive?

Letters To The Editor

In your advocacy that members of our church refuse to contribute to the support of the National Council of Churches you are becoming divisive.

Name Witheld.

* * * * * * * *

It is the National Council which by its actions is causing division. This organization has no mandate to speak for our church on "controversial political, economic and social issues" and in so doing they are betraying the *spiritual* nature and message of the Church.

We believe the National Council, *as now led and operated,* to be a menace to the welfare of the Church and of the nation. The recent action of the World Study Conference, sponsored and financed by the National Council, urging the recognition of Red China and her admission into the United Nations has been widely applauded by the Communist press, giving this as the action of "38,000,000 Protestants".

When such things go on in the name of the Church it is high time that CHURCH MEMBERS WAKE UP.

We make no apology for urging our Church to stop support of the National Council. Until the Council is headed by officers and secretariat which represent American Protestantism as a whole we feel that our denomination, along with others, should completely disassociate itself from the Council.

Let those who favor the Council send their protests to that body, not to this Journal.

—The Editors

Diversion—A Tactic of Satan

In our deep concern over world developments, outside and inside the Church, there is the gravest danger of Christians finding their activities and energies diverted from the main issues of life.

Probably no text has been used more frequently by pastors on entering the ministry of a particular church than the words of Paul: *"For I determined not to know any thing among you, save Jesus Christ, and him crucified".*

During some mountain top spiritual experience we layman have repeatedly resolved to take our Christian faith into daily life and make it a vital part of our business and other relationships.

But the Devil has other plans.

He does not want the minister to preach Jesus Christ and Him crucified. He does not want the layman to act and live like a Christian from day to day.

Diversion is one of his favorite tactics.

There are so many issues which seem of grave importance. Let the ministers preach on them instead of Christ and His redemption for sinners on the Cross. Let the layman concentrate on impressing others with his own piety; let him stay clear from overdoing his Christianity; let him leave prayer and Bible study more or less to his pastor. In fact just go easy on going all out for Christ.

Across the Church today the success of Satan's devices is for all to see. All of us frequently find our time and energies diverted to secondary things and through this Satan wins a g r e a t victory.

As one studies the multiplied activities and programs of the average church one is impressed with how many secondary things, many of them

intrinsically good, have taken priority in our own personal lives and in the life of the church as a whole, while *the one thing which should be denied to no man,* a saving knowledge of God's plan of redemption, is shoved off in one corner and ignored or neglected.

What a victory for Satan!

—L. N. B.

The Simple Gospel

When confronted with the necessity of explaining the Gospel in terms a layman can understand this should be done in the simplest terms possible.

The *basis* of the Gospel is the deity of Jesus Christ. *"Jesus said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? Jesus saith unto him, Thou hast both seen him, and it is he that talketh with thee."* John 9:35-37. *"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."* I John 5:5.

The *message* of the Gospel is the Cross—that Christ died for our sins. *For I delivered unto you first of all that which I also received, how Christ died for our sins according to the scriptures."* I Cor. 15:3.

The *proof* of the Gospel is the actual bodily resurrection of Christ. *". . . . that he was buried, and that he arose again the third day according to the scriptures . . . If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept." I* Cor. 15:4,19,20. *"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death."* Rev. 1:18.

The *hope* of the Gospel is Christ's certain return and His complete triumph as King of kings and Lord of lords, a triumph in which believers will share for all eternity. *"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever."* Rev. 11:15. *"Then they shall see the Son of Man coming in a cloud with power and great glory".* Luke 21:27. *"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God and the dead in Christ shall rise first then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air and so shall we ever be with the Lord."* I Thes. 4:16,17.

The world desperately needs the simple Gospel message, the message centered in the glorious and marvellous fact that God intervened in human history to redeem lost sinners through the atoning work of His Son; that this eternal Son of the Living God actually died for our sins to enable us, through faith, to become righteous in His sight; that this Saviour who died on the Cross actually arose from the dead and showed Himself alive by many infallible proofs; and that He is certainly coming again.

Concentrate on this message and things will happen.

—L. N. B.

Shall We Promote Freedom, etc.

The *Washington Post* of January 7th carried a four-colum-wide advertisement headed: "The Un-American Activities Committee should be abolished, not reorganized and expanded".

Following 5 detailed reasons why this Committee should be abolished, and attaching a coupon asking for financial and other support in working for the abolition of this Committee, nineteen names were appended, including Dr. Eugene Carson Blake, Mrs. Eleanor Roosevelt, Dr. Reinhold Niebuhr, Prof. Paul Tillich and Dean John C. Bennett of Union Theological Seminary in New York and others.

Admitting that there have been times when the Un-American Activities Committee may have exercised more zeal than judgment, by and large it has been a great deterrent to subversive activities in America. Furthermore, as now constituted it is being wise, judicious and searching in its activities.

It is highly significant that the Un-American Activities Committee is one of the most feared departments in our Government by Communists and Communist sympathizers. The reason for this fear is the file kept on individuals, showing their known affiliations with Communists and left-wing organizations.

This forthright demand for the abolition of the Un-American Activities Committee indicates that some of our leaders are extremely naive, or extremely dangerous.

—L. N. B.

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Forgiveness Freely Given for Christ's Sake— Not Conditioned on Contrition

One of Luther's troubles as a monk seeking forgiveness was the form of absolution used in his Augustinian order. After confession, the father-confessor declared: "I absolve thee from thy sins through the merits of our Lord Jesus Christ, for the sake of the contrition of thy heart, the confession of thy mouth, and the intercession of the saints." Since contrition and confession are here mentioned alongside the merits of Christ as the basis of absolution, this form of absolution is conditioned upon them. Forgiveness is thus dependent upon the adequacy of the contrition and confession of the sinner. Luther remarked that "the condition was the cause of all calamity." Since he had no assurance that his contrition and confession were all that they should be, he found no peace for his troubled heart in the sacrament of penance.

In the long run, Luther found his anchor exclusively in God, in the utter freeness of His grace, in the all-sufficiency of Christ and His work for us. He condemned all confidence and trust in himself—in his contrition, his confession, his monkery, his piety, his scrupulosity—and committed himself wholly to God in Christ.

One wonders, however, if we Protestants sometimes fall into the same ditch as that of the Augustinian form of absolution. Do we sometimes fear that unless our faith, our committal, our repentance, our dedication is a thousand per cent, we are not saved? If we do then we are making these things, or one of them a condition for salvation and inviting the same troubles on our conscience as beset Monk Martin.

At times even faith has been presented as a condition or a cause of salvation. Calvin defined the "cause" of salvation in Aristotelian fashion he was careful to make God the cause in each case. Thus, he described the instrumental cause as "the illumination of God the Holy Spirit which we call faith." Sometimes those who think they are Calvinists have allowed the first part of this statement to lapse and have spoken of the human act of faith as the condition or cause of salvation, thus making two saviours (1) Jesus Christ, and (2) man's own faith. Whenever such a step is taken one is back with conditions that he can never meet. Which one of us has a thousand percent faith? Jesus accepted the father at the Mount of Transfiguration whose faith was confessedly marked by unbelief. He commended the faith which is as small as a mustard seed. Really, justification by faith alone, in the Reformation sense, means that all the efficacy of faith comes from the object of faith.

Abraham believed, giving glory to God. Saving faith gives God all the glory of saving the sinner. Our faith is not the cause or condition that permits God to work in us. Rather, as the illumination of the Holy Spirit, faith is the sign that God is already working in us, that He has taken us into His eschatological program and is re-moulding us for service and salvation in the Kingdom of the Son of His love.

Luther found that in justifying himself he was putting his own judgment over or above the judgment of God which declares that all have sinned. Only when he condemned himself did he justify God, for then he sentenced himself in the same way as God does. Thus self-condemnation is the same as justification by God. Faith which flees to and takes refuge wholly in Christ is the way in which the righteousness of God is imputed to me, the sinner.

To him who w o r k s not—who offers no "merit" of his own whether it be contrition, confession or faith—but believes on Him Who justifies the ungodly, the sinner, his faith is reckoned for righteousness, Rom. 4.5, Lk. 18.13-14.

—W. C. R.

God Willing: Man Unwilling

"How often would I . . . and ye would not" Matt. 23:37

Sometimes, when a man gets a fall, he will say, "It jarred me all over". This was certainly true when Adam and Eve fell in the garden of Eden: "it jarred them all over".

One of the worst effects of sin is that upon our wills. Being left to the freedom of their will, they fell from the estate wherein they were created, and the will has been one of his weakest spots ever since. Sometimes our wills become stubborn, and often they become weak; we do not seem to have the ability to do what we know we ought to do.

These sad words of Jesus come at the close of this severe chapter where Jesus, in stern language, is rebuking the Pharisees and other leaders of the Jews. Eight times He pronounces "woe" upon these men. They simply would not believe on Him, or come to Him for life eternal.

This condition of the human will is what makes preaching a very difficult job. We have a Glorious Gospel; the Best News ever heralded from heaven, but men will not believe, will not repent, will not come, will not accept free and full salvation. They say No! to the Gospel invitation.

"How often would I . . . and ye would not". These words may be considered from different angles.

How true they are when applied to Jewish History: God would have done wonderful things for the nation, and for individual kings, *but* they would not let Him. Their disobedience and unwillingness was fatal.

We can well apply these words to our own Nation and to the church as a whole.

We can look at our own lives and learn a much needed lesson.

How often God would have saved men, and they would not be saved.

How often God would have blessed us, but we refused His blessings. He wanted us to be happy and strong and we would not.

How often God would have used us in some big way and we would not be used.

Oh, that we might always say *Yes* to God!

—J. K. P.

Work

Recently a church was organizing an every-member canvass and took as their motto, "Prayer, Faith and Sacrifice will win the goal". Many good Christians travel along on a similar basis and wonder why they sometimes miss their goal and the evident reason is that that motto is not complete. It would be better as follows: "Prayer, Faith, Sacrifice and WORK will win the goal".

"Be ye doers of the Word and not hearers only", writes James and in so writing he does not exalt works as against faith, but he exalts faith as producing works.

There is a time for all things. A time to pray and a time to work, a time to strive and a time to rest. Praying and not working, and, working and not praying, are ofttimes equally ineffective because God in His infinite wisdom knows that we humans are prone not to appreciate something that we get without effort. "Watch and pray that ye enter not into temptation", Jesus said to his Disciples when they went to sleep on the job and here the "watching" was equally important with the praying.

The labor unions once started the sit-down strike idea but this has been prevalent in the churches for many years. There are lots of sit-down strikers in every congregation and they take possession of the churches and prevent many others from working.

So, to sum up—pray first, pray always, and then—WORK, and faith is automatic. WORK, and sacrifice is inevitable. WORK, and prayer will be answered.

—R. LeC.

The Test Tube

Thumbing through an old scrap book, the writer ran across a yellowed clipping from a Dallas, Texas, newspaper, in bold lettering and boxed in like this:

> REWARD — $500.00 IN GOLD
> For the name of ONE CHRISTIAN who has faithfully paid ONE TENTH of his income to God, and has not PROSPERED AS WELL, OR BETTER THAN BEFORE, on the ENTIRE INCOME.
> Tenth Legion Committee
> East Dallas Christian Church,
> 4024 North Street, Dallas, Texas.
>
> - - - - - - - - - - -
>
> THIS IS TO CERTIFY that this Bank will pay IN GOLD the check of Arthur A. Everts, Chairman, for $500.00 for above reward.
> (Signed) S. J. McFarland, V. Pres.
> Security National Bank,
> Capital and Surplus $2,000,000
> Dallas, Texas.

Fact that the bank would pay in GOLD indicates the clipping must be at least 25 years old, as gold certificates were retired in 1933. I wondered if the reward had ever been claimed, and wrote to Dr. Kerr Taylor, Associate Pastor, First Presbyterian Church in Dallas, as follows:

Dear Brother Taylor:

May I impose upon your busy schedule to get a piece of information which ought to prove both interesting and profitable. Anyhow I am taking the chance. The clipping must be at least 25 years old, and it is possible the bank named in it has changed names or merged with some other. Also those members (or officers) of the "East Dallas Christian Church" who were familiar with the incident may have passed away or have forgotten. What I would like for you to do would be to discover and put me on a live clue to the address of any one connected with either the bank or the church named so that I may communicate with them and learn "what if anything" ever resulted from this unique advertisement of the Tithe. The possibilities seem to be promising.

The following is an extract from Dr. Taylor's reply:

"Shortly after receiving your letter I went over to the Everts Jewelry Store here and laid the correspondence before Mr. Myron Everts, head of the firm, and son of the late Mr. Arthur A. Everts, named in the clipping as Chairman of the Tenth Legion Committee offering the reward. This firm is located at 1615 Main Street and is the outstanding jewelry firm in

this part of the world. Mr. Myron Everts was very much interested and affirmed that to the best of his knowledge and belief the reward was never claimed. He recalled his father's zeal for Tithing and evinced a similar zeal on his own part. The Everts are leading members of the East Dallas Christian Church. It is the second largest local church in their denomination."

Of the many irrefutable arguments in favor of Tithing, here is one from an unusual angle. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10). "The windows of Heaven!" Look up in the sky and try to imagine what big windows God can open. He does not use His windows like we use ours—to let in the fresh air and let out the bad air. The atmosphere of Heaven is pure and sweet. Nor to let in the light, for the light of Heaven is many times more brilliant than the sunlight. "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23). God uses His windows only to pour out blessings, with a special "outpouring" for those who recognize themselves as His stewards and are faithful in the discharge of their stewardship.

—W. C. S.

Trust in the Lord

One of the positive proofs of a Christian is his trust in God. "Trust in the Lord" is a familiar quotation from the Bible used often to lift the hearts of those facing life's tragedies. David's Psalms stir our souls because he was surrounded by enemies and burdened by troubles but he never lost his trust in the Lord. This was often his subject, climaxed in the beautiful 37th Psalm. Abraham and all the other great characters of Holy Writ put their entire faith in the Heavenly Father. Paul and the disciples left us shining examples of absolute trust.

Because he was an authority on the subject, let us examine David's words: "Trust in the Lord and do good—Delight thyself also in the Lord and He shall give thee the desire of thy heart." David believed in Our Lord's loving-kindness and tender mercies, however praying, "Forsake me not, O Lord—make haste to help me."

Again we find David advising, " Commit thy way unto the Lord, trust also in Him and He shall bring it to pass—Rest in the Lord and wait patiently for Him." The Lord, you may be assured, has a good reason to delay an answer to our requests, and this is not the only time and place that we are told to have patience. Perhaps we pray for God to help us and wonder why nothing happens. Like David you may say, "I am troubled; I am bowed down—mine enemies are lively, and they are strong and they that hate me are multiplied."

To this David furnishes the solution for his and our problems: "Be merciful unto me, O God, be merciful to me; for my soul trusteth in thee." Over and over this is David's theme: beset with troubles and enemies, he places his trust in God: "Blessed is the man who maketh the Lord his trust." And in Psalm 37 we find troubles and trust in the same verse (39th): "But the salvation of the righteous is of the Lord. He is their trust in time of trouble."

And the promise: "And the Lord shall help them and deliver them; He shall deliver them from the wicked and save them because they trust in Him." Trust, have patience and serve God and all will be well.

—Ralph Brewer

educational material based on the Creed of our Church

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LESSON FOR FEBRUARY 8

By THE REV. J. KENTON PARKER

Jesus Questioned About The Resurrection

Background Scripture: Luke 20:27-40
Devotional Reading: II Corinthians 4:13-18

We live in two worlds: the material world which we can see, and the spiritual world, which we cannot see. The material world is a wonderful world, and the world of spirits is still more wonderful. Sometimes, when our eyes are opened, we can see this world. When Elisha's servant cried out in dismay, Alas, my master! how shall we do? Elisha prayed, and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

We have found out a great deal about our material world. With the microscope we have seen many marvelous things, and with the telescope we have discovered a universe that overwhelms us with its glory and greatness. Scientists have explored the wonders of the mineral, vegetable, and animal kingdoms and have let us see some of their manifold wonders. Explorers have gone to the North, and South and East and West and have let us see the world we live in from the ice-bound poles to the tropical jungles. In recent years we have discovered hidden powers which frighten us as we think of what might come, if these powers are used to destroy mankind.

I am sure, however, that the spiritual world is far more marvelous than this material world. We do not know as much about it, except what is revealed in the Word of God. Every once in a while the Bible opens the door and lets us look into this world. In our Devotional Reading we have one of these doors. Paul says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen: but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal". Sometimes we have a hard time in this world. Paul did, and many others have been great sufferers. Will things be better in the other world? Paul assures us that they will.

This world with all its afflictions soon passes away while that other world never passes away. He which raised up the Lord Jesus shall raise us up also, to fully enjoy the blessedness of that unseen world. In today's lesson we study the answer that Jesus gave to a question about the resurrection and also what He said about the place that He was preparing for those that love Him. May the Spirit open our eyes as we look at these two passages. I am sure that most of us would like to know more about heaven, and more about that world which is eternal. The Bible does reveal much about the place where we shall spend all eternity with the One who loved us and washed us white in His precious blood, and has made us kings and priests unto God.

I. *The Question About the Resurrection*: Luke 20:27-40

This chapter is full of these "catch questions", and this day has been called The Day of Questions. This one is proposed by the Sadducees, the avowed skeptics of that day, who did not believe in the resurrection, nor angels, nor spirits They might be called the materialists of that age. The three parties among the Jews had all united to oppose and destroy Jesus. These parties, the Pharisees, the Herodians, and the Sadducees, hated each other, but their hatred of Jesus made them unite their efforts. Today we have political parties, especially in a land like France, that make temporary coalitions in order to defeat somebody that all hate.

They make up an almost impossible case of a woman who had seven husbands, one after the other. The men died and last of all the woman. In the resurrection whose wife shall she be? Jesus answered their question very simply and easily, and, in answering, gives us some clues as to the condition of Christians after the resurrection. There will be no marriages: we shall not die any more: we will be equal with the angels; and are the children of God. Our catechism says, At the resurrection, believers, being raised up in glory, shall be openly

acknowledged, and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity. The framers of the catechism could have gotten part of this definition here. There are many other places, of course, where these things are set forth.

Comparing Luke's account with Matthew's we find Jesus giving an explanation of the error of the Sadducees: Ye do err, not knowing the scriptures, nor the power of God. Here lies the source of a great many of our errors; ignorance of the Bible and the power of God. There are people who scoff at miracles, for instance. Now if we have an all-powerful God what is more natural than miracles? Some of our forefathers, or even fathers, laughed at the idea of an airplane or submarine, but this did not keep men from inventing them. There are operations performed in modern surgery which seem almost miraculous. What is more natural than for Jesus, the Divine Physician, to heal by a touch or a word? Miracles are natural when we know that nothing is too hard for God. The resurrection of Jesus was a stupendous miracle. Our resurrection will be also, but nothing is impossible with God. Once believe that, and all our doubts disappear.

Then, ignorance of the scriptures is a source of error. If the Sadducees had read and understood the Old Testament they would have believed in the resurrection. Jesus quotes a passage with which they were no doubt familiar, but which they had not understood. God said, I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but the living. These men, whose bodies had been so long in their graves, were considered living persons by their God. Their bodies would be raised from the grave. Now we have a much clearer revelation than the Jews had in Jesus' day, for we have the account of the resurrection of Jesus and such chapters as the 15th of First Corinthians.

If boys and girls and men and women are thoroughly grounded in the scriptures and understand them, there is little danger of their being led astray by the various errors of our modern day. The church is to be a "Teaching Church", "teaching them to observe whatsoever I have told you". Jesus was constantly *teaching* His disciples. It is told of Dr. Macartney that when he was sick his brother told him that he had to preach and he said to his brother, *"Be sure and put plenty of Bible in it"*. It is the Bible in our message which has power. There is so much false teaching abroad in our land that it is imperative that we *know the scriptures* ourselves, and that we teach them diligently to our children. This will safeguard them from the wiles of the devil.

Before leaving this subject let me remind you that Resurrection of the Body is far more than immortality of the soul. At Easter we hear much about this latter truth, but not so much about the former. We believe in the *Resurrection of the Body;* "our bodies, being still united to Christ, do rest in their graves until the Resurrection". At the resurrection these bodies are raised from the grave. Read and read again and again, what Paul says in I Corinthians 15. It was the *Body of Jesus* that came forth from the grave. See also our Shorter Catechism.

II. *The Place that Jesus is Preparing for Us*: John 14:1-7

If you ever hear a man say that heaven is a state, or condition, and not a place; just quote verse 2 of this chapter: *I go to prepare a place for you.* We can have a heaven in our hearts, but this is not what Jesus is talking about in these opening verses of this precious chapter.

We might call this chapter, The Cure for Troubled Hearts. These words were spoken in the Upper Room, or part, while on the way to the Garden of Gethsemane. It is usually thought of as His Discourse in the Upper Room in connection with the keeping of the Passover and the Institution of the Lord's Supper. The hearts of the disciples were troubled. They did not fully comprehend what Jesus told them about His approaching death, but nevertheless, there was a feeling of impending trouble. Let us see the cure for troubled hearts as presented by Jesus.

We might sum it all up in one word, *Believe.* Faith is the cure: Believe in God; believe also in Me. He is a firm foundation. This world is a troubled world. Their faith was going to be severely tested. The death of their beloved Teacher on the cross was going to be a severe blow. If they were to recover from this blow they must believe. A firm faith in God the Father and in Jesus Christ, His Son, would be necessary. (We might add also, faith in the Holy Spirit, the Comforter, for this comes out later in the chapter. Faith in our Triune God, Father, Son, Spirit, is a cure for troubled hearts).

"In my Father's house there are many mansions". Who wishes to change these familiar words? They bring a rich idea to our minds. There is abundant room in our Father's house: we need not have just a cabin, but a mansion. I often think of what Jesus meant when He said, I go to prepare a place for you. We like to prepare for our guests. Jesus has been gone nearly 2000 years. What great preparations He must be making.

"I will come again". He has not forsaken us nor the world which he redeemed. He is com-

(Continued on Page 11)



YOUTH PROGRAM FOR FEBRUARY 8

By THE REV. B. HOYT EVANS

Meet Islam!

Scripture: Genesis 12:1-9 and John 17:1-3

Suggested Hymns:

"The God of Abraham Praise"
"Faith of Our Fathers"
"From Greenland's Icy Mountains"

(We are beginning a unit of three programs on the Middle East. This is the area of the world where Christianity came into being, and it is still much in the news today. It will be a great help to your young people if you will secure or make a large map of the Middle East and have it displayed where all can see it as three programs are presented. If there are any authorities on the Middle East in your church or community, be sure to use them in this study. You can also receive some help by contacting the World Mission secretary of the Women of the Church who should have a supply of literature on this subject. Much of the material for this program is based on a helpful booklet, "Introducing Islam" by Dr. J. Christy Wilson, published by Friendship Press.)

Program Leader's Introduction:

Today and for the next two weeks we shall be studying about the Middle East. No attempt to understand the Middle East can be successful without taking the Islamic religion into account. The Middle East is the birthplace of Judaism, Christianity, and Islam. Islam is the youngest of the three, and it is the one which predominates today. It is estimated that the countries of the Middle East are at least ninety per cent Moslem. Many of the problems in that area can be traced to conflicts between these three religions.

In this first program we want to learn something about Islam. Our speakers will tell us about its history and spread, its doctrines and its customs and practices.

First Speaker:

Islam is the name of the religion. The word Islam carries the idea of surrender to the will of the one god whom the people call "Allah." The term Moslem or Muslim is used of a follower of the religion and is derived from the participle of the word Islam.

In the city of Mecca, which is about fifty miles inland from the Red Sea port of Jidda, the man Mohammed was born around the year 570 A.D. He was to become the founder of Islam. After a disturbed childhood in which he was passed from relative to relative he married a wealthy widow who had employed him as a faithful servant for a number of years. This marriage gave him a position of importance in the city, and allowed him time for contemplation and meditation. He saw a vision and felt himself called to be a prophet of the one true God, known in Arabic as Allah. This word "Allah" is closely related to the Hebrew word "Elohim", which is used for God in the Old Testament.

The members of Mohammed's family became his first converts. The movement was not well received in Mecca, so in 622, taking his followers with him, he left Mecca and fled to Medina. This flight marked the year one of the Mohammedan era. In Medina Mohammed found a better reception, and in less than ten years had built a large following, returned to Mecca, conquered it, and established it as the center of Moslem worship. To this day all Moslems face toward Mecca when they say their prayers, which for the faithful is five times daily.

By the time of the prophet's death in 632 practically all of Arabia was under the control of Islam. A new caliph or prophet was chosen after Mohammed's death, and the fierce military campaigns were continued with unabated fervor. By the year 732, the hundredth anniversary of Mohammed's death, Islam had gained control of the Middle East, North Africa, and Spain. In that year the armies of Islam were defeated at the Battle of Tours as they attempted to conquer France.

In their eastern conquests the Moslems established themselves in India, China, and Indonesia. Since the fifteenth century Islam has spread throughout most of Africa, and has made some attempts to establish footholds in the Western Hemisphere. A fairly recent estimate of Islamic strength indicates that there are well over three hundred million Moslems in the world today, and their greatest concentration is found in the Middle East.

Second Speaker:

Islam has six fundamental articles of faith. They concern: 1. Allah 2. Angels 3. Holy Books 4. Prophets 5. Predestination and 6. The Day of Judgment.

Islam is a monotheistic religion, which means the worship of one god. Moslems are almost fanatical on this point. Allah is their one god, and he is a god of power, might, and judgment. Little place is made in Islam for the love of god. They would not think of addressing Allah as "father". One missionary to the Moslems stated that he had never seen so fanatical a faith in a powerful god make so little difference in the morality of the people.

Moslems believe in angels, both good and bad. Each person has two recording angels to write down his good and evil deeds. There are different orders and grades of angels. Some of them have Bible names and others are Islamic inventions.

The Koran is considered to be the last and best of a series of 104 holy books which have been revealed by Allah. The first hundred of these books have been lost, and only four remain. Three of these are the Bible (the Old Testament is thought of as two books, the Law and the Psalms, and the New Testament makes the third.) These three books are thought to have been corrupted, so that only the Koran remains as the dependable word of Allah.

Islam states that 124,000 prophets have been sent to mankind. No attempt is made to give them all names, but some of the prominent prophets of the Bible are not mentioned. The six eminent prophets of Islam together with their designations are: Adam, the chosen of Allah; Noah, the preacher of Allah; Abraham, the friend of Allah; Moses, the speaker of Allah; Jesus, the word of Allah; and Mohammed, the apostle of Allah. Mohammed receives more attention than all the others. Many fantastic traditions and superstitions have grown up concerning him, so that he is thought of as THE prophet of Islam.

The belief of the orthodox Moslem in predestination amounts to fatalism. He believes that Allah has unchangeably decreed all things, so that he is the author of both good and evil. The ideal of Islam, as the name indicates, is to be submissive to the will of Allah. No attempt is made to promote good or to combat evil . . . , there is no need to do so. This belief undoubtedly accounts both for the fanatical zeal of Moslems and for the lack of progress in lands where Islam has held sway.

The day of judgment is known by several terms and occupies an important place in Moslem thought and belief. It is believed that the good and evil deeds of the individual will be weighed in a balance. Those who pass will enter into a paradise of exotic pleasures, and those who do not will be sent to excruciating torment. The Koran gives a large place to description of the delights of paradise and the terrors of punishment.

Third Speaker:

Islam has five basic religious duties. They are: 1. Recitation of the Word of Witness; 2. Saying the stated prayers; 3. Observing the month of feasting; 4. Giving the legal alms; and 5. Pilgrimage.

The Word of Witness is the creed of Islam in its briefest, most basic form. It consists of only seven Arabic words, and says, "There is no god but Allah: Mohammed is the apostle of Allah". A person may become a Moslem by the recitation of these words. They are to be repeated many times during every day as an act of worship and witness.

As has already been noted, five stated prayers are required of all Moslems every day. They are more like periods of worship than like prayers as we understand them. During the time of the prayer the worshipper must face in the direction of Mecca. During the prayer several postures are assumed: standing, bowing, half sitting-half kneeling, and prostration. In most places it is the exception rather than the rule for a Moslem to observe the five periods of prayer in strict faithfulness.

Fasting brings merit at any time, but it is required in the ninth month of the Moslem year. The requirements to fast applies only to daylight hours. Sleeping is permitted during the day, so the general pattern is to feast at night and to fast and sleep during the day.

Voluntary alms giving was encouraged by Mohammed, but the required alms are stipulated in a very complicated code. Income is divided into many types, and every type is assessed according to a different percentage.

Every free Moslem who can afford it is supposed to make a pilgrimage to Mecca sometime during his life. The most meritorious time for the pilgrimage is during the first twelve days of the last month of the Moslem year. Once the pilgrim approaches Mecca a very involved ritual is prescribed.

Moslems also have dietary laws similar to those of the Old Testament, including the prohibition of alcohol, but none of these laws are kept very carefully. A Moslem is permitted to have four wives, and as many concubines as he can support, but polygamy is practiced less and less. Islam permits slavery, and in some places it is still practiced.

Many progressive Moslems have recognized that these beliefs and duties provide little in the way of spiritual life for believers, but this superficial formalism is deeply rooted and is likely to continue.

Program Leader:

Christianity has a word of witness that is far superior to that of Islam. (Read John 17:3.) Our word of witness points to a Saviour and promises life. Islam has no saviour and no promise of the gift of life . . . no guarantee of the love of God. There are great physical and material needs in many of the Moslem lands, but their greatest need is to hear and believe the Christian word of witness. (Have a closing prayer.)

SUNDAY SCHOOL LESSON

(Continued from Page 8)

ing to receive us unto Himself. He will not be satisfied until we are with Him; forever with the Lord.

"The way ye know". Thomas demurred right here: we know not whither thou goest; and how can we know the way.

"I am the way, the truth, and the life". Here are some words inscribed on a sign: "Without the way, there is no going; without the truth, there is no knowing; without the life, there is no living". But Jesus is *all three*: He is the Way, the Truth, and the Life. Have we come to God by Jesus Christ?

NEWS of CHURCHES Around the World

MISSIONARY BRIEFS

TENNESSEE

Nashville—(PN)—The Rev. and Mrs. Ernest E. Gilmore of our East Brazil Mission announce the birth of a daughter, Diane Elizabeth, on October 27, 1958, in Brazil.

Mr. Gilmore is from Columbus, Ga. He received his training at the University of Georgia, Presbyterian College, and Columbia Seminary. He is a member of Southwest Georgia Presbytery.

His wife is the former Dorothy Elizabeth (Betty) Latimer of Miami, Fla. She is a graduate of Florida University and the Assembly's Training School. She is a member of the Decatur, Ga., Presbyterian Church.

* * * * * * *

The Rev. and Mrs. Curtis Goodson of our Brazil Mission announce the arrival of a daughter, Patricia, on December 8 in Sao Paulo.

Mr. Goodson is a native of Miami, Fla. He studied for one year at the University of Miami and graduated from Georgia Institute of Technology and Columbia Theological Seminary. He is a member of the Kings Mountain Presbytery.

Mrs. Goodson is the former Lourdes Alves of Sao Paulo, Brazil. She is a member of the Presbyterian Church in Sao Paulo.

* * * * * * *

The Rev. and Mrs. Earl S. King, Jr., of our Congo Mission, announce the birth of a son, Robert Edward, born December 31, 1958. The Kings, who are now on a year's regular furlough in the United States, have two other children, Carolyn Lee, who is 4, and Earl III, who is 2½.

Mrs. King is the former Virginia Wood of Churchville, Va. She is serving in the medical work of the Congo mission as a nurse. She is a member of the Stony Creek Presbyterian Church in Burlington, N. C. Mrs. King attended Montreat College and the school of nursing of the University of Virginia.

The Rev. King does evangelistic, educational and industrial work on the mission station of Mboi, Luluabourg. A native of Mutoto in the Congo, he returned to the mission field as a member of Montgomery Presbytery. He studied at Virginia Polytechnic Institute, Union Theological Seminary and the Colonial School in Brussels, Belgium.

The Kings expect to return to the Congo in May, 1959.

ALABAMA

Birmingham—(PN)—The Rev. Donald Fortson, Jr., preached his first sermon in his new pastorate here on January 4. Mr. Fortson came as pastor of the Vine Street Presbyterian Church of Birmingham after serving for two years as associate minister at the First Presbyterian Church of Gadsden, Ala.

He is a native of Augusta, Ga., and received his B.D. degree in 1956 from Columbia Theological Seminary, Decatur, Ga. He is married to the former Mae Hancock Huie, and the couple has two sons who are two years and five months old, respectively.

Birmingham—(PN)—Dr. J. Herndon McCain, who has served the Shades Valley Presbyterian Church almost since it was organized, officiated at the burning of the mortgage on the church, and at the dedication service which followed. He was assisted by the Rev. George M. Fitzgerald, associate pastor of the church.

This December service marked the 15th anniversary of the church which was organized under the special commission of Birmingham Presbytery in December, 1943. Dr. McCain was called as pastor of the Shades Valley Church in Sept. 1946. During his pastorate the church has experienced remarkable growth. Approximately eight of the original 28 charter members are still active in the church, and the congregation now totals 1469 members. The 1959 budget for the church calls for $107,154.

The present church sanctuary and educational building are valued at $475,000. Of early American

architecture, the church is built of red brick given by Arthur Watkins, Sr. The tall spire, lighted at night, can be seen from almost any point in the valley. The sanctuary will seat about 650.

GEORGIA

Austell—(PN)—The Rev. Forest Traylor, pastor, of the Austell Presbyterian Church here, recently had an unusual privilege, when he helped with the installation of his father, Forest Traylor, Sr., as a deacon in the church.

The father-son ceremonies took place in the Austell Church on December 28, 1958, and the Rev. Traylor says, "I can testify to the thrill of the occasion."

Cherokee Presbytery, in called session December 30, 1958, acted upon the resignation of Dr. L. R. Scott, pastor of the First Presbyterian Church, Rome, Ga. He was honorably retired from the ministry after serving a period of over forty two years, in several states, including pastorates in Alabama, Georgia and North Carolina.

For the past fifteen years he has been pastor of the First Presbyterian Church of Rome, Ga., where many accomplishments have been recorded to memorialize his excellent leadership and outstanding service. He has always been a leader in the affairs of Cherokee Presbytery and the Synod of Georgia, serving as Moderator of both these bodies, and on numerous committees.

A recent outstanding achievement has been the organization of two new churches (1955), now flourishing within the bounds of the city of Rome. A large number of the members of the First Church, formed the nucleus for these new churches, and Dr. Scott has continued to encourage these churches in their growth and development.

Dr. and Mrs. L. R. Scott have purchased a home in Rome, and will be at home to their many friends at 18 Wisteria Drive.

Forty Five Years Perfect Attendance Attained by Member of Sunday School

GREEN STREET PRESBYTERIAN CHURCH— AUGUSTA, GEORGIA

Old Faithful Geyser has nothing on our Mrs. H. C. Morgan. Last Sunday, December 28, Mrs. Morgan completed 45 years of unbroken attendance at Sunday School. The David C. Cook Publishing Company says that they know of no record that comes close to that of Mrs. Morgan. Our Mrs. Morgan has a world record. She has attended Sunday School for 2340 consecutive Sundays **without missing once.** As a matter of fact, since we have had one Sunday in the new year, she now has a string of 2,341 Sundays!

Mr. Harry C. Morgan, the other half of this team, had a record of forty years when he broke his foot four years ago and missed four Sundays. Mrs. Morgan has a string of attendance pins showing 44 years and will soon get one for 45 years. Mr. Morgan has not desired the pins to show his record. He says, "I just sit back and reflect the glory of my wife."

CONGRATULATIONS, MRS. MORGAN! WE'RE LOOKING FORWARD TO GIVING YOU YOUR FIFTIETH YEAR PIN!

LOUISIANA

New Orleans—(PN)—Presbyterians in New Orleans met for the 94th annual Union Communion Services on Sunday Afternoon, January 4, at the First Presbyterian Church.

Dr. Alex W. Hunter, pastor of the host church presided at the union ceremonies.

The sermon was delivered by the Rev. William A. Crosland, Jr., who is minister of the Oak Park Presbyterian Church.

Other clergy taking part in the services included the Rev. John W. Bracey, minister of Metairie Ridge Presbyterian Church, who read the scripture, and the Rev. Charles E. von Rosenberg, assistant minister of the Gentilly Presbyterian Church, who led the prayer. The Rev. Robert B. Smith of the Lakeview Church and the Rev. Paul Chapin of Kenner Church administered the sacrament of Communion.

Elders from Presbyterian Churches throughout the city assisted in the services.

The chancel choir of the host church was led by John M. Kupyers as director, with Frank L. Kuhlman as organist.

NORTH CAROLINA

Butner—(PN)—The congregation of the Butner Presbyterian Church dedicated their new religious education building Sunday afternoon, Jan. 4.

The building has a floor space of 5,550 square feet, and was constructed for about $25,000. The congregation plan to use the fellowship hall for worship services until they are able to go ahead with plans to build a sanctuary.

The Rev. Al Thomas, pastor, preached the dedication sermon. The Rev. Tom Traynham, of the Oxford Presbyterian Church gave a brief history of the church and a challenge for its future. He also presented a plaque commemorating the Granville Presbyterians for their help in building of the church, especially for the $2,950 contributed to buy the land.

The Rev. E. L. Barber, Executive Secretary, Granville Presbytery gave the prayer of dedication. Dr. William H. Brownlee, professor at Duke University School of Divinity, pronounced the invocation and the benediction.

Butner Presbyterian Church was organized in 1957, and now has a membership of about 50 communicants and as many non-communing children.

Queens College, Charlotte, N. C., has been notified that the Fund for the Advancement of Education, a committee of the Ford Foundation, will underwrite a study of academic planning to be conducted by selected members of the college administration and faculty, beginning in January, 1959.

The purpose of this study will be to improve teaching and curriculum and to make more effective use of faculty teaching hours. A committee of five faculty members has been appointed to work with President Walker and Dr. Curtis W. R. Larson, dean of the college, on this project of academic planning.

Keeping in mind means of improving methods of education, the committee will restudy several phases of the life of this liberal arts college including the

Group Tutorial method of teaching now in operation, the distribution of courses within the curriculum, the faculty teaching-load, and the present honors program.

Wendell—(PN)—The Rev. Scott Poole, pastor of the Wendell Presbyterian Church has accepted a call to the West New Bern Presbyterian Church. He expects to assume his new duties in February.

Mr. Poole came from Siler City to Wendell in 1955. He had served in Siler City for five years. He is a graduate of Davidson College and Union Theological Seminary, Richmond, Va.

SOUTH CAROLINA

Columbia—(PN)—Charles Heinz of the Forest Lake Presbyterian Church took office as President of the Men of Congaree Presbytery on January 1, succeeding Henry N. Garrett, outgoing president. Other leaders who took office were Jack McLaurin of North Augusta, vice-president; Charles Smith, Columbia, vice-president; Louie Coleman, Ridgeway, vice-president; and John Sankey, Camden, secretary-treasurer. The Rev. Lynn Temple Jones, Eastminster Church in Columbia, is minister advisor of the organization.

TENNESSEE

Fountain City—(PN)—The Rev. Donald Brandon, pastor of the Fountain City, Tenn., Presbyterian Church, was recently elected president of the Knox County Presbyterian Ministers Association at a meeting held in the Greystone Presbyterian Church.

About 60 ministers belong to the association which includes in the membership pastors of the Presbyterian Church, U. S., United Presbyterian Church, U. S. A., and the Cumberland Presbyterian Order.

Other officers elected include the Rev. Frank Gordon, Shiloh Presbyterian Church, as vice-president; and the Rev. W. Gene Richardson, Beaver Creek Cumberland Presbyterian Church, who will serve as secretary and treasurer of the association.

TEXAS

Houston—(PN)—The Rev. James K. Thompson, pastor of the First Presbyterian Church in Fort Worth for a quarter of a century, and a resident of Houston for the past two and one half years, died December 28 in Memorial Hospital after a long illness. He had been in the hospital for two weeks prior to his death, and had been in poor health for some time.

He is survived by his wife, and son, Joseph G. Thompson; his daughter, Mrs. Keith F. Ribble, and two grandchildren, J. Gib Thompson and Mrs. Robin A. Elverson.

Active in the civic affairs of Ft. Worth, the Rev. Thompson led the Pan-Presbyterian Alliance and was twice president of the Fort Worth General Ministers Association. He also served as president of the Ft. Worth Rotary Club, and was a member of the Masonic orders. For many years he wrote a column for the Ft. Worth Star-Telegram titled, "What Troubles Me Is . . ."

The son of Presbyterian, U. S., minister, the Rev. Gilbert Taylor Thompson, James Kidd Thompson was born in Tunnel Hill, Ga., in 1874. He holds a B.A. and D.D. degree from Austin College, and an M.A. from Central University in Richmond, Ky. He received his B.D. from Louisville Presbyterian Theological Seminary, and did graduate work at the University of Edinburg. He was ordained by the Paris Presbytery, (U.S.) and served in Texarkana and Calvert, Tex., until 1902 when he became a minister of the Presbyterian Church, U. S. A.

He is the author of religious dramas "The Inn-Keeper of Bethlehem", and "Saul of Tarsus".

VIRGINIA

Richmond—The Board of Christian Education of the Presbyterian Church, U. S., has purchased for $200,000 a 162½-acre site in Henrico County as a new home for their storage, printing, and office facilities.

This will become the eighth location for the Presbyterian Board since it was established in Richmond by the denomination's first General Assembly in 1861.

The new site was part of the Margaret T. Moncure estate and includes the old Tinsley residence. It lies on the south side of the Richmond-Henrico Turnpike and runs westward from the Chesapeake & Ohio Railway Co. tracks at the Chickahominy station.

Completion of moves to the new location may take as long as a decade, it was noted by Dr. Marshall C. Dendy, the Board's executive secretary. He said that a five-man Building Committee which chose the site will be enlarged in order to make plans for developing the tract.

First stage of improvements at the site will be to build storage and shipping facilities for the books and periodicals published by the Board. Other major needs are buildings for the William Byrd Press printing operations, and then office facilities for the staff personnel of the Board. Dr. Dendy pointed out that the Presbyterian Bookstore will maintain a downtown location.



BOOKS

THE GREAT TEXTS OF THE BIBLE, Volume 8. James Hastings. William B. Eerdman's Publishing Co., $3.50 until March 31st; $4.00 after the March date.

James Hastings, the editor of The Great Texts of the Bible, lived from 1852 to 1922. During his lifetime the Scottish divine served his church as pastor for 27 years. For 22 years he was the editor of The Expository Times which he founded. After his retirement from the ministry he edited "Dictionary of the Bible" and "Encyclopedia of Religion and Ethics". He also edited the classic twenty volume set "The Great Texts of the Bible" which has proved to be a rich source of inspiration for pulpit preaching. These volumes summarize hundreds of sermons and are valuable tools for reference study.

Volume 8 presents texts from the gospel according to St. Matthew. It contains 27 expositions from leading passages in this gospel.

Eerdman's proposes to issue three volumes each month commencing in January and continuing at

this rate until the entire set of 20 volumes is completed. An attractive pre-publication offer is made until March 31st. All volumes ordered by this date can be purchased at $3.50, after that $4.00. The price of the entire set is $75.00. The set can be ordered in advance at $65.00.

TAKING HEED TO THE FLOCK. Peter Y. DeJong. Baker Book House. $1.00.

The author believes that family visitation is in danger of declining and dying away in the church. He affirms that this venerable institution has spiritual values which should be retained. Dr. DeJong has done an excellent work in looking into the merits and warrant of family visitation in the ten chapters of this volume. The book is interesting reading and informative. The minister who reads this will see that pastoral visitation done in the name of Christ brings glory to God's name through the increasing welfare of His flock.

1959 STANDARD LESSON COMMENTARY. John Carter. Standard Publishing Company. $2.95.

This is the Standard Publishing Company's sixth annual volume on the International Uniform Lessons. Eight pages are devoted to each week's lesson. There is a verse by verse explanation of the lesson text. Truths for daily living are emphasized. Visual-aid suggestions are offered. This volume should be of help to those who wish to make a detailed study of the lesson each week.

CONCISE DICTIONARY OF JUDAISM. Dagobert D. Runes. Philosophical Library. $5.00.

The editor of this volume is a doctor of philosophy of Vienna University and author of a number of standard works in the field of philosophy. He has given us here a handy guide-book for quick reference in the fields of Jewish history, religion, philosophy and literature. More than 60 full page illustrations depict significant events and personalities in Jewish history.

For the most part, the definitions are concise and clear. The weakness of the volume is found in that many of the definitions are sketchy. For instance, on Ruth all that is related is "pastoral idyll of David's great-grandmother." On the theological subject of sin the author simply states, "Judaism rejects the doctrine of original sin. Adam and Eve suffered for their digression; every man and woman may choose the way of grace or guilt."

WHY BAPTIZE INFANTS. Harry Hutchison. Greenwich Book Publishers. $2.50.

Dr. Hutchison has written this book primarily for the layman who is interested in the many controversial points about Infant Baptism. A number of the questions which he attempts to answer are questions which many have asked at some time or another. The author presents arguments in favor of infant baptism and answers the major criticisms leveled against this historic practice. In Dr. Hutchison's view the "essential factor in the divine human relationship is not what man does but what God has done." The key to the question of infant baptism is that "God promises to act toward believers and their children with a generosity they could hardly have conceived possible. . . One of the tokens of this generosity is the religious rite which we call baptism." The author's reasoning rests on the belief that the child of Christian parents upon being born immediately enters into a covenant relationship with God. Faith and understanding of which an infant is incapable are not pre-requisites for the establishment of this relationship.

Dr. Hutchison recognizes the continuity between the sacraments of the Old and New Testament. He offers a challenge to the church to prosecute properly and effectively her primary task—"the ministry of the covenant." Here is a book that is revelant for the 20th Century. If one would read this book with an open mind, it would be very difficult to withhold baptism from the infants of true Christian believers. The author has well said, "To deny the sacrament is not only to deny the authority of the Word; it is to deny the very grace of God."

John R. Richardson

THE PROTESTANT AND POLITICS. William Lee Miller. Westminster Press. $1.00.

This book is about Christianity and politics. It deals with American politics, as related especially to American Protestants. The author believes that Protestants can be proud of many things our heritage has given to the spirit of America but a negative attitude toward politics is not one of them. He affirms that we need citizens who think well about politics. The main value of this book is that it shows that there is a connection between Christianity and politics.

There is much in this volume that is not in harmony with Southern Presbyterian views regarding the spiritual and the political realms. The author deals with many controversial subjects and our readers will not concur in all that he has to say concerning disputed subjects. We commend the author for his insistence upon the Christian living his faith in every aspect of life.

THE MAN WHO FEARED A BARGAIN. Harold Goad Newsham. Abingdon Press. $2.00.

This volume consists of 15 sermons on Biblical characters. In them Mr. Newsham illustrates the abiding revelance of the Scriptures to contemporary life and experience. He shows how present-day problems — adversity, temptation, frustration and mystery — are illuminated in the study of such Biblical characters as David, Jacob, Nehemiah, Isaiah, Zachariah and Peter. The author is minister of the First Church of Christ in Hartford, Connecticut. He is a native of England and prior to coming to this country he spent 30 years as a Congregational minister in England, Scotland and China.

GOD'S RIVER. Donald Grey Barnhouse. Eerdman's. $3.50.

For several years, Dr. Barnhouse has been giving over the radio some remarkable expositions on the Epistle to the Romans. Three volumes in this series have already been published. This is the fourth and it deals exhaustively with the first 11 verses of the 5th chapter of Romans.

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Dr. Barnhouse examines the epistle to the Romans phrase by phrase, in the light of this immediate context and also in the larger context of the Bible. The best commentaries on Romans have been consulted. The author has also gone to the original language and gives us in this volume his choice findings.

For a number of years, Dr. Barnhouse has excelled in the department of expository preaching. This last volume indicates that he is still going strong. He has done a magnificent piece of work with this section of Romans and it is a pleasure to commend it to the readers of the Southern Presbyterian Journal.

John R. Richardson

A PARENTS' GUIDE TO CHILDREN'S READING. Nancy Larrick. Doubleday & Co. 35c.

This handbook has been written to encourage more children to read more widely. 18 national organizations representing children, parents, librarians, teachers and others concerned with children's reading have cooperated in the publication of this volume.



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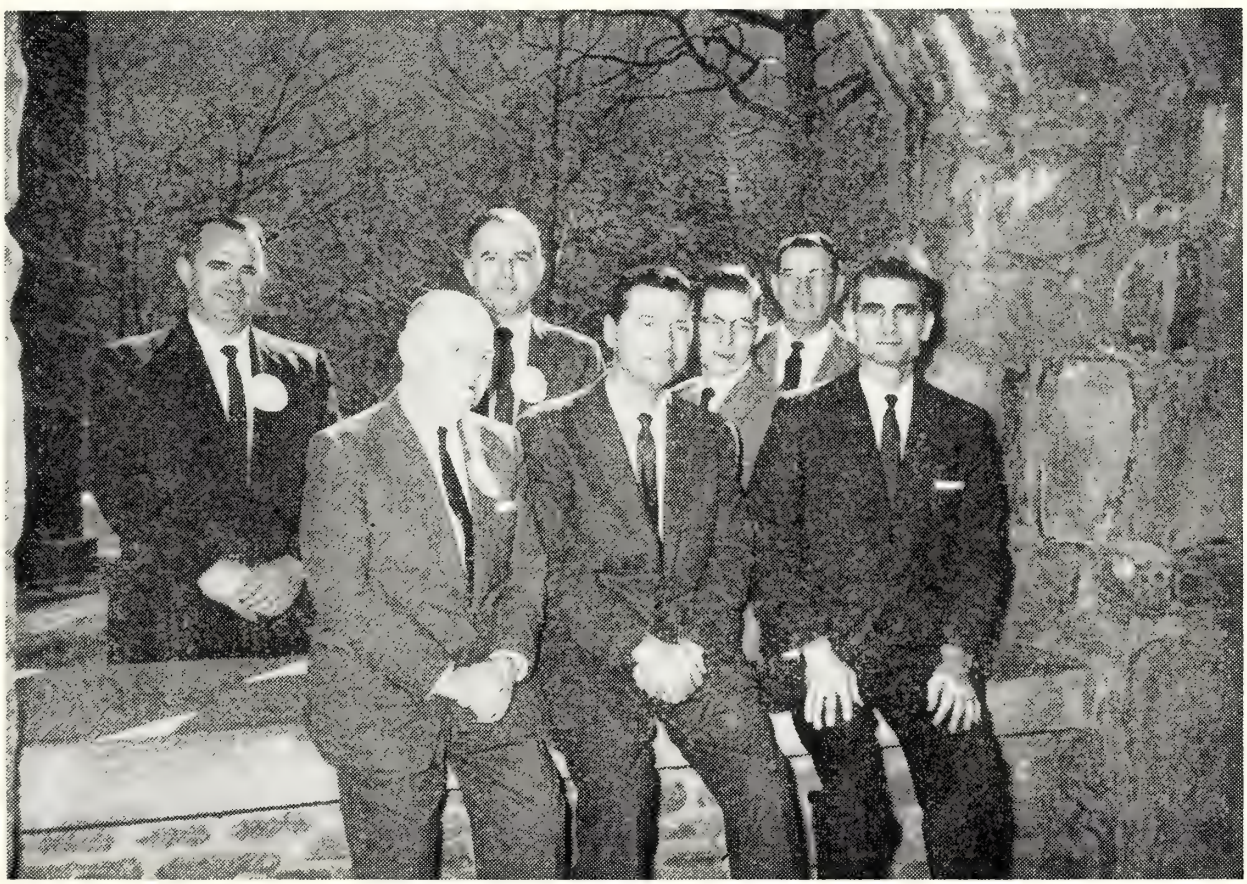
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EDITORIAL

The Church In China

The Communist Government of Red China, in its relentless persecution of and regimentation of the Church has ordered the merging of all denominations into one church. In addition the majority of the churches are being closed.

It is reported that in Shanghai all but 12 of the 200 churches have been closed while in Peking only 4 of the original 65 have been permitted to stay open.

Worst of all, preachers are being told what to preach and the churches are being required to join a branch of the Government.

The Christians of China need our prayers as never before. As has long since been predicted, the Communist Government will tolerate the Church only to the extent that it becomes an active and willing agent of Communism.

—L. N. B.

Billy Graham And The Australian Crusades

The sudden impairment of vision in Mr. Graham's left eye has been attributed directly to excessive work and continued strain. Doctors at the Mayo Clinic have insisted that he take several weeks of absolute rest.

In a telephone conversation with Mr. Graham, just prior to his departure from San Francisco for a scheduled island in the Hawaii group, he spoke of his deep sense of appreciation for the sympathetic interest and prayers of so many people. He has been deluged by messages from people in all walks of life and he is at the same time firmly convinced that God is using this experience for his own glory and for the furthering of the work of evangelism.

Telephoned reports from Australia indicate that Mr. Graham's illness has been the occasion of a greatly deepened prayer life on the part of Christians and an even greater sense of expectancy that God is going to do a marvellous thing there in their midst.

In Melbourne, where the first meetings are scheduled to begin on February 15th, 6,000 individuals have been taking an intensive course in personal witnessing and counselling. This alone can bring a revival in that city.

For the information of our readers we will give a summary of developments with reference to Mr. Graham's health:

For several weeks Mr. Graham had sensed a growing impairment of vision in his left eye but said nothing about it. In Louisville, on Jan. 8th, impairment was so marked that he phoned Dr. Kenneth Gieser an outstanding opthomologist of Wheaton and Chicago. Dr. Gieser immediately phoned a well known optomologist in Louisville and made an appointment for Mr. Graham. He flew down to Louisville the next morning and after careful examination diagnosed the trouble as a rather rare condition called *angio-spastic edema of the macula,* almost always the result of excessive work and strain.

Dr. Gieser, one of our own former missionaries in China, phoned the writer Saturday night, giving the diagnosis. In the mean time Mr. Graham had gone to Dallas for some engagements prior to going on to the West Coast and Australia.

After numerous phone calls to many people it was decided that Mr. Graham should go to the Mayo Clinic, Dr. Gieser accompanying him there. At the Clinic the diagnosis was confirmed and an ultimatum laid down to Mr. Graham, that he *must* take several weeks of rest.

Mr. Graham has the definite feeling that God is using this experience to cause more people to pray for the Australia campaigns and rejoices in the marvellous ways in which He works.

As one who has been intimately associated with him through the years and who knows something of the unbelievable load which he has so gladly carried for our Lord's work, we can only say that *something* had to happen to lessen his work. When at home he is under constant pressure from people all over the world. During his crusades he works from early morning until after mid-night often, using every possibly opportunity to witness for his Lord. It is high time that many others share in this burden.

Unquestionably Mr. Graham has rejoiced in the almost unlimited opportunities for preaching the Gospel. At the same time he has sensed that world conditions are such that present opportunities may not last too long. He has been willing to spend and he spent at a rate beyond the physical endurance of any man.

This is to ask the earnest and continued prayers for Mr. Graham, his Team and all their plans for the future. Also, that God will do such a mighty thing in Australia that the whole world may be moved to give glory to the One Who is the very heart of the Gospel message—the Lord Jesus Christ.

—L. N. B.

Touched and Tempted

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Hebrews 4:15.

I wish to emphasize these two words: "touched" and "tempted".

Jesus, as our Redeemer executes the office of Prophet, Priest, and King. He could be our prophet without being a man. He could have been our king without being a man, for God was King of Israel for a long time. But Jesus could not be a merciful and faithful High Priest without becoming a real man. Our Priest must be one of us—our kinsman—Redeemer. Man sinned in Adam, the first head of the human race, and they must be redeemed by a man, the Second Head of the race; As in Adam all die, so in Christ shall all be made alive.

Let us look at our infirmities and our temptations and see how Jesus felt both.

I. *Our Infirmities.*

1. One of our infirmities of the flesh is that we get tired out and need rest. I would not think that a purely spiritual being would get tired, but while we live in these bodies we become worn out and need rest. This was true of Jesus. He was so tired that He could sleep in the storm, and He rested at the well, while His disciples were away.

2. We who live in the flesh get hungry and thirsty. After His long fast in the wilderness, He was hungry. He ate like the disciples did; was invited to feasts; He was thirsty at the well.

3. We need sleep. This is an absolute necessity for us. It seemed to be for Jesus. He was asleep and they awoke Him when the storm grew violent.

4. We have to take time to go from place to place. In Jesus' day it took a lot of time, for He walked or went in a small boat. Even in our day in a jet plane, it takes time.

5. We work for a living. Jesus for many years worked as a carpenter at Nazareth, and when He began His ministry His work was greater.

6. We get sick. We never read of Jesus being sick, but we do read that "virture went out of Him" when touched by the sick. He was especially touched by the sick, and as many as touched Him were made perfectly whole.

7. We have our sorrows and tears: "Jesus wept" with the sisters at the grave of Lazarus; He wept over the city of Jerusalem: "with strong crying and tears". He prayed in the Garden.

8. We have our disappointments: friends go back on us; we meet opposition and discouragements. Jesus faced all of these and more for He was bitterly persecuted and men said things about Him.

9. We face death, our last great enemy. He set His face steadfastly toward Jerusalem, knowing that the cross awaited Him.

We can readily see how Jesus was "touched with the feeling of our infirmities" as He became man for our sake.

II. *Our Temptations.*

Tempted in *all* points like as we are, yet without sin. The only difference between His temptations and ours is that He never yielded.

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We know that He met the devil in the wilderness and put him to flight, for a season. These three temptations were samples.

We know that Satan used Peter to present another temptation when he said, Be it far from thee, Lord, this shall never be unto thee, for He rebuked Peter, saying, get thee behind me, Satan.

There were many others. Was He not tempted in the Garden and on the Cross, when His enemies said, let Him come down now from the cross?

He can succour those who are tempted.

Seeing that we have such an High Priest, let us come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.

—J. K. P.

Heart vs. Head

Moses and the Israelites had reached the border of Canaan and twelve men were sent in to spy out the land. Ten of them used their heads; they saw the giants and the other obstacles and reported that it would be impossible to conquer the land. The other two, Caleb and Joshua, didn't use their heads but they did use their hearts. They reported back that the land could be taken because "the Lord delighteth in us". See Numbers 14:8. Forty-five years later, Caleb testified, "I brought him word as it was in mine heart".

There has always been a conflict between the head and the heart of men. Our head objects to that which our reason cannot fathom, and foolish man imagines that his mind can solve life's great mysteries. He calls his shallow gropings "science", and egotistically believes that he really knows the answers, but just one question that the Lord asked Job, "Where were you when I laid the foundations of the earth?", ought to show him his utter impotency.

Man's first impulse is generally his best, and it is invariably a heart impulse. Faith is seated in the heart; it certainly is not in or of the mind. Paul clearly saw this when he wrote in Romans 10:9,10 that a man must believe "in thine heart" to be saved, "for with the heart man believeth unto righteousness".

The devil wins a victory when the head rules the heart, while the victory is generally the Lord's when the heart has supremacy over the head.

Remember, Christian, as far as salvation is concerned, your mind is sinking sand. See that the Lord owns and the Holy Spirit occupies your heart, and your head will take care of itself.

—R. LeC.

Isaiah 55: A Moving Missionary Sermon!

By George S. Lauderdale

Salvation is like a great feast. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isaiah 55:1. Every one thirsts and needs the food God offers; being guilty, man needs forgiveness spoken of in verse 7: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for He will abundantly pardon."

Without salvation through the Lord Jesus Christ, we perish even as men without nourishment starve. But salvation not only keeps us from dying: through Jesus Christ we grow stronger to do good every day! "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary and they shall walk, and not faint." Isaiah 40:31.

THE WORLD INVITED

God's salvation is offered all (Ho, every one that thirsteth . . .") ; the poor are not excluded ("And he that hath no money; come . . ."). If the poor were left out, Christian missionaries would have to pack their bags and return home! The rescue missions would be forced to shut their doors, and the radio preachers could not open most of their mail!

For still another reason given in Isaiah 55, the offer of salvation must be universal: *there is no substitute for salvation.* "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" Jesus said that we *must be* born again! The witch doctors, fake priests, apostate liberal preachers, and all who have man-written holy books, are not satisfied. Sawdust cannot substitute for cereal.

HOW TO BE SAVED

True to God's promise of free salvation, the Holy Spirit in showing the lost how to eat God's feast, does not ask for a down payment. God says to sinners, "Listen." We are born again by heeding the Word of God. I Peter 1:23. "Hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live."

Listening to God's Word, inasmuch as God has provided ears at no cost, leaves without

excuse those who do not even try to be saved. Praying to God ("Seek ye the Lord . . . Call ye upon him") is likewise open to the penniless.

SHARE THE NEWS!

Having been shown that salvation is wonderful and the way plain and available to all, we will now see in Isaiah 55 that believers in Christ are obliged to share the good news of free salvation with the whole world. First God encourages us by saying that His Word will not return unto Him void. Paul, relying on this truth, rocked the Roman empire: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Romans 1:16.

God spurs us with the fact that now is the only time sinners have to seek His favor and be saved. He promises us joy and the guidance of the Holy Spirit: "For ye shall be led forth with peace." He incites our sympathy with the picture of poor heathen being robbed by unscrupulous liars who offer them bread which does not satisfy their hunger, salvation which is actually damnation!

FACTS FROM THE FIELDS

During September of 1958 Paul Freed, founder and president of the Voice of Tangier, a radio station in North Africa which broadcasts the gospel in more than twenty languages, toured Russia and the satellite countries. Mr. Freed says, "Church leaders and many other believers everywhere pleaded for additional programs in their own language. I cannot express to you in words the hunger of the Russian people for the message of redemption through Christ. I never realized until my visit how much our broadcasts mean to people behind the Iron Curtain."

Whither 'Ecumenical Mission'?

Editor's Note: During the season for special emphasis on World Missions and due to the divergent philosophies now abroad on mission policy it would seem wise for the members of our church to read the following editorial which appeared in *Christianity Today* last August. Here there are expressed some fundamental concepts of missions which may be increasingly important in the years to come.

The practice in certain quarters of employing the phrase "fraternal worker," as a substitute for the time-honored term "missionary," marks a trend that should awaken the concern of every friend of missions. More is at stake than a mere matter of terminology. The whole philosophy of Christian missions is involved, including the Church's conception of her primary function, the basic nature of the missionary task, and the place or role of the missionary in it.

Until recently, the full import of the "fraternal worker" idea, as expressing a basic change in missionary outlook and policy, has not been generally understood. Many have accepted the term as simply a convenient synonym, to be used interchangeably with the word "missionary," long-established by biblical and historical usage. "Fraternal worker" appeared rather unobtrusively at first; but the serious implications of the term have become more clearly reflected every day in certain reactionary trends in missionary emphasis. Missions is being interpreted more as inter-church aid; ecumenism rather than evangelization; fellowship within the Christian community rather than outreach; consolidation rather than pioneering; subsidizing existing churches rather than founding new ones; a church-centered rather than a proclamation-centered program; the *Koinonia* rather than the *Kerygma;* hence "fraternal workers" rather than "missionaries."

Doubtless one of the occasions for this "fraternal workers" philosophy is to be found in the emerging of national churches in many mission fields. This is a new dimension in missions. The missionary no longer stands alone. In many countries he finds himself alongside indigenous Christian organizations with their own ecclesiastical life and their own programs of service. A common problem now confronting the boards is: "What should be the continuing relationship of the missions to the autonomous national church bodies which have been developed as the result of missionary endeavor?"

The response to this question varies, even among those who accept the "fraternal workers" concept, but it tends to express itself in a fairly well-defined pattern. In any given field, the formal organization known as "the mission" is to be dissolved; the missionaries are to be turned over to the indigenous church body to be incorporated into its ecclesiastical structure and to be deployed by it as seems best; new missionaries are to be sent only on invitation of the indigenous churches; the assignments of work for each missionary are to be made by the national church; all funds for evangelistic, educational,

medical and other work are to be placed in the hands of the national church, the entire program to be administered and directed by the church through its appropriate boards or committees; the personal support and expenses of the missionaries are to continue to come from abroad; and the boards in the sending countries are to become mainly subsidizing agencies to provide the necessary assistance in personnel and funds.

No one will question the principle that missions and missionaries should maintain the closest fraternal relationship with the churches which, in the providence of God, have come into being as the result of their endeavor. The ties are deep and precious. That increasing recognition must be given to the place and dignity of the national churches in the countries where they are established goes without saying. Every mission should seek the understanding and cooperation of the indigenous body in all of its efforts and in every major decision concerning program and policy. Nevertheless, while acknowledging that partnership must characterize the *attitude* of the missionary, it is not in itself the *goal* of missionary endeavor. Nothing should be allowed to obscure the missionary's essential role as a pioneer. His primary concern is for the unevangelized.

Assistance to the national church is an important but secondary function. His first concern must be for those "other sheep" whose spiritual lostness and need called him in the first place from his home and his native land. There are few countries in which Protestant missionaries are at work today where as many as 5 per cent of the people have been won to the Christian faith. Any philosophy of missions which diverts attention from this unfinished task and interprets our continuing role principally in terms of inter-church aid must be classified as a major retreat in missionary strategy. Established work should be turned over as rapidly as possible to the indigenous church while the missions move on to the "regions beyond." This is the clear meaning of the parable of the one hundred sheep.

Our mandate to preach the Gospel to the unbelieving people of the world comes from Christ, not from any national church body. We were "sent" before we were "invited," and it is inconceivable that the coming into being of a relatively small body of believers in any country should put an end to the initiative of men and women who have been called of God to preach the Gospel to every creature.

It remains to be seen what will be the impact of this "fraternal worker" policy on the missionary himself. To most missionaries the call to service abroad comes primarily in terms of the need of the unevangelized millions. They enter upon their work with a burning passion for the unredeemed. To find upon arrival on the fields that they have lost the initiative in pursuing their missionary purpose and must accept an assignment within the ecclesiastical structure of some existing church group comes to them as a bitter and disappointing experience. Not that they are unwilling to occupy a place of humility or subordination, but that they are thwarted in the fulfillment of the visions and aims that led them in the first place to offer themselves for service.

Indigenous churches have not always been prepared for the responsibility of deploying fraternal workers in their program, and long periods of frustration have been experienced by some who have waited patiently for an assignment. Others have been given work for which they were not fitted. Some have found themselves serving as assistants to national pastors in local parishes, occupied with the running of errands and with the details of a local program, while all around are the unreached towns and villages to which by every missionary impulse they feel called to minister. It is not surprising that disappointment and heartache have been the lot of many, and that some, in disillusionment, have left the field and returned to their homes. It is a fact that in most instances the "fraternal worker" policy has met with resistance from the missionaries on the field, and in some cases has been imposed by higher authority in the face of the contrary judgment and against the strong objections of the missionary body.

We believe, further, that the policy in question is detrimental to the best interest of the national churches themselves. While it has the appearance of fostering the autonomy of the national church, it is actually a step backward. It introduces missionary personnel and money a second time into the structure of the indigenous organization. It tends to develop an habitual dependence upon outside aid, an expectation of indefinite continued help from abroad. Its effect, we believe, is radically to retard the development of the Church in self-support, self-government, and possibly in self-propagation. Indeed, these specific aims, long recognized in missionary circles as axioms of sound policy, have been formally deleted from their official statements of objectives by one or more missionary boards which have adopted the "fraternal worker" idea. National church bodies which have been operating for years on their own resources, are being placed again on a subsidized basis and, in some cases, are coming to feel that such aid is their *right,* with consequent weakening of stewardship, sacrifice and responsibility.

The real autonomy of the churches cannot be achieved as long as they are dependent upon outside personnel and money for the mainte-

nance of organizational life. Autonomy is not a gift to be bestowed, like the conferring of a diploma; it is a status into which a church must grow through the development of its own assets, spiritual and material. A church is either autonomous or it is not. Autonomy cannot be given if it does not have it; nor can it be taken away if it does.

At this point the "fraternal worker" philosophy presents two distinct dangers. One is the danger of dominating the church through influential personnel and the material power that money represents. Even where missionaries represent a small minority in the councils of the Church, their training and experience, together with the fact that they have often been the teachers of those beside whom they sit, and represent, in addition, the sources of financial help, would give them an undue influence in directing church policies. Strong as the temptation may be to accept whatever aid is proffered, national churches would do well to ponder the effects upon their own independence and dignity.

In one case of record the church, by official action, requested the withdrawal of all missionaries from its councils. The other danger is that of "spoiling" or pampering the church, fostering within it a suppliant attitude, a disposition to lean upon help from abroad instead of growing through struggle into self-reliance and maturity. Untold damage can be done to the character of the Church. The help given may come to be accepted as a matter of course. Even the capacity to be grateful can be lost, with a show of petulance when askings are not met in full.

The national churches can hardly be expected to develop any sense of their own missionary responsibility under such a system. They tend to be confirmed as "receiving churches," whereas all churches should be "sending churches." This is important. For missions is not primarily a matter of *church to church* relations, but, rather, of the relation of the Church to the unbelieving world. Hence, "missionary" rather than "fraternal worker" is the aptly descriptive word.

One further question. In this day of intense nationalism how can the national churches escape the stigma of religious "colonialism" as long as fraternal workers from abroad sit prominently in their councils, and budgets are replenished from year to year with liberal infusions of aid from abroad. What would happen to such churches, geared to a policy of subsidization, if political changes required the sudden and complete withdrawal of all outside help?

Lastly, what will be the effect of the "fraternal worker" policy on the interest and support of Christian people? Inter-church aid is no substitute for missions. Important as it may be, it hardly serves as a satisfactory answer to the great missionary urge of the church impelling it to pioneering and extension. It hardly fulfills, for example, the aim set forth in a typical statement of purpose adopted by one church as follows: "The great end of missionary life and service is the preaching of Christ and Him crucified to the non-evangelized peoples." It is questionable whether the Church at large will reveal the same interest in and support of a work which involves chiefly the assistance of other churches rather than the challenging task of planting the Gospel in new fields. We can say " fraternal worker" instead of "missionary," and "ecumenical mission" instead of "missions" if we like, but let us remember that we are talking about different things.

What "ecumenical mission" will accomplish is not yet clear, but let us not forget it was "missions," the business of being sent to the unevangelized, that fired the souls of the Apostles and turned the world upside down.

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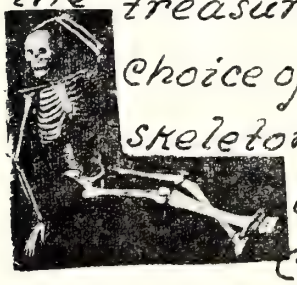


What Do You Read?



It is very important, because it has much to do with developing character. Napoleon said, "Show me a family of readers and I'll show you the people who move the world." He might have added "for better or for worse." You grow like what you read. Lord Bacon said, "Reading maketh a full man." So choose good reading that will nourish your mind and help to keep pure your heart. Sir Edward Gibbon, the great historian, said "My early and invincible love of reading ... I would not exchange for the treasures of India"







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E.



LESSON FOR FEBRUARY 15

By THE REV. J. KENTON PARKER

Jesus Questioned About The Great Commandment

(Temperance)

Background Scripture: Mark 12:28-34
Devotional Reading: I John 3:1-11

Mark does not indicate that this also was a "catch question", but if we turn to Matthew 22:35, we read, "Then one of them, which was a lawyer, asked him a question, tempting him, and saying" so it would seem that, he, too, was joining the others. Mark calls him a scribe and gives more of the conversation, and Jesus said to him, Thou art not far from the kingdom of God. It is entirely possible that there were two men who asked the same question, one, the one in Mark, more in earnest than the other. The question is the same in substance: Master, which is the great commandment in the law? (Matthew) : Which is the first commandment of all? (Mark) . In Matthew's account we note this also: "But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Were the Pharisees secretly enjoying the discomfiture of their rivals, the Sadducees?

I. *The First Commandment*: Mark 12:28-30.

Which is the first commandment of all? This was a question much debated among the scholars of that day. We have debates today over questions which seemingly are easily answered. At least Jesus had no difficulty in answering this one. The two previous ones were plainly "catch questions". This one seemed to be asked in earnest. At least Jesus treated it as though it was, and tells the scribe that he "is not far from the kingdom of God".

Notice how Jesus begins: "Hear, O Israel; the Lord our God is one Lord". We who believe with all our hearts in the Trinity, are accused by the Unitarians of worshipping three gods. This is not true. Let me quote from our Confession of Faith, page 18, Chapter II, (Of God, and of the Holy Trinity) : "There is but one only living and true God, who is infinite in being and perfection, a most pure spirit", etc. On page 23, of the same chapter we read, "In the unity of the God-head there be three persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding: the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son". If you will read all the Bible references which prove this fine statement you will find that the doctrine of the Trinity, or the Triune God, is proved beyond question. This doctrine has been held by the whole church except a few Unitarians. It is taught by the Roman Catholic Church, by the Greek Church, and by all Evangelical Protestants. It is a mystery, as are many other things. Each of us is a mystery. We are body, soul, and spirit, or body, mind, and spirit. If we disbelieve because it is a mystery then we would logically not believe half of what we see every day. It is undoubtedly taught in the Bible. (Take time to search the scriptures and see) .

Then Jesus goes on to answer his question, quoting from Deuteronomy 6:4,5. The scribe, I suppose, had read these words many times and should have known the answer to his own question. Jesus adds a bit to the quotation. I have always thought I would like to preach on this text, but it has baffled me with its bigness and inclusiveness. Just what does it mean to love God with all our heart, with all our soul, with all our mind, and with all our strength? I looked up Broadus on Matthew, but he was rather vague. Heart, with the Hebrews, very often means the affections and volition and intellect— in fact the whole inner man. Certainly this means that God shall be first in our affection, in our wills, in our thoughts, in our life.

If we do love Him in this way, then we will keep the first table of the law: we will have no other gods before Him; we will not try to make some graven image of Him, like a calf: we will never take His name in vain, nor desecrate His Holy Day. If our love for Him is strong enough, then our attitude towards Him will always be that of reverence, of submission to His will, of obedience to His commands. Love will enable us to keep the law.

I have prayed a great deal for such a love and all of us desire it, but when we search our

hearts, do we find it there? May we pray that He, the giver of every good and perfect gift, will give us such a coming love for God that all other loves will be in their proper place. May He write upon our hearts His best name of Love! I read somewhere the other day that one of the best ways to obtain this love is to constantly think of how much God loves us. If He loved you and me enough to die for us, then that love should kindle a responsive love for Him in our hearts. Sometimes, when the story of the cross is read to heathen, the tears flow. Why do not our tears flow every time we read it? Have our hearts become hardened by familiarity with this story of redeeming love? May we not leave this verse without some heart-searching.

II. *The Second Commandment*: 12:31.

Jesus adds, and the second is like, namely this, Thou shalt love thy neighbor as thyself. If we love our neighbors as ourselves, we will keep the second part of the Ten Commandments. We will honor and obey our parents. We will not lie, or steal, or kill, or commit adultery, nor covet that which belongs to him. Do we really love our neighbors as ourselves? that is the question. Are we seeking the welfare of all those around us? When the rich young ruler came to Jesus, and in answer to his question, Jesus referred him to some of these commands in regard to his neighbor, he rather glibly replied, All these have I kept from my youth up. Jesus, however, put his finger on the sore spot in his heart when He told him to sell what he had, give to the poor, and come follow him. He had not, and did not, really put himself in his neighbor's place. Before we carelessly repeat these words, let us do some deep heart-searching and see whether we love our neighbors as ourselves. What a wonderful world this would be, if this second commandment was honestly kept by men and women everywhere. And, if we put God first we would have a perfect world. On these two commands hang all the law and the prophets.

III. *The Scribe*: Thou art not far from the kingdom of God. 12:34.

Just a step from the law to Jesus Christ. The law is our schoolmaster to bring us to Christ, and the scribe was near Jesus in more ways than one. If he had just realized his need of a Saviour and taken the one step!

Let us stop a bit and ponder this statement. How can men be "near", and yet so far away, sometimes. Everybody in America is "near the kingdom" in the sense that they live in a land of light and gospel privileges. The kingdom came near the people of Judea and Galilee and the many cities that Jesus visited while on earth, and He pronounced woes upon them. To be thus near and not enter, will make our condemnation even greater.

Then, a man may be near the kingdom in the sense that his heart and conscience have been stirred. I believe this scribe had been deeply touched. Notice what he said, "Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifice." A man who speaks this way is indeed not far from the kingdom.

A man may be near the kingdom in the knowledge he has of the Word of God, and this scribe seemed well versed in the scriptures.

To be near, and not in, is dangerous for several reasons. I lived about ten miles from the Natural Bridge, and did not go to see it. I thought I could go any time. So with people and the kingdom. They think they are near and can step in when they wish, and they keep putting off the Day of Decision until too late.

IV. *God's Children*: I John 3:1-11.

I have left the Devotional Reading for the conclusion instead of the introduction for it brings the lesson home to us. There are several thoughts I wish to touch upon.

We should love God because He loves us: Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Sinners called sons. Think of the Prodigal Son and the welcome he got when he came back home! In fact, we love, if we love at all, because He first loved us.

Sin is lawlessness. We break God's law when we sin. He takes away our sin. We ought to love Him for the sacrifice He made on the cross of Calvary.

Whosoever abideth in him sinneth not. We cannot live a life of sin if we love Him. To keep on breaking His commandments is proof that we do not really love Him. If a child says, Mother, or Father, I love you, and then straightaway disobeys the commands or disregards the wishes of father and mother, there is something lacking in that love. So, when we profess to love God, if it is a true profession, we will keep His commandments. Whosoever is born of God doth not commit sin, keep on sinning. As sons of God, children of God, we are to love and obey Him.

Recommend The Journal To Friends



YOUTH PROGRAM FOR FEBRUARY 15

By THE REV. B. HOYT EVANS

Traditional Eastern Christianity

Scripture: Psalm 96

Suggested Hymns:

"Jesus Shall Reign Where'er the Sun"

Christ Is the World's True Light"

"Beneath the Cross of Jesus"

Program Leader's Introduction:

This is our second Program on the Middle East. Today we shall seek to learn something about the Eastern Orthodox Church, because this is the predominant form of Christianity in the countries of the Middle East where the church has survived at all.

We are not as well acquainted with the Eastern Orthodox Church as we are with Roman Catholicism and Protestantism. There is good reason for this. The countries from which the great majority of American settlers came were, with very few exceptions, either Roman Catholic or Protestant as to their religion. Most of our forebears came from the British Isles and from Western Europe, while the Eastern Orthodox Church is confined very largely to Eastern Europe (mainly Russia), Western Asia, and Northern Africa. It has been estimated that the Orthodox churches today claim about 160,000 members.

As a separate church the Eastern Orthodox body dates to 1054, but the separation was in the making long before that. Until that time the Christian church was theoretically one body. Bishops were located in the major cities (Rome, Jerusalem, Constantinople, Alexandria, etc.) and these bishops ruled over the church in their geographical area. For a number of years the Bishop of Rome had been in power and influence, and was looked on by western Christians as the most authoritative of all the bishops and the head of the whole church. Eastern Christians naturally resented this trend. Other factors, including theological differences of long standing, widened the gulf, and in 1054 the Bishop of Rome excommunicated the Bishop of Constantinople (the leading Bishop of the East), and the Bishop of Constantinople excommunicated the Bishop of Rome. This made the split official. An attempt was made in 1439 to reunite the Western and Eastern churches, and after showing promise for a time it ended in complete failure.

The Eastern Orthodox Church has much more in common with Roman Catholicism than it does with Protestantism, so in our discussions we shall try to show the main characteristics of the Eastern Church and how it is different from the Roman Church.

First Speaker:

The Eastern Orthodox Churches are not bound together by submission to authority so much as by common acceptance of the teachings of the first seven ecumenical councils of early Christianity. It has been said that the Eastern church rebels at the word "authority". There are within the church twenty two separate self-governing bodies. Some of them are more fully recognized than others. The bishops in an area form a Holy Synod which chooses one of them as its administrative head, called the Patriarch. The Patriarchate is located in an important city (Constantinople, Moscow, etc.) The Bishop or Patriarch of Constantinople is recognized as traditional or honorary head of the whole church, but he does not seek to wield the spiritual and temporal power that the Pope of Rome does. Because of this traditional honor belonging to the Patriarch of Constantinople, most Orthodox bodies over the world which do not have their own Patriarchs, consider themselves a part of his jurisdiction.

One of the greatest differences between the Eastern church and the Roman church is at this point of government. The organization of priests and bishops is very similar. Their supposed priestly powers are similar, but the Roman clergy claim and exercise strict rule over their people and their inferiors in the clergy, and the Eastern priests do not. Another difference is that the priests of the Eastern church may marry (but not their bishops), while no member of the clergy in the Roman church may marry.

Second Speaker:

The theology of the Eastern church is much more informal and hazy than the doctrines of the Roman church. Many of their beliefs are the same, but the Eastern church resents the

rational, logical definiteness of Roman dogma. The Roman church centers its authority in the Pope, and the Eastern church considers the church (the body of the bishops and the teachings and traditions of the councils) as the seat of authority. This view makes a clear-cut statement of belief almost impossible.

The Eastern church, is a Catholic church in that it claims to be the only true church. Eastern Orthodox bodies have membership both in the National Council of Churches and in the World Council. The Eastern church believes in "cosmical salvation . . . that the "cosmos" (the whole world) will gradually be transformed into the body of Christ. According to their theology, even the devil will be saved ultimately. It is a dangerous theology, which in a roundabout way denies the final judgment and the difference between right and wrong.

Another doctrinal difference between the Orthodox Church and the Roman and Protestant churches has to do with the Holy Spirit. Western Christians decided at the Synod of Toledo in 589 that the Holy Spirit proceeds from both Father and Son. (The Bible speaks of the Spirit as the "Spirit of Christ", and Jesus said, "I will send him unto you". Jn. 16:7.) The Eastern church still maintains that the Holy Spirit proceeds from the Father alone.

Third Speaker:

In the Eastern Church as in the Roman Church the worship emphasizes liturgy, ritual, and ceremony. The supposed blessing is mysterious and magical. No really intelligent participation is required on the part of the people. They are largely spectators at the pageantry, but they are blessed by being there. The greatest similarity between the Roman and Eastern churches is very likely at this point of worship. One notable difference is that the Eastern church forbids the use of carved (three dimensional) images in its workshop, while the Roman church makes much use of statues. The Eastern church does allow the use of pictures (two dimensional) in its workshop.

Program Leader:

If only one word could be used to describe the Eastern Orthodox Church, it should probably be the word "passive". Rather than moulding the community in which it finds itself, the Eastern Church is often moulded by the community. There were some notable exceptions to this rule during the Second World War when some of the leaders of the Orthodox churches in Eastern Europe were heroic in their resistance of Hitler and Nazism. In Russia, on the other hand, the Orthodox church has become the tool of Communism to a very large extent, and is at the same time having its very life squeezed from it by the Communists. Certainly one of the greatest weaknesses of the whole Eastern church is that it has never felt any compulsion to proclaim a message to the world. It has been content to hope that the influence of its ritual will transform the world. According to our understanding of the Scriptures, this is a vain hope, and it seems that history is showing us just how vain it is.

Close the program by praying together the Lord's Prayer.



Women: Take Notice!

The General Program prepared for the Women of the Church contains one program to be used in February on the subject of World Missions (No. 2 in the "Cross Currents in Christian Witness" series) which is not just poor, as in the case of some others, but dangerous. The danger inherent within this program should be called to the attention of every Chairman of World Missions in every Women's group in our Church.

One of the warmest issues in the area of World Missions today is that of the basic philosophy of Missions itself. The program in question expresses one such philosophy of Missions. It seeks to delineate a proper concept of the "mission" of the Church. But the concept of Missions that it delineates is not that of our Board of World Missions. In fact, our Board has taken a firm and positive stand against just such a philosophy of Missions as that contained within the program in question.

Not only the program but also some of the resource material is potentially dangerous to the non-discriminating mind. The chief resource book listed has, as its thesis, that heathen peoples are not changed by the Gospel of Christ at all. They are simply informed of a condition which they did not realize they had, namely that they already *are* the children of God and *already* belong to Christ. The missionary is the bearer of glad tidings in the sense that the messenger bears glad tidings who informs the poor slave girl that she is actually the long-lost daughter of the lord of the manor.

Women's groups should substitute the following statement—published by our own Board—for that which has been supplied them by the Board of Women's Work. This splendid statement may be used, unedited, as the program material for February:

The Work Has Been Fruitful

Our Foreign Mission work has been fruitful beyond the fondest hopes of our early pioneers. Ninety-seven years is but a fleeting moment in the long span of history. There are people living today who have seen the whole development of our mission enterprise from its beginning until now. An unbelievable transformation has taken place. The unbroken darkness which confronted our missionaries ninety-seven years ago is today punctuated by a thousand points of light, as the Gospel has set the lamps aglow all around the world. Where Christ was absolutely unknown, there now stands strong national churches with their sessions, presbyteries, synods, and general assemblies.

The outstanding result of our effort in practically every land has been the establishment of an indigenous church, numbering thousands of members, no longer dependent upon missionary funds, fully self-supporting, self-governing, and self-propagating. Christianity is no longer a "foreign religion", but is domesticated within the hearts of thousands who have come to know Christ as their very own. Ninety-seven years ago evangelical Christianity was practically unknown in the Congo, in Brazil, in China, Japan, Korea, and Mexico. Today the church is a powerful factor in the life of these countries, and wields an influence of which its minority position gives no adequate indication.

There Is More To Be Done

The work is far from finished. A splendid start has been made, but it must continue to be regarded as only a beginning. No work of our church is so far from the point of saturation as is World Missions. Vast areas remain where the work must be completed, even greater areas where the work must still be begun. Despite the success of the missionary enterprise, the time is not here when we can abandon the young churches to their own resources. They are not yet equal to the task of reaching the unevangelized millions of their own people. At their present stage they are barely able to maintain themselves, and the assistance of the churches of the west in men and money is sorely needed to help these emerging churches meet the responsibilities by which they are surrounded. In no country where our missionaries are at work does the Christian constituency represent more than 5% of the population. We are at a critical moment in the history of this enterpirse, when, having broken the ground, we may reap a great harvest if we continue to labor in hope, but when a large measure of the yield can be lost and past toil left unrepaid if we tire in our diligence in this task.

Present Efforts Are Not Adequate

There is need for an immediate reinforcement of our work. No enterprise of our church is so inadequately staffed. It is estimated that the total population of our Southern States is about 40,000,000. Of this number, recognizing the other denominations that share our territory, the responsibility of the Presbyterian Church in the U. S. could hardly be more than 10,000,000. Abroad, on the other hand, our Church has assumed definite responsibility for the evangelization of 40,000,000 people. This is our exclusive obligation, unshared by any other church, our sister denominations having their own separate areas of work. Yet, last year our Church spent $23 on the 10,000,000 at home for every one dollar that she spent on the 40,000,000 abroad. On the basis, not of fantastic estimates but of urgent and realistic calls from the field, our Church should be looking forward to a force of 750 missionaries and a budget of $5,500,000 a year for foreign missions as soon as possible.

It must be borne in mind that World Missions includes all the causes. Under this one broad name our overseas work embraces those varied Christian activities that are described by such words as evangelism, stewardship, Christian education, schools and colleges, seminaries and training schools, orphans homes, Sunday School extension, outposts, chapels, vacation schools, publications, church papers, annuities and relief, hospitals, social service, woman's work, men's work, young people's work, and the like.

This is a multiple work, including within its scope every branch of Christian service essential to the development of the Christian community abroad. It is the church sharing her whole life with a world in need.

Growth of National Churches

Second only to the chief aim of our World Mission endeavor which is the preaching of Christ and Him crucified to the non-evangelized people, the declared purpose of our work abroad is to develop in every field a national church body which will be self-supporting, self-governing, and self-propagating.

The progress made through the years toward this goal is one of the most encouraging aspects of the work. With the exception of Ecuador and Iraq which are new fields where our work is still in its beginnings, and Africa where self-government and self-support are only partially

realized, there exists in every other country a church which meets the three-fold definition of autonomy given above. These churches are fully organized, with their own assemblies, Synods, Presbyteries and Sessions, and have reached a status of maturity that would enable them to sustain their own church life if all missionaries were withdrawn from the scene. Examples are found in the following countries:

The Presbyterian Church of Brazil, with 80,000 members.

The Presbyterian Church of Mexico, with 80,000 members.

The Presbyterian Church of Korea, with 640,000 members.

The Church of Christ in the Congo, (partially self-sufficient) with 70,000 members.

The Presbyterian Church of Portugal with 3,000 members.

Thus it appears that our Presbyterian constituency overseas is now as strong numerically as our own Church in the United States. To be sure, not all of this is the work of our denomination alone, for we have been joined side by side with the missionaries of other Presbyterian bodies the fruits of whose labors are included in the figures just given.

Certain Trends in Missions

In the light of the unfinished task it is a matter of concern that several of the major Mission Boards in the United States appear to be retreating from vigorous and aggressive program of outreach toward the unbelieving world. Instead, their present emphasis appears to be in the direction of merely subsidizing national churches. In certain instances, for example, such subsidies are being offered to churches that have stood completely on their own feet for a quarter of a century or longer. The trend is to promote ecumenism instead of evangelization, inter-church aid instead of missions, fellowship instead of outreach, "fraternal workers" instead of missionaries, and consolidation instead of pioneering, with major emphasis on existing churches rather than the proclamation of the Gospel to the unbelieving world.

Aside from the de-emphasis on the direct proclamation of the Gospel which this trend implies, this policy appears detrimental to the best interests of the national churches themselves. It tends to develop a habitual dependence upon outside aid, and expectation of indefinite continued help from abroad. National church bodies which have been operating for years on their own spiritual and material resources, are being placed again on a subsidized basis and, in some cases, are coming to feel that such aid is their *right*, with consequent weakening of their sense of stewardship, sacrifice and responsibility.

With major boards pursuing these methods, it is obvious that new problems are created for those missionary agencies which are committed primarily to the idea of pioneering and are challenging the organized churches to stand on their own feet. Such boards must incur the charge of being less generous than the others. Not all of the problems, however, are on that side. Just as nations do not always succeed in winning the understanding of those to whom they offer financial aid, there is a tendency on the part of national churches to resent the position of dependence in which they are placed and the degree of economic dictation that they must accept in order to receive the help that is proffered from abroad. Further, it has been difficult for boards following this policy to avoid frustration among their own missionaries to whom the call to service abroad comes primarily in terms of the need of the unevangelized millions. It remains to be seen, also, whether a program based chiefly on the idea of interchurch aid, rather than on evangelistic outreach toward the unbelieving, will challenge the devotion and sacrifice of Christian people who must support the enterprise.



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NEWS of CHURCHES Around the World

Evangelistic Schedule—W. E. Hill, Jr. 1959

February 1-8 Huntsville, Alabama, Rev. Ben Wilkinson.

February 9-15 Crestview, Florida, Rev. R. G. Watson.

February 22 - March 1 Winchester, Virginia, Rev. Joe Duckwall.

March 8-15 Douglas, Georgia, Rev. Paul Rowland.

March 22-29 Arden, North Carolina, Rev. W. C. Cooper.

March 31-April 8 Hazelwood, North Carolina, Rev. W. H. Marquis.

April 12 - 19 Martinsburg, West Virginia, Rev. Dan Sulc.

April 26 - May 3 Rocky Mount, North Carolina, Rev. Matthew McGowan.

May 10 - 17 Mebane, North Carolina, Rev. Sam S. Cappel.

May 24 - 31 (Open)

June 14 - 21 Greenville, South Carolina, Rev. Carroll Stegall.

Missionary Briefs

TENNESSEE

Nashville—(PN)—The Rev. and Mrs. Frank Baker of our Brazil Mission are scheduled to return to that country after regular furlough in the United States. They planned to sail from New York on Jan. 16.

Mr. Baker serves in the work of the Presbyterian Seminary of the South in Campinas, and conducts preaching missions whenever his time allows. He is a graduate of Davidson College and Union Theological Seminary, Richmond, Va., and is a member of Concord Presbytery. He is a native of Salisbury, N. C.

Mrs. Baker is the former Irene Allyn of Commerce, Ga. She is engaged in the service of the mission through teaching, helping with music programs, evangelistic work, and helping with the program of the Women of the Church. The Bakers are veteran missionaries. He was appointed in the field in 1915, and she received her appointment from the Board in 1917. During furlough year they were at home in Mission Court, Richmond, Va., but returned to the field in time for the Centennial celebration of the Presbyterian Church in Brazil.

Miss Ruth Worth of our Congo Mission has left Congo to return to the United States on an emergency health furlough. Scheduled to leave the mission station on Jan. 6, she will proceed to Nashville upon arrival in this country.

Miss Worth was born in China. She is a graduate of Agnes Scott and also studied at the University of Virginia. She is a member of the First Presbyterian Church of Wilmington, N. C.

ALABAMA

Florence—(PN)—The speaker for the fifth annual Elting Lecture series at the First Presbyterian Church of Florence, Ala., will be Dr. Louis H. Evans, minister-at-large for the Board of National Missions of the United Presbyterian Church, U.S.A.

The lecture series will be held in the sanctuary of the church on Feb. 1,-4, at 7:30 p. m. Theme for Dr. Evans' addresses will be "The Holy Spirit in This Hour". Sermon subjects have been announced as follows: Feb. 1, at both morning worship services, "The Hidden Power—The Holy Spirit"; at the evening service, "The Spirit and Your Courage"; Feb. 2, "The Spirit and Your Health and Healing"; Feb. 3, "The Spirit and Your Purse"; and the last address of the series on Wednesday evening will be "The Spirit and Your Home".

The lecture series is a memorial to Nial Childs Elting, and was established by the Session of the First Church in appreciation of his bequests to the church.

FLORIDA

Tampa—(PN)—Presbyterians of the Tampa area cooperated to bring about the tenth annual Hillsborough County Presbyterian Leadership School during the second fall week in January. Dr. Elmer G. Homrighausen, dean of the Princeton Theological Seminary, was head of the faculty for the school, and instructed a Bible course entitled "Paul, The Man and His Work".

The School is sponsored by the Tampa Presbyterian Ministers' Association. Classes were held nightly from January 11 to 16. Miss Pat Williamson, director of Christian education at the First Presbyterian Church here, served as dean of the school.

Other faculty members included: Judge O. D. Howell, Tampa, "Administering the Church School"; Mrs. J. G. Anderson, Knoxville, who instructed teachers on "The Senior High Fellowship"; Mrs. H. D. Jordon, Jacksonville, "Teaching Primary Children"; and Mrs. W. Mae Fariss, Atlanta, "Teaching Kindergarten".

Participating churches were: Bel Mar, Chapel in the Pines, First Associate Reformed, First, Forest Hills, Hyde Park, Lewis Memorial, North Tampa, Palma Ceia, Plant City, Seffner, Seminole Heights, St. John's, Tampa Heights, Temple Terrace, Tims Memorial, and Ybor City.

GEORGIA

The Protestant Radio and Television Center, Inc. of Atlanta, Georgia announced the apointment of Edmund R. Foehl, of New York City as Development Director. Mr. Foehl's Primary responsibilities will be in the areas of public Relations and Expansion.

As Associate Secretary for Stewardship of the United Lutheran Church in America for five years, Foehl initiated that denomination's Fund Raising Counselling Service, and guided it's growth into

a seven man field. The Service has helped congregations all over the United States and Canada raise over twelve million dollars for capital purposes.

A key man in the promotion of the international smash hit motion picture "Martin Luther," Mr. Foehl has a long experience in the Audio-visual field.

The Protestant Radio and Television Center, Inc. is jointly owned and controlled by official church bodies including Methodist, Presbyterian, U. S., Presbyterian, U. S. A., United Lutheran and Protestant Episcopal: also Agnes Scott College, Candler School of Theology, Columbia Seminary, Emory University and the Southern office of the National Council of Churches.

The production and Distribution Center is valued at over a half million dollars, and is moving steadily in its million dollar development program. Its T. V. and Film Production Sound Stage is the largest South of New York and East of Denver. As soon as "Video Tape" equipment is completely installed, the Center will be able to provide the most complete mass communications service for Christ in the World.

KENTUCKY

Louisville—(PN)—Louisville Presbyterian Theological Seminary early in January gave up its plan to move its present Gothic quadrangle building from its old downtown site to the school's new site adjoining Seneca Park on the outskirts of the city.

Directors of the 106-year-old seminary unanimously decided to sell the present building and to proceed immediately to hire an architect to draw entirely new plans for buildings at the new site.

The board gave several reasons for changing its mind on the plan agreed to in 1954 to preserve the stone and design of the present building as the nucleus of the new seminary. But one of the principle reasons was money.

Dr. Frank H. Caldwell, seminary president, said the directors had anticipated substantial gifts from persons interested in preserving the Oxford Gothic architecture of the seminary on the new site, but "the anticipated gifts have not been forthcoming."

He listed as a "more pressing consideration" the fact that the former plan would have required an all-or-none move.

By this he meant that work on dismantling the present building and reconstructing it on the new site would have had to begin immediately after school finished in the spring, with the possibility that work could not have been finished in time for school to open in the fall. This might have closed the school for a time during construction.

It would also have required the seminary to have on hand all the money to pay for the entire first stage of the project.

Dr. Caldwell reported that the seminary's building-fund campaign has raised $1,845,122. This is $803,492 short of what it is expected to cost to complete the first stage of the redevelopment, which includes construction of a quadrangle building and a married-students' apartment building.

Under the plan to build entirely new buildings, "we can cut our pattern to fit our pocketbook," he said. The new plan will also eliminate the possibility of an interruption in classes during construction.

MISSISSIPPI

Jackson—(PN)—The third annual Institute for Pastors and Religious Workers on Mental Illness and Pastoral Care was held Jan. 12 and 13 at Whitfield, and at the Calvary Baptist Church in Jackson.

Dr. Wayne Oates, professor of psychology of religion at Southern Baptist Seminary, Louisville, Ky., was a featured speaker.

The institute opened Monday in the Whitfield auditorium with Bishop Joseph B. Brunini presiding.

The afternoon session was under the guidance of the Rev. B. I. Anderson, pastor of the Alta Woods Presbyterian Church. Subjects discussed at these sessions included: "Mental Health—A Problem in Sociology", "Dollars and Sense in the Treatment of the Mentally Ill", "Mental Illness and the Broken Home", "Religious Factors in Mental Illness", "Achieving Mental Health Through Pastoral Counseling", "Understanding Emotional Behavior", and "Growing Mental Health Attitudes".

At Monday night's session with Dr. James Wroten of the Department of Bible at Milsaps College presiding, the theme was "Emotional Difficulties in the Minister and His Family". Tuesday morning's session featured a section on "Counseling with the Family", and Mr. Bill Jones, acting director of the Department of Conferences. University of Mississippi, presided. The final session, with Dr. L. J. Thompson of Calvary Baptist Church presiding, discussed "Counseling with Families in Discord and Growth"; "Living with Grandparents", and "Compatibility of Psychiatry and Religion".

The Institute was sponsored by Mississippi State Hospital, the state's Association for Mental Health, and the Department of Conferences and Institutes of the University of Mississippi.

NORTH CAROLINA

Montreat—(PN)—J. W. "Billy" Baldwin of Houston is the new president of Assembly Men's Council for the Presbyterian Church, U. S., highest officer for the Men of the Church in 17 Southern states.

Baldwin, vice-president of AMC during the past year, was elected in Montreat during the 14th Annual Meeting of the Assembly Men's Council, succeeding T. Mack Blackburn of Knoxville, Tenn., in the presidency. The new president is a past-president of the Men's Council of the Synod of Texas, Presbyterian Church, U. S. A., at an earlier time. He is a safety engineer for Humble Oil Company.

Also elected by AMC, to guide the work of the Men of the Church for the current year were three new vice-presidents: Cecil L. Lanier of Oklahoma City, Okla., vice-president for the Western Sector of the Church; Cliff Milton of Memphis, Tenn., Central Sector; and G. N. Carroll for West Virginia.

Ernest W. Evans, past president of South Carolina Men, from Iva, S. C., was named Budget and Finance Secretary of AMC, for a two-year term. From the list of past presidents of AMC from earlier years, John Deifell of Greensboro, N. C., was elected to the executive committee to fill one of the two past-presidents' posts. The other is filled automatically by the retiring president, T. Mack Blackburn. W. Bruce Whitfield, Huntsville, Ala., is the only other elected officer of AMC, who

will be serving the second year of his two-year term as secretary.

Exactly 200 men registered for this 14th AMC meeting, the ninth to be held in Montreat. This registration far exceeded the largest earlier attendance. AMC is made up of presidents of synod and presbytery men's council, the Assembly council's officers, and minister representatives from each of the synod committees on Men's Work. Vice-presidents, secretaries and treasurers of synod and presbytery councils are unofficial participants in AMC's three-day program.

A three-year drive to get all Presbyterian Church, U. S., adult members enrolled in Sunday School was the major new project approved by AMC. To be called the "Reaching-Teaching Project", the new program points out that approximately 400,000 of the 850,000 members of the Church are not in Sunday School, and that almost all of the 400,000 are adults. Through an intensive effort to improve local Sunday Schools' Adult Departments, and through preparation of special evangelistic and educational material, the AMC hopes to bring the adult members of the Church into Sunday School. Each Men's Council, at synod, presbytery and local church levels, is asked to formally adopt this project for 1959-61.

AMC also voted to continue its "Won to Win One" project of evangelism, launched at the Men's Convention in Miami in 1957, and to continue projects concerning **Presbyterian Survey** through Every Family Plan participation by every Church; the Going to College Handbook, for presentation to seniors in high school; Church School Equipment, to be purchased or built as needed and as financially possible; and Laymen's Sunday, with laymen filling pulpits and leading programs in as many as possible on Oct. 18, 1959.

Another new project given backing by AMC was the "Wayside Gospel Dispenser," a small box for dispensing individual Gospels for the American Bible Society.

Also approved by AMC was a recommendation from its executive committee that the Division of Men's Work and AMC take steps to prepare for a Men's Convention to be held in the fall of 1962.

A new training tool, "Is Your News **About Men** Showing?" was endorsed by the Publicity Committee of AMC and its publication voted by the Council. Drafted by the Publicity Department of the General Council, the booklet will be distributed to all men's councils for training their publicity chairmen.

The new officers of AMC were installed by Dr. S. J. Patterson, General Director of the Department of United Church Men, National Council of Churches. The closing service of the AMC meeting was led by Dr. J. G. Patton, Executive Secretary of the General Council, who challenged the leaders of Presbyterian men to take up in dedicated spirit the crosses of leadership.

In other actions, AMC:

Reviewed program materials for 1960, and recommended program titles and subjects for 1961.

Recommended to presbytery men's councils how they prepare working lists of Lay Speakers for service in the presbytery.

Laid stress upon the holding of Round Table Training session for all newly elected officers of men's groups.

Lake Waccamaw — (PN) — Ground was broken January 11 for the new educational building of the Lake Waccamaw Presbyterian Church. Plans for the construction have been underway for over a year.

The building, which will be the first unit of a proposed new plant for the church, is to be of brick veneer and of colonial design. Its 3,200 square feet will contain five classrooms, a kitchen, restrooms, pastor's study, and a large fellowship hall which can be divided into two additional classrooms.

The ground-breaking ceremonies took place following the regular morning worship. Participants in the service were the minister, the Rev. J. Shepherd Russell, Jr.; P. G. Sutton, chairman of the building committee; Samuel M. Hughes, clerk of Session; J. Pate Stanley, chairman of the Board of Deacons; E. L. Council, superintendent of the Sunday school; and Mrs. John Hall, widow of the faithful elder in whose honor the present educational building was named. With Mrs. Hall was her grandson, John Hall Turner of Raleigh.

In addition to chairman Sutton the building committee is composed of Mrs. David S. Neilson, Mrs. Henry B. Wyche, J. Pate Stanley, and Martin F. Fox.

Leslie N. Boney of Wilmington is the architect, and Douglas Smith of Whiteville is the general cantractor.

Montreat—(PN)—Application for a license to build and operate a 5,000 watt radio station at Black Mountain, N. C., has been filed with the Federal Communications Commission by Dr. Billy Graham.

Dr. Graham, who makes his home in Montreat, two miles from Black Mountain, would be joined in operation of the station by Dr. L. Nelson Bell of Montreat, the evangelist's father-in-law, Harold E. Finch of Black Mountain, and George M. Wilson of Minneapolis, Minn., secretary-treasurer of the Billy Graham Evangelistic Association. The station will be operated by the Blue Ridge Broadcasting Corporation of Black Mountain.

The application to the Federal communications Commission stated that the station would broadcast religious programs primarily, but also would include public service programs, music, news and sports. Any profits from the station would go to missions and charities. Advertising would be accepted but would not be solicited.

The application also stated that the station would cost more than $40,000, and would be on an FM frequency.

Davidson—A $156,662 total in annual gifts to Davidson College in 1958 from alumni, parents, and friends represents a $14,000 increase over the return from Davidson's 1957 Living endowment, Fund, according to an announcement today by President D. Grier Martin.

SOUTH CAROLINA

Columbia—(PN)—The Rev. James F. Peter, theological professor and editor from Queensland, Australia, spoke at the family night supper meeting of the Shandon Presbyterian Church here on Jan. 14.

His visit to friends in Columbia afforded the congregation the chance to hear the well-known churchman. He was visiting Dr. and Mrs. Marvin J. Rast of the city, and also addressed the students and faculty of Columbia College while here.

This winter the Australian is preaching and lecturing in various parts of the United States on the mission of the Church.

At the age of 37, he was professor of theology in the theological hall of the Presbyterian Church in Queensland, and lecturer at the University of Queensland. He is an associate editor of "The Reformed Theological Review", and served for two years on the Religious Broadcasts Advisory Commission.

Columbia — (PN) — Funeral Services for the Rev. Harry F. Peterson, Jr., of Columbia were held January 11 at the Eastminster Presbyterian Church here.

The Rev. Peterson was 56 and had been in failing health for several months before his death.

He had been executive secretary of the Congaree Presbytery since 1945. He was a graduate of Davidson College, and Columbia Theological Seminary. He was ordained as a minister in 1931. He was born in Augusta, Ga.

He is survived by his widow, the former Mary Ford Little; a daughter, Mrs. C. B. Caldwell of Charlotte, N. C.; and a son, Harry F. Peterson III of Princeton Theological Seminary, Princeton, N. J.

Clemson— (PN) — Dr. John Bright, Jr., who is the Cyrus H. McCormick professor of Hebrew and the interpretation of the Old Testament, at Union Theological Seminary, Richmond, Va., since 1940, will be the daily Protestant convocation speaker for Clemson College's 1959 Religious Emphasis Week, February 10-14.

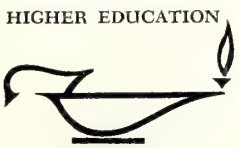


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Dr. Bright is a native of Chattanooga, Tenn., a graduate of Presbyterian College, and holder of Th.M. degree from Union Seminary, and Ph.D., from Johns Hopkins University. Presbyterian College conferred the honorary Doctor of Divinity degree on him in 1947.

He has served pastorates in Durham, N. C., and Baltimore, Md., and was an overseas Army chaplain in World War II. He is author of "The Kingdom of God", and "Early Israel in Recent Historical Writing". He is a contributor to the "Interpreter's Bible", "Interpreter's Dictionary of the Bible", and Peake's Commentary on the Bible".

Charleston—The women of the newly formed Isle of Palms Presbyterian Church have organized their Women of the Church group with the help of Miss Inez Mitchum, district chairman of the Charleston Presbyterial.

She was assisted by Mrs. E. E. Herring in installing the officers.

Officers to serve for the new group are Mrs. Thomas E. May, president; Mrs. Edward Greenwald, vice president and secretary; Mrs. Harry Bua, treasurer, and Mrs. James J. Lamb, historian.

Committee chairmen are Mrs. Edward Kibbie, Mrs. Harry Sturgeon, Mrs. Jason Rogers, Mrs. Paul Hollen and Mrs. L. G. Ferguson.

The group has been active on an informal basis since July, devoting much time to the formation of a church on the island, which was accomplished Nov. 16.

This formal recognition makes it the 32nd such organization in the Charleston Presbytery.

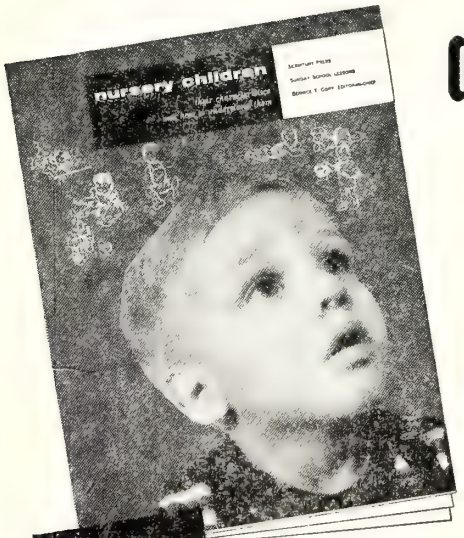
TENNESSEE

Knoxville — (PN) — Lake Hills Presbyterian Church, which has been meeting temporarily in a trailer chapel while awaiting construction of a new church building, is now holding 10 a. m. worship services at the C'est Bon Restaurant.

Sunday School classes for all ages are conducted at the Dean Motel.

The Rev. Robert A. Larson, pastor, said that construction of the new church home at Montlake Drive and Maloney Road is expected to be completed within the year, but meantime the congregation finds the quarters made available to them by the restaurant management "spacious and conducive to worship".

Officers in the class of 1961 at the Lake Hills Church were recently installed. They are Elders George L. Leupold and Dr. Richard C. Sexton, and Deacons Kenneth Gray and J. Robert Kidd.



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PRESBYTERIAN Journal

VOL. XVII NO. 40 FEBRUARY 4, 1959 $3.00 A YEAR

—*EDITORIAL*—

A Correction and an Apology
Wise Words for Us Preachers
Expecting Too Much
God Justifies Us When We Justify God in His Condemnation of Us as Sinners
Blessed Are the Meek
Charity

This Same Jesus
By J. B. Phillips

Over 7,000 Protestant Clergymen Oppose Red China Recognition
Protestant Leaders Conduct Nationwide Poll on Red China

Neglecting Revelation? Read It!
By George Lauderdale

Understanding The Old Testament — Bernard W. Anderson
Review by Robert F. Gribble, D.D.

Sunday School Lesson for February 22, 1959

Youth Program — Children's Page — Church News — Book Reviews

THE SOUTHERN PRESBYTERIAN JOURNAL

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Rev. George Scotchmer
Rev. Robert Strong, S.T.D.
Rev. Cary N. Weisiger, III, D.D.
Rev. W. Twyman Williams, D.D.

EDITORIAL

A Correction and an Apology

The January 14th issue of this Journal carried two papers having to do with evangelism in our church and a foreword by the Editor.

In this foreword there were certain statements which were either on misinformation or which were capable of interpretations not intended by the writer.

Corrections are as follows:

1. The Council on Evangelism has *not* been dissolved; it was only notified that the February meeting was being canceled.

2. The reference to the pre-Assembly Conference on Evangelism was intended to be confined to the particular paragraph in which reference was made to that Conference. The following paragraph was a generalization having to do with the concept of evangelism only too often found in some of Protestantism today.

3. The Division of Evangelism has given full heed to the need for prayer and Bible study and this concern is evidenced by packets of material just sent to all ministers of our church.

Our apology centers in our deep regret that we have in any way shared in making evangelism in our church a matter of unfortunate controversy. To the extent that we may have done this, we are truly sorry.

Our one concern is that the program for evangelism in our church shall be: a. So simple that it shall be workable; b. That it shall center in the *preaching* of the Gospel; c. That it shall go forward, trusting in the power of prayer, of the Word of God, and in the work of the Holy Spirit.

—The Editors

Recommend The Journal To Friends

This Same Jesus

By J. B. Phillips

EDITOR'S NOTE: Dr. Phillips' article on the Second Coming of Christ is printed with his personal permission and that of the LIFE of FAITH in which it first appeared.

By far the most important and significant event in the whole course of human history will be celebrated, with or without understanding, in a few weeks' time. The towering miracle of God's visit to this planet on which we live will be glossed over, brushed aside or rendered impotent by over-familiarity. Even by the Christian the full weight of the event is not always appreciated — he believes with all his heart that Man, who lived and died and rose again in Palestine, was truly the Son of God. He may have, in addition, some working experience that the Man Jesus is still alive, and yet be largely unaware of the intense meaning of what he believes. Does he, for instance, as he daily treads the surface of this planet, reflect with confidence that "my God has been here, here on earth"? Does he keep his faith wrapped in a napkin as a thing precious and apart; or does he allow every discovery of the truth to enlarge his conception of the God behind this immensely complex universe? And does he then marvel and adore the infinite wisdom and power which could descend to human stature? We rejoice in the fact that God has actually been here, and that is one half of the meaning of Advent.

But there is another half. The Eleven, who had had six weeks' experience of the risen Christ, were told after He had finally left their sight, that "this same Jesus shall so come in like manner as ye have seen Him go."

As a translator of the New Testament I find in it no support whatever for the belief that one day all evil will be eradicated from the earth, all problems solved, and health and wealth be every man's portion! Even among

some Christians such a belief is quite commonly held, so that the "second advent" of Christ is no more and no less than the infinite number of "comings" of Christ into men's minds. Of course, no one would deny that there are millions of such "comings" every year, but that is not what the Christian Church believes by the second advent of Christ; and it is most emphatically not what any writer of the New Testament ever meant in foretelling His second coming.

The New Testament is indeed a book full of hope, but we may search it in vain for any vague humanist optimism. The second coming of Christ, the second irruption of eternity into time, will be immediate, violent, and conclusive. The human experiment is to end, illusion will give way to reality, the temporary disappear before the permanent, and the King will be seen for who He is. The thief in the night, the lightning flash, the sound of the last trumpet, the voice of God's archangel — these may all be picture-language, but they are pictures of something sudden, catastrophic, and decisive. By no stretch of the imagination do they describe a gradual process.

I believe that the atheistic-scientific-humanist. point of view, which affects so much thinking to-day, is, despite its apparent humanitarianism, both misleading and cruel. In appearance it may resemble Christianity in that it would encourage tolerance, love, understanding, and the amelioration of human conditions. But at heart it is cruel, because it teaches that this life is the only life, that men have no place prepared for them in eternity, and that the only realities are those which they can appreciate in their present temporary habitation. Hence the current hysterical pre-occupation with physical security, particularly in relation to the hydrogen-bomb, which infects the lives of many professing Christians. When, we may well ask, have Christians been promised physical security? In the early Church it is evident that they did not even expect it! Their security, their true life, was rooted in God; and neither the daily insecurities of the decaying Roman Empire, nor the organized persecution which followed later, could affect their basic confidence.

In my judgment, the description which Christ gave of the days that were to come before His return is more accurately reproduced in this fear-ridden age than ever before in the course of human history. Of course we do not know the times and the seasons, but at least we can refuse to be deceived by the current obsession for physical security in the here-and-now. While we continue to pray and work for the spread of the Kingdom in this transitory world, we know that its centre of gravity is not here at all. When God decides that the human experiment has gone on long enough, yes, even in the midst of what appears to us confusion and incompleteness, Christ will come again. This is what the New Testament teaches. It is for us to be alert, vigilant and industrious, so that His coming will not be a terror but an overwhelming joy.

Wise Words for Us Preachers

There is an old Latin motto, *verbum sapieti sat,* a word to the wise is sufficient. Out of a long and useful ministry Dr. R. B. Kuiper has many wise words, especially for us preachers in his THE GLORIOUS BODY OF CHRIST.* May we be given the wisdom to appropriate them:

Christ is the lawgiver of His church, but its officers instead of making laws for the church, must be content with declaring to it the law of Christ. in order that all things may be done decently and in order, the officers of the church may indeed make certain regulations (the Book of Church Order), but such regulations are never comparable to the law of Christ. Christ's law is perfect, and nothing may at any time be added to it p. 123.

Although the special officers of the church govern with the consent of the membership and are chosen by the membership from its own number, yet their ultimate responsibility is not to the congregation but to Christ, the Divine Head of the Church. p. 135. Precisely the preaching of the Word is the minister's business p. 140. The minister must always remember that the dignity of his office adheres not in his person but in his office itself. *He is not at all important,* but *his office is extremely important.* Therefore he should take *his work most seriously without taking himself seriously* . . . It should be his constant aim that Christ, whom he represents, may increase, while he himself decreases. p. 142.

—W. C. R.

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Expecting Too Much

How often we who should be mature Christians expect too much from an infant in the faith! There may be times when we seem to revel in seeing a babe in Christ trip and fall. How utterly unChristian on our part!

It is impossible for a new-born babe to act as a grown person would act. Nor is it possible for a young Christian to show the signs of spiritual maturity expected of one who has known the Lord for many years.

People never become Christians through any process other than the new birth. This may be an instantaneous experience like that of the apostle Paul; or, it may be so quiet that we can never point back to a certain day and say it was the time of transition.

The point we would make is that in every church there are those who are in the process of growing into Christian maturity. We owe it to them and to our Lord to set them an example of Christian living; an attitude of loving concern; and a willingness to reach down and help them up again should they fall. To gloat over their mistakes; to gossip about their shortcomings; to criticize when we should love—how we all need to examine our own hearts and ask for the grace and love we should have in dealing with others!

—L. N. B.

God Justifies Us When We Justify God in His Condemnation of Us as Sinners

That is the way the matter framed itself for Luther when he read the thirty-second Psalm in the light of the first four chapters of Romans. And this study was used by God the Holy Spirit to bring Luther into the evangelical faith. This is the heart of the Protestant Reformation. If we are evangelicals, it is the heart of our faith.

Luther came to see that whenever a man justifies himself he is putting his judgment on himself above God's judgment on himself. God says that all have sinned. The wrath of God is being continually revealed from heaven against all unrighteousness and ungodliness of men. Let God be justified or vindicated and every man who justifies himself be shown to be a liar. When I kept silence, in refusing to confess my sin to God, my bones waxed old. Day and night Thy hand was heavy upon me. I had put my own judgment above God's and agony of soul sank me into the depths of despondency — anguish— "anfechtungen".

But when I confessed my sin unto Thee — when I accepted Thy judgment — when I condemned myself as a wicked, hell-deserving sinner —when I acknowledged myself as the chief of sinners — then I thanked God that Christ came into the world to save *sinners* — that when we were without strength then Christ died for *us ungodly* people — that to him that worketh not but believeth on HIM that justifieth *the ungodly* — this faith in Christ is accepted for righteousness. Luther found that not he who considers himself humble is justified, but he who in his own eyes is worthy of damnation and rejection, he is justified. Accordingly, the righteousness of God for me, the sinner, is just faith in Christ. It is laying aside all confidence in myself and holding Him up in my stead, offering Him with both hands to God as the LORD my righteousness. And my faith, like that of Abraham's is the algebraic formula for giving God all the glory of saving the sinner.

If space permitted, it could be shown from his introduction to the Psalms and from his Reply to Sadoleto that this is likewise John Calvin's experience of conversion and of God's mercy to him in Christ. Those who loudly talk of Calvin's alleged teaching of an infinite value to the human soul in itself, need to read his commentary on Ephesians I. Calvin repeatedly says that no man is loved by God but in Jesus Christ.

Build up yourself in your fancied self-confidence with your psychiatrist and your philosopher of religion if you will — but in the name of historical accuracy do not cite Luther or Calvin or Paul or David for your views. But if you would stand with the Reformers, the Psalmist and the Apostle then build your forgiveness, your sonship your peace not on yourself but on the mercy of God in Christ.

Here is a radio talk in which man is bidden to put such confidence in himself that one wonders if the preacher has a new version of Luke 18 in which the Pharisee goes home justified rather than the publican. Yes, according to our Lord Jesus also, the Gospel is this: God be merciful to me, the sinner! And this man — the PUBLICAN—the PRODIGAL—the woman of the city — went home justified rather than the other — the PHARISEE — the elder brother— Simon, the Pharisee host. And the first blessing in the Kingdom of heaven is to those who recognize that they are in themselves destitute in spirit, Mt. 5.3.

—W. C. R.

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Over 7,000 Protestant Clergymen Oppose Red China Recognition

Protestant Leaders Conduct Nationwide poll on Red China

Five leaders of the American Protestant community announced today that 7,437 clergymen across the country, representing every Protestant denomination, had registered their signed opposition to either United States recognition of Communist China or its admission to the U. N. Rep. Walter H. Judd (R., Minn.) was joined by Bishop Fred Corson, Rev. Norman Vincent Peale, Rev. Daniel A. Poling and Bishop Herbert Welch in circulating a questionnaire to a cross-section of Protestant ministers requesting that they express their individual point of view on the question of United States relations with Communist China. The poll was conducted through the Committee Of One Million, a nation-wide organization dedicated toward mobilizing American public opinion against the admission of Communist China to the U. N. or recognition of the Peiping regime by the United States.

According to the five members of the Clergymen's Committee who originated the poll, it was designed to counteract a widely-reported Resolution adopted by a World Order Study Conference, sponsored by the National Council of Churches of Christ, in the U. S. A., in November of last year which proposed that Red China be granted diplomatic recognition by the United States and admitted to the U. N. In its statement on this Resolution the Clergymen's Committee said:

"The press in this country and, in particular, abroad reported this Resolution widely as an indication of the sentiments of the American Protestant community. Needless to say, these reports caused dismay among our allies in Asia who have valiantly withstood Communist pressures and aggression and who count on the people of our country to stand with them. Even more heartbreaking must be the effect on the millions of Chinese living under communist slavery, many of them our fellow Protestants, when they read the reports of this Resolution in their communist-controlled press."

The statement continued: "We firmly believe that the action taken in Cleveland does not represent the thinking of the overwhelming majority of American Protestants, clergy and lay. We believe that it must be taken as merely the point of view of those delegates who voted for it. Further, we believe that this action is inconsistent not only with the standards of the United Nations but also with the clear principles of morality and Christian faith.

"In passing this Resolution, not a word was mentioned about the relentless drive toward atheism conducted by the communist masters of the Chinese Mainland; about the Peiping regime's continued pograms which have slaughtered millions of the Chinese people; about Red China's torture and imprisonment of Protestants and other religious martyr's; about the continued imprisonment of young American servicemen; about its continued and open aggressive actions against its neighbors and our own country; and its defiance of the U. N."

The Clergymen's Committee statement concluded by saying: "We believe it is important to set the record straight and to show the world where the American Protestant community stands. It is in this belief that we have conducted this simple poll of a cross-section of American Protestant clergymen. We hope that the poll will emphasize our opposition to any action which would betray the people of China, our allies and the basic tenets of our Christian morality."

Marvin Liebman, Secretary of the Committee Of One Million, said in commenting on the results of the poll: "The clergymen's poll has justified our belief that the American Protestant community is firmly opposed to any steps which would build the power or prestige of Communist China to the detriment of our national security and of freedom throughout the world. The results of this poll prove this fact beyond any shadow of a doubt. Only 963 clergymen expressed approval of United States recognition of Communist China or its admission to the U. N. Replies were received from 172 clergymen who expressed either no opinion or a divided point of view. Thus, out of a total of 8,572 replies received, 87% registered their firm opposition to either recognition of Red China or its admission to the U. N.; 11% were in favor of such action; 2% had no opinion or did not commit themselves on both of the questions. We believe that this poll effectively places the overwhelming majority of the American Protestant community on record in spite of the sentiments of minority groups who seek to speak for them."

The Committee Of One Million, with headquarters at 17 Park Avenue, New York City, is headed by Hon. Warren R. Austin, first U. S. Permanent Representative to the U. N. and has on its Steering Committee Senator Paul H. Douglas (D., Ill.); former Senator H. Alexander Smith; Congressmen Walter H. Judd (R., Minn.) and Francis E. Walter (D., Penna.); former Ambassador to Japan, Joseph C. Grew and former Governor of New Jersey Charles Edison.

Charity

Charity? Questions many a person to himself, "I can do no charity, I have no money". But let us look at some of the other "charities".

1. Are you being charitable in your dealings with others? Lay the yardstick of the Golden Rule down beside your business methods and your social relations and the answer to this one will be evident.

2. Are you being charitable in your thoughts of others? Do you think the best of others, or the worst? Do you attribute high motives to your associates or are you suspicious and cynical in your attitude toward them?

3. Are you charitable in your speech? Uncharitable words cut to the quick, while charitable words may heal many wounds. Remember, the spoken word may be repented but not recalled.

4. Are you charitable in your judgment? We are prone to judge harshly when our brother errs but we crave mercy and not justice when we ourselves are the culprit. Compassion is a wonderful word but a neglected virtue.

5. Are you charitable with your time and efforts? To tithe your time and abilities to the Lord is also important to Him as is tithing your money, and you may accomplish more in His service through the former than through the latter.

6. Are you charitable with your sympathy and interest? Some people still have all the sympathy and "interest in others" that they were born with. They haven't given any of it away.

7. Are you charitable with your love? God in his infinite wisdom has made of our lives ever-refilling fountains so that the more love we give away, the more we get back for ourselves.

Be charitable with what you have and it will return to you with usury.

—R. LeC.

Blessed Are the Meek

Meekness in a man is proof of his love of God. Jesus, Moses, Isaiah, David and Paul stressed meekness, one of the major characteristics of Christianity. Of all things Christ taught, few hold higher rank.

Man serves God in love and in a spirit of meekness, the meek shall eat and be satisfied, the meek will He guide in judgment, the meek will He teach His way. He will reprove with equity for the meek, the meek also shall increase. David and Jesus (recorded by Matthew) said the meek will inherit the earth.

Our Lord said, "I am meek and lowly in heart" and any individual follower of the Master, if he is in proper relationship with our Lord, can say the same. The greatest Christians of all ages were meek and Moses received this recognition: "Now the man Moses was very meek." How "very meek" are you?

Perhaps you have moments when you are not meek, but you must return to meekness to be worthy of the Kingdom of God. Follow after love, patience, meekness, was Paul's advice, be gentle, showing all meekness, in meekness instructing others, if some one fails, pray God "will restore such an one in the spirit of meekness."

In persecution, suffering and death, our Lord was our example of meekness. In Psalms we have the assurance that "the Lord lifted up the meek," and "The Lord arose to serve all the meek." Meekness is the key to eternal life. Blessed are the meek.

—Ralph Brewer

Neglecting Revelation? Read It!

By George S. Lauderdale

Missionaries are in a fight to the finish with the devil, ruler of this world, and thus find great delight in the study of the last book of the Bible, Revelation. In it God's victory over Satan is set forth *more than once* that we might be assured of final success. (Pharaoh dreamed not only of cattle but also of grain that God might make him sure of the fulfillment of Joseph's interpretation.)

Since God will conquer Satan, we have faith to overcome sin and l i v e by Romans 6:11, "Reckon also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." We can afford to be kind to our enemies; Christ will take vengance on all who oppose if we suffer for His sake. We are given patience by Revelation!

Let Us Pray!

Still another good thing God shows us to do in the Apocalypse of John—Did not God Himself say in chapter 1 verse 3 that the person is *blessed* who reads, hears, and keeps the things written in this prophecy?—is to pray. From heaven God sends out His angels to punish sinners and to assist His servants. Remember as you read Revelation that God invites, even begs, you to ask Him for help that you might bring honor to Him.

God sits at the master switchboard and nothing is out of His control; it is wonderful that

He will hear sympathetically as we pray to Him in Jesus Name! The reason many pray so poorly and infrequently is their overstimulation of their own power, but Revelation correctly classifies men as dependents. There is no dodging this truth from the closing Book of the Bible: we need to pray to God!

Prayer Plus Scripture Study

If the introduction to Job states that events on earth have an unseen cause in another world, Revelation says the same even more insistently. Job did not know about God's conversation with Satan which preceded his troubles but he did the right thing in calling on God! Our prayers are kept before Him in heaven as incense offered by Old Testament priests; through prayers we work out our own salvation in fear and trembling.

Revelation will also force the serious Christian to consult cross references which can transform his spiritual life. Many who complain of the difficulties in this prophecy are merely betraying their ignorance of the other-sixty-five books of the Bible.

When Discouraged

Moreover, Revelation will make believers appreciate the high place they hold in the mind of God. Jesus Christ, King of kings, worthy of all praise forever, vanquisher of death, did not write the potentates of the mighty Roman empire through His servant John following His ascension to heaven: He addressed the church, in particular, seven obscure assemblies of saints on the northern shores of the Mediterranean. (Jesus is wise, for the Christian church has outlasted pagan Rome!)

Christian pastors can see the importance of their calling by poring over the warnings, commands, promises, and visions in Revelation. In the right hand of the Lord Jesus, Whose eyes are as a flame of fire, Whose voice is as the sound of many waters, and Whose countenance resembles the shining sun, were seven stars. The stars represented nothing less than the messengers, the pastors, teachers, evangelists, those who give God's Word to His people! Imagine being in the right hand of the Lord of creation! Let us preach His Word to all the world!

Facts From The Fields

Good News Publishers has sent out a call for 100,000 prayer partners to pray ten minutes a day for world Christian literature. "Supernatural power is needed for the world literature ministry. Prayer is that power. The battle in all parts of the world is for the minds and souls of men. Thus the printing press makes literature the most important tool for Christians today. Christian, you are needed as a prayer partner." This is their challenge.

If the 100,000 prayer partners are enlisted, 15,000 hours a day will be spent in prayer for this vital cause.



Rev. Wm. Childs Robinson, D.D.
Decatur, Georgia

Dear Friend in the Lord,

I am so happy over your article in the Christmas issue of the Journal. I won't go into detail supporting your position as you know them all better than I do. Any book translating Isaiah 7:14 as in the RSV ceases to be a Bible, in my estimation.

It is a great pity we do not have enough ministers in our Southern Church who would stand up and be counted on such matters. They seem to be afraid to "buck" the "higher-ups" lest they be sidetracked from leadership and popularity. So I was delighted at your bringing this grievous error before the public. If this kind of action would be united and continuous even a small minority in time would work wonders I believe. Sorry I can't see more of you. The seminary is about to put on a big undertaking!

God bless you throughout the coming year. Mrs. Turner says to tell you she was so delighted when you got back to this country.

With high esteem,

Yours fraternally,
L. N. Turner

Understanding The Old Testament

Bernard W. Anderson. 550 pp. Prentice-Hall, Inc., 2nd ptg. 1957. Price $5.25.

Review Written by
REV. ROBERT F. GRIBBLE, D.D.
Austin Theological Seminary
Austin, Texas

This book (together with its complement of similar title, on the N. T., by Key, of Drew, and Young, of SW. Epis. Sem.) provides for those interested in a now widely held view of Scripture, what we believe to be the latest and most remarkable book of its kind. The volume has attractive and bidding outline of contents, and provides a thorough presentation of Israel's history, with considerable expansion relative to the three elements of literary criticism, historical study, and theology. There are fine and helpful maps and charts to make clear the data, all of which are calculated to be of aid

regarding the "context of culture, politics, and geography, in the milieu of Near East affairs".

In the preface the author advises that the book is not a technical introduction, but a practical search for what the Bible has to say. The purpose is to "bring the reader up to the advancing frontier of Biblical study" which has moved so rapidly in recent years. "Awareness of the tension between the Biblical outlook and the modern world view, which pushes the interpreter into the intellectual defense of the validity of Biblical truth, demands understanding the Bible on its own terms".

The reader is moved to admiration at the exhibition of wide reading, large acquaintance with Biblical literature and comment, engaging style, interesting discussions, profitable descriptions. The author frankly states his dependence upon the "creative" work of many scholars. Professor Anderson takes his stand with the most modern critics, going counter to positions long held by liberal scholars in some instances, e.g. rejection of Israelitish evolution of monotheism (p. 412); the order, J,E,D,P (p. 383), although really, instead of being successive, these alleged letter-men are held to be contemporary! Some well done sections, at random are: Jeremiah's plea to the heedless nation (ca p. 332); grace in relation to law (p. 458); Isaiah's vision (p. 261); Solomon's buildings and his troubles (p. 150); paragraphs about Job (p. 493); and on the whole a vivid and helpful presentation of the background of the prophets.

In the light of the author's preface with the expressed aim, one looks forward expectantly; yet after the reading of a few pages, misgivings arise. There is a familiar refrain, the reputedly new approach of neo-orthodoxy: "Israel's radically historical faith rests on the conviction that God's revelation is mediated through historical experiences of which the Bible is the record and witness". And "the discovery of the . . . Torah . . . was poisoned by the belief that God's word is found in a book, rather than in events through which God speaks . . ." We are apprised of what to expect: "The Old Testament represents the literary deposit of the memory (sic) upon which two of the world's great religions are based". And further, there is sandwiched (p. 5) the thought that Israel's early records are the review of the nation's life portrayed "in the light of later experiences that are deeply impressed on the memory". From this point onward we are embarked upon the modern vogue about Idealized history, revamped records, touched-up events, colored interpretations, etc.

Errors of excusable nature are rather few: Midianites is mispelled (p. 32); Israel, the nation, represented in the man, is often referred to as "she" (e.g. p. 38); we read about "uncharted areas"; the author varies "interpretive" with "interpretative"; Jacob is made to wrestle with the angel! (p. 179). Space forbids more than citation of a few. An adequate resume of this book is impossible. Some general impressions will be given, and selected references to bear them out.

The first impression is that of undiluted dogmatism, and that, in instances where the utter opposite would seem the rather to be indicated. Statement after statement is made with calm assurance regarding matters of which no mortal man can by the remotest possibility have any certitude. Out of a multiplicity of passages, here is one example which catches the eye: It relates to the Babel record (p. 172). According to the author, this bristles with questions. It is "the conclusion of the Yahwist's sketch of primeval history",—so says Dr. Anderson et al. We note: 1) There is asserted as sober fact: "Before this tradition was incorporated into the Yahwist epic, it had circulated independently . . ." There is no proof added for this bold assertion. It is beyond the possibility of proof, utterly unwarranted. Were it true, no man could at this late date know it to be so.

2) We quote: "We can detect the independence of this unit . . ." But anyone who does his own thinking will inquire how this independent circulation can be detected. The appeal to "diversity of mankind already presupposed" (cp. 10), as the reason, is vain, inasmuch as chap. 10:25, 32 merely afford anticipation of chap. 11 with its focus on Shem's line as ancestors to Abraham, which is merely a common literary device. If the writer wanted a true companion he should have cited chap. 5. His statement seems to arise out of the need for argument in defense of a previously held and very precarious critical opinion about the multiple origins of Genesis. 3) Again, that the "Yahwist appropriates the story . . ." is wholly unwarranted "mythologizing". But even allowing it to be true (on which we have not any other means of certification than the critic's word, — a very precarious and unscientific criterion), it violates one of the higher critics' cardinal points, viz. that the redactor harmonizes contradictory accounts, and would have hardly tolerated so glaring discrepancy. (It is of great interest to note that Dr. Anderson now says with later critics, that the redactor purposely refused to smooth out the differences, which sounds suspiciously like rationalization in a hot spot). Also it happens that "this tradition" about Babel (Gen. 11) is, according to Driver, whom we have supposed to be one of the leading and dependable critics, indeed J's own work, and therefore not so "independent" after all. Further P is the ghostwriter responsible for 11:10-26, on which Anderson is certainly not clear, apparently misleading us into believing that J did not!

Another example of dogmatism is the author's bold assertions about this supposititious J. He is as familiar with him as if he had slept with this brilliant mythical reconteur. But on the other hand, it is quite evident that no one, in any place, at any time,—save the process of pure imagination, has had or can have, any information regarding such a character. He is nothing but fiction; yet over and again we read positive statements regarding this hypothetical scrivener as though he is actually known to have lived and to have made real contribution to the Bible.

Repeatedly Dr. Anderson allows his infatuation with his theories to run away with the truth. And the baldness of multiple unwarranted statements is scarcely relieved by such incidental remarks as: "Our task is to try to understand the Biblical message". Let the reader himself judge: "Actually when we begin with Genesis and read Exodus, we are reading the story backward, as it were; for the period before Moses was remembered and interpreted in the light of the events that brought Israel into existence in the Mosaic period . . ." But this has no factual basis,—none whatever. It is merely a part of the higher critics's "legends". Once more: "Exodus does not pretend to be objective history. It is obviously an interpretation account of events . . ." (pp. 7, 14). Or again: "Daniel spoke to his (Maccabean) times" in the guise of a writing predated in the Babylonian period as though we were looking forward into the future rather than looking backward from the present" (p. 515). And again: "The Yahwist,— and this fact (sic) warrants repetition, wove together stories that once had a completely different meaning." (p. -15).

A second impression is that of scores of presuppositions, assumptions, guesses, mistakes, and contradictions, in this book. It is quite apparently assumed that God had little to do with the writing of the early books of the Bible, that inspiration is negligible, that miracle and predictive prophesy are impossible. For example: "The priest-law affirmed . . ."; the "Priestly conception of the atonement . . ." p. 461). God had nothing to do with such matters, so we are to understand. All that God had to do with, seems to be events. (Also pp. 462, 388). Again, "The Yahwist represents (sic) Jehovah as saying . . ." (p. 163). Also the praises of P are continually sung; he carries off the palm as the creative contributor. In fact in view of all the remarkable literary exploits of this priestly writer with so facile pen and so challenging romances, so thrilling presentation of the old folklore and myth and legend, one feels inclined to surmise that Prof. Anderson would himself like to have a few changes in the record, thus:

"The grass withereth, the flower fadeth, but the word of our P will stand forever".

Our author assumes that there are two traditions in the monarchy, Saul, and Samuel, (p. 117f); and then where the plain record shows no conflict, he cries "Additions" were made, in attempt to harmonize the two accounts. Similarly, regarding David at Saul's court (p. 133), it is evident that the writer of this book is not interested in seeking explanation for the "inconsistences". Dr. Anderson would "personalize the existence of man" in the story of "Adam", which makes our Lord's and the Apostle Paul's reference null and void. (p. 168). History is history only in spots: "The legends of the patriarchal period present a kind of history, evidence not anchored to anything with which a modern historian could deal." On the other hand we read; "It is a tribute to the realism of the narrators . . ." (p. 50). Predictive prophecy is denied on p. 402; it is grudgingly allowed on p. 529. Prof. Anderson sees no vicarious sacrifice by the Servant, Isa. 53; and he makes the confession on sin relate to the nations rather than to individuals. (p. 426). Israel's hatred of Edom "began in the 6th century". (p. 468) . . . The pages of this book are full of data like these.

The third general impression is that the writer of "Understanding the Old Testament", has rather a low estimate of Scripture, and that this book is indeed in the nature of a denial of his thesis. Dr. Anderson blows hot and cold about the Bible; he presumes to judge the Scriptures; he gives the Bible no credit in witnessing to itself; he denies its face value; he slanders the Book over and again. Illustrations of these strictures can be presented by scores: here are but a few: On page 436, after berating the Chronicler, the author adds: "It is erroneous however . . . to suppose that this work is pure fiction". Regarding the origin of the name Jehovah, he utterly disregards Scripture. (p. 36). "We must not assume that the whole account (Exode) belongs to the realm of pure fiction". (p. 40). (We reserve this designation for BWS'S account of what the O. T. states). This is one of Prof. Anderson's generous gestures regarding the Word of God! We read: "The fierce battle (with Amalek) undoubtedly rests on actual experience". (p. 50). And on the preceding page: "In all probability, Miriam's song originated during the very events it celebrated". Innuendo, slander, condescending concessions like these abound all along. Doubtless one should be grateful to the brilliant author for his magnanimous boons regarding one of the simple statements of Deuteronomy, touching the Covenant God made with His people we read: "This exaggerated language". (p. 91). Incidentally, Jeremiah is made to rival Methuselah: On page 303: "Jeremiah's memory goes back to . . . Exodus . . ." Chronicles is trustworthy in spots and false in general. (p. 305). Elijah's miracle

stories are "not to be taken literally". (p. 207). And on page 214: "The popular lore,—this in re II Kings—wonder tales, told and retold, delighted popular imagination".

Over and again there is shameless and complete disregard of the plain statements of Scripture, as for example relative to the Israelitish march in the wilderness. (p. 66). Imagine this: "It would be foolish to rationalize the burning bush, as though something was seen through the objective eye of a camera". "The voice of God did not come literally out of a burning bush". It seems to have arisen out of "Moses' reflection on a . . . situation". '(pp. 32, 33). Further, the quotations which Scripture gives representing conversations between God and Man, are merely "an interpretation of history as a dialogue between the two". (p. 173f). "Solomon's solution for the two women with one child,—the whole story, is "folk tale". (p. 470). It is insinuated that the Book of the Law, of Josiah's reformation was a "plant" pulled out at the proper timing for the rival. (p. 309). It is bootless to try to harmonize Scripture with science; and the Genesis record is replete with discrepancies. (p. 385).

In sum, Prof. Anderson's book may be estimated, in general scope, by his own words at the end of his volume: "Looking back over ground covered, one point stands out clearly: the Old Testament represents the memories and interpretations of the historical experiences of Israel . . ."

Now all of these references and quotations are but the beginning of what the book contains of such character. Dean Anderson understands the Old Testament as being something quite opposite to what it appears to be on its face, viz. a supernatural, truthful, and plain man's Book. He, along with others whom he quotes with approval, holds the Old Bible to be a conglomerate mass of folk-lore, fiction, legend, saga, accretion, supplementation, revision,—edited, and re-edited, at the heart of which lie some credible data. His understanding of the Book is the corrective of our misunderstanding of the same. Its history is not history; its records are not true; its conversations are bogus; its miracles are deception; its writers are frauds and imposters. When we read that David wrote the Psalms, it must be taken *cum grano salis;* when "God spoke to Moses face to face," it needs interpretation; when "Moses wrote these words", it is only a pious gesture; where there are "duplicate accounts", dual writership is required; where "contradictions", they are to be played up; where there is simple recitation of facts, it must be labelled folk-lore and tradition, embellished over the course of time, through much camp-fire recitation. Where anything is favorable to the critical notion, it must be accepted as factual, otherwise, otherwise. All New Testament endorsement of the Old must be ruled out.

The purpose of the author of this volume is then not true to its content. The writer seems often to confuse understanding with imagination. The title is misleading. It might be more fittingly: BWA's understanding of what he thinks the O. T. should be. For here we have the betrayal of the Old Testament. An ignorant reader would gather that the book came from the pen of a most unbiased and objective, business-like originator, who does not propose to have his analytical mind warped by sentiment or trammelled by old fashioned faith in a supernatural piece of literature; that is, the contents seem appropriate to an author who could be Jew, Mohammedan, pagan, what not: one is surprised to find that the writer is a Christian!

It is amazing to think that this book should be sent out for public consumption as being true. Its romancing surpasses anything which the writer thinks is found in the pages of the Bible. The author poses as super-man in his keenness of interpretation and analysis, his understand- of the intricacies of writership and editorship, of preservation and tradition-mungering. And all this in relation to a Book which is so old that not one man short of infinity could possibly know what this writer claims in all soberness to know. Infandum!

In a later Book than the Old Testament there is record about the meeting of One with some folk in the Holy City for whom He "opened their understanding that they might UNDERSTAND the Scriptures". We may be pardoned for saying that we prefer His kind of understanding of the Book!



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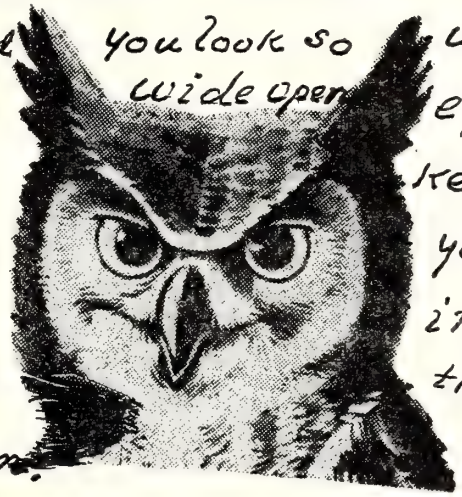
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Old Wise Eyes



Old night Bird you look so wise. Is it because of those wide open eyes? Or are you just trying to keep you from crying, Because you can't operate when the Sun's in the Skies-!? "Not a bird in the forest e'er mates with him. All mock him outright, by day: But at night when the winds grow still and dim, The boldest will shrink away! O, when the night falls, and roosts the fowl, Then, then is the reign of the Horned Owl!" (Cornwall) He sleeps all day. Then when night comes, sneaks out in the dark and pounces on defenseless little creatures, tears them to pieces with his talons and sharp beak and eats them! Poets say he is wise, but he cannot have wisdom like you. God wants you to be wise. He says so in the Bible. Jesus prayed, "I thank thee, O Father, .. that thou hast hid these things from the wise and prudent and revealed them unto babes." (Luke 10:21) "And Jesus increased in wisdom and stature, and in favor with God and man"

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- 1 Couple for Seminary Teaching

Educational
- 1 Primary School Supervisor
- 1 Single Lady or Couple for Secondary Course with administrative ability
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- 1 Director of Christian Education

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- 1 Pilot-Mechanic-Evangelist (ordained or unordained)

Educational
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- 4 Single Women Teachers

Christian Education
- 2 Directors of Christian Education for evangelistic fields

Educational—Short Term (Three years)
- 2 Women for teaching Missionaries' Children

WEST BRAZIL

Ministers
- 4 Couples for Evangelistic Work

Educational
- 1 Music Instructor for the Edward Lane Bible Institute
- 1 Couple for School Work
- 1 Primary School Supervisor to visit rural schools

Medical
- 1 Nurse

Christian Education
- 1 Teacher of Christian Education

Business
- 1 Couple, the man to serve as Mission Treasurer

Short Term (Three Years)
- 1 Teacher of Missionaries' Children
- 1 Matron for School for Missionaries' Children

CONGO

Ministers
- 4 Men or Couples for Village Evangelistic Work
- 3 Couples for Urban Centers Evangelistic Work
- 1 Man or Couple for Teaching in School of Theology

Unordained Evangelist
- 1 Woman

Educational
- 5 Men or Couples
- 1 Woman Teacher
- 2 Units for Home Ec Schools
- 2 Men or Couples for Union High School
- 1 Man or Couple for Normal School

Medical
- 2 Medical Doctors
- 1 Medical Doctor or Couple for IMCK (for training medical assistants)
- 4 Nurses

Industrial
- 1 Man or Couple for Building and Maintenance Work
- 1 Man or Couple for Mission Press
- 1 Man or Couple for Press Management, Literature Promotion and Business Administration (For LECO, the interdenominational press)

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Minister
- 1 Couple for Evangelistic Work

Educational
- 1 Educational Worker or Couple experienced, proficient in Spanish, with certificate to teach primary grades, and knowledge of arts and handcrafts.

Medical
- 1 Doctor or Couple, with special interest in Public Health
- 2 Nurses

IRAQ

Ministers
- 2 Men or Couples for Evangelistic Work

Unordained Evangelist, Student Worker
- 1 Single Woman for Evangelistic Work
- 1 Man to work among college students in Baghdad (ordained or unordained)

Educational
- 1 Couple for the Baghdad Girls' School. The man to be the business manager of the school and treasurer of the Mission, the woman for elementary teaching, if possible
- 1 Single Woman for Junior and Senior High teaching in Baghdad's Grils' School

Agricultural Work

1 Couple for Agricultural Work among the Yazeedies

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1 Single Woman for Junior and Senior High teaching in Baghdad Girls' School
1 Woman, experienced Administrator, for Baghdad Girls' School

JAPAN

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1 Man or Couple for Evangelistic and Church work with the United Church in Toyohashi
1 Man or Couple for work among the Chinese
1 Man or Couple for Industrial Evangelism in Osaka area
1 Man or Couple for Evangelistic Work among canal and water front people in Osaka
1 Couple for Evangelistic and Church Work in Nagoya Station (with the Reformed Church in the Tajimi area)

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1 Single Woman to teach music (Seiwa High School)
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1 Couple with specialty (at least Masters Degree) to teach English (Shikoku Christian College)

Technical

1 Man or Couple with training and experience in radio programming

Short Term (Three years)

1 Single Woman to teach English (Kinjo College)

KOREA

Ministers

4 Men or Couples for Evangelistic Work

Unordained Evangelists and Student Workers

4 Evangelistic Women
3 Student Workers (ordained or unordained)

Educational

1 Professor of English Literature or Professor of Chemistry (Taejon College)
1 Educational Worker (man or woman) for Kwangju

Medical

1 Doctor (for Leprosy Colony)
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1 Dentist

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1 Man or Couple for Teaching in Men's Bible School

Industrial, Agricultural

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2 Couples or Single Missionaries to direct Student Homes

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1 Nurse
1 Laboratory Technologist for Ometepec

Short Term (Three years)

2 English teachers, for Juarez Institute, Mexico City
1 English teacher for Juarez Institute, Morelia, Michoacan
1 English teacher, for Lazaro Cardenas School, Cuernavaco

PORTUGAL

Minister

1 Couple for Seminary Work

TAIWAN

Ministers

5 Men or Couples for Evangelistic Work
1 Man or Couple for Teaching in Taiwan Theolgical College

Unordained Evangelists and Christian Education Workers

5 Single Women for Evangelistic Work
1 Man or Couple for Educational Work in Bible School (ordained or unordained)

Educational

1 Worker for China Sunday School Association editorial and promotional work (ordained or unordained)

Medical

1 Nurse

Short Term (Three years)

1 Woman for teaching in Gingling Girls' School

For Further Information Write

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Board of World Missions
Presbyterian Church, U.S.
Box 330
Nashville 1, Tennessee



LESSON FOR FEBRUARY 22

By THE REV. J. KENTON PARKER

Jesus Teaches About The End Of The Age

Background Scripture: Matthew 25:31-46; Mark 13:1-37
Devotional Reading: I Peter 4:12-19

This is an interesting subject. It is also a big subject. It is one which has caused Christians to differ as to the interpretations which come to their minds. The church as a whole is divided into three groups: Post-Millennial, Pre-Millennial, and A-Millennial. The main thought for us to keep in mind may be well expressed in the Golden Text: "Take ye heed, watch and pray." I like the way our Confession of Faith ends: As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolidation of the godly in their adversity: so will He have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may ever be prepared to say, Come, Lord Jesus, come quickly. Amen. What a glorious thing it would be to be alive when He comes!

Peter, in our Devotional Reading, speaks of the time when Christ's glory shall be revealed. Christians were having a hard time. Yet if any man s u f f e r as a Christian, let him not be ashamed; but let him glorify God in this belief. Judgment is coming. It will begin at the house of God. If the righteous scarcely be saved (saved with difficulty), where shall the ungodly —the sinner appear. It is a difficult thing to save anybody: Christ died in order to save us; we must be born again. Where will those stand in the judgment who have not accepted the Saviour, who have never been born again? Let us commit our souls to Him who is our Creator and Saviour. Peter has a great deal to say about Christ's coming in II Peter 3:1-14 when he speaks of the certainty of His coming: "But the day of the Lord will come as a thief in the night; in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up . . . Nevertheless we, according to his promise, look for new heavens and a n e w earth, wherein dwelleth righteousness".

I *The Judgment*: Matthew 25:31-46

This is only a partial picture of the judgment. To a casual reader it might give the impression that all we need to be saved is to be kind to our fellow-men; that philanthropy and salvation are synonymous. If we study the passage more carefully we will find that these good works are evidence of our belonging to Christ. It is the spirit of Christ that animates our giving to those about us. The Bible is its own best interpreter, so let me turn with you to several verses that show conclusively just how men are lost and how they are saved.

Let us first turn to John 3:18: "He that believeth on Him is not condemned (judged); but he that believeth not is condemned (hath been judged) already, because he hath not believed in the name of the only begotten Son of God". These words are plain enough and Matthew 25:31-46 must be interpreted in harmony with this plain statement. If you will turn to Paul, especially in Romans and Galatians you will see that we are saved by grace through faith, without the deeds of the law. Good works follow naturally and these good deeds—feeding the hungry, giving drink to the thirsty, clothing the naked, etc., are evidence of our being "born again" through faith. Notice that the good works mentioned here are done to "my brethren". They are done in the name of Christ, and because we are His. Men of the world do some of these things, but they do not do them in the name of Christ. Certainly we would give them credit for all the good they do, but we cannot substitute good works for faith in Christ as a means of salvation.

I believe that there is much deeper meaning in these solemn words of our Master. It is good to feed hungry bodies with material food; to give thirsty people water, to visit the sick in body, and those in prison. How much more important, however, to feed hungry souls, to give thirsty souls the water of life; to visit sin-sick souls, to release captives of sin. When Jesus fed the five thousand He was careful to preach to them the next day and urge them to labor not for the food that perishes, but for that food which endures. When He asked the Samaritan woman for a drink of water He did it for the purpose of leading her to accept Him as the

Messiah, to give her to drink "living water". When the disciples came back and prayed him, saying, Master, eat, He said, I have meat to eat that ye know not of. We know what that meat was.

I am convinced that Jesus is talking about something more important than material bread and water. If we are going to give Him meat and drink then we will have to bring souls to Him. We must give Him, the Bread of Life, to hungry souls; we must give Him, the Water of Life, to thirsty souls; we must clothe the naked with His righteousness; we must bring sick souls to Him. This is indeed giving Him meat. Are we faithful in doing this?

Now I would not discount for one moment the importance of giving material food and drink and clothes. If we are Christians we will do as He did, and He fed the five thousand *once*, but *He fed hungry souls every day* for He taught them the way of Life. Let us not think for a moment that we can really give Him meat and drink unless we do as He did; try to reach and *save the soul* within the hungry or thirsty body. Christ is hungry today for the souls of men. We are His witnesses. Are we giving Him the food that will satisfy Him? It takes more than bread and meat to feed Him.

Sometimes the good is enemy to the best. It is good to give material food and drink; it is best to feed the soul. Jesus forgot that He was hungry when leading the Samaritan woman to faith in Him. Both He and the woman forgot all about the water from the well, for He had given her a drink of water that satisfied her soul. The church must feed hungry bodies and give aid to those in need, but never let her forget *her real mission*: to take Christ to the hungry and thirsty souls of men. After all, the greatest need of mankind is Christ: the Bread of Life and Water of Life. It is good—splendid—to send our boxes to the poor, but let us not forget to *send Christ* along with our boxes. We will not satisfy Him unless we do.

II. *Discourse on Mt. Olivet*: Mark 13:1-37

The questions leading up to this discourse were suggested by what Jesus said when the disciples showed Him the great stones of the temple. He told them the temple would be destroyed and not one stone be left upon another. When they came to the Mount of Olives, four of the disciples, Peter and James and John and Andrew, asked Him, Tell us when shall all these things be? In answering them Jesus speaks of two, or three, distinct matters: (1) The destruction of the temple (2) His own coming, and (3) The end of the age. The destruction of Jerusalem, and the temple came about 40 years after these words were spoken, when Titus overthrew the city and crucified so many of the Jews. The other prophecies have



been fulfilled or are in the process of fulfillment. I want us to notice several points of special interest.

He spoke first about the destruction of Jerusalem and the temple and the defilement of the temple, as prophesied by Daniel, and the awful time of suffering and persecution. He revealed to them, too, their own persecution: they would be beaten and betrayed and killed.

There were to be many false Christs. This has been very true and today we have these in the shape of "Father Divine", "Bishop Grace", and "Prophet Jones" and many others who are leading multitudes astray. It is strange how people will follow, and worship, these false prophets.

There were to be wars and rumors of wars. This has been true, and all of us know. I have seen two World Wars and numerous other ones. As I write these notes it looks like World War III is not far off. This has been characteristic of all history.

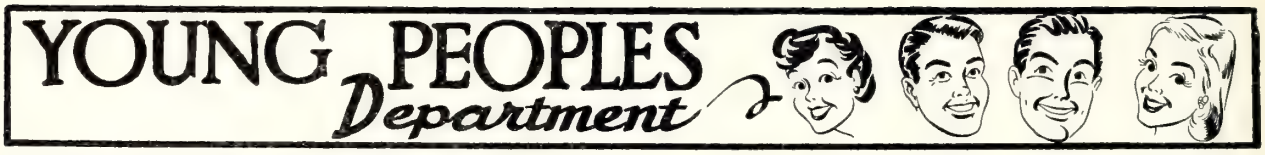
The gospel must be first preached to all nations. This is practically true today. Notice, He does not intimate that the world will be converted, but simply that they—the nations will hear the gospel.

There is to be a time of "Great Tribulation". This was partially fulfilled when Jerusalem was destroyed, but there seems to be another more terrible time. We can easily imagine such a time if and when another war comes. It would not take much to turn our modern world into a "hell on earth", with all our modern inventions of nuclear weapons and H-bombs, etc.

There is to be a time when the sun shall be darkened and the moon, and the stars shall fall. This is to be followed immediately, it seems, by the coming of the Son of Man in clouds of great power and glory. When these signs come to pass then we will know that it is nigh, even at the doors.

No one knows the time. It is useless to try to set dates, but we are to read the signs of the times and be ready.

Watch and pray, lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch.



YOUTH PROGRAM FOR FEBRUARY 22

By THE REV. B. HOYT EVANS

Making Christ Known In Iraq

Scripture: Acts 1:1-8

Suggested Hymns:
"We Have a Story to Tell to the Nations"
"Christ for the World We Sing"
"Rescue the Perishing"

Program Leader's Introduction:

In 1956 our Presbyterian Church, U. S. definitely committed itself to proclaiming the Gospel in the Middle East. This came about when our Board of World Missions became a partner in the United Mission in Iraq. The other churches engaged in this endeavor are the United Presbyterian Church, U. S. A. (formerly the Presbyterian Church U. S. A.), the Evangelical and Reformed Church, and the Reformed Church in America. These other churches began the joint venture in 1924. A British missionary society had been in the field from the beginning of this century until after World War I when general confusion in the area forced them to withdraw. The new work begun by the three American denominations was known as the United Mission to Mesopotamia until the modern nation of Iraq came into being in 1932. Then the name was changed to the United Mission in Iraq. Some of these other churches have carried on work among the Moslems in other lands, but this is our Church's first experience with Islam.

First Speaker:

As the Program Leader has indicated, Iraq is that area of the Middle East which for thousands of years has been known as Mesopotamia. The name "Mesopotamia" literally means "between the (two) rivers". It is the land between the famous and ancient Tigris and Euphrates Rivers. It was from this area that Abraham was called by God to go into Palestine. This was the location of Ancient Babylon, the region so familiar to Ezra, Nehemiah, and Daniel. In 1932 it became an independent nation and is a member of the Arab League of Nations. At present it is a very strategic country in a strategic area of the world.

Second Speaker:

Iraq has an area of 116,000 square miles, which means that it is about as large as Kentucky, Tennessee, and Virginia, combined. Its population is about five million. The name "Iraq" in the minds of many people is almost synonymous with oil. The richest known oil reserves in the world are to be found in the Middle East, and the most valuable of these are located in Iraq. Oil is the economic life of Iraq, and most of the phenomenal progress the country has made in recent years has been financed by oil revenues. Half of the money received from the sale of oil goes to the government, and seventy per cent of this is used for national development. This fact in itself is evidence of wise and unselfish leadership.

Third Speaker:

In spite of the great oil riches and the remarkable strides of progress during recent years, the people of Iraq continue to be in great need. The average annual income is only eighty four dollars per citizen. Eighty per cent of the people are illiterate. The educational picture has improved many fold. The number of students in Iraq has increased more than forty six times since 1921. Still only one boy in five and one girl in fifteen receives even a primary education. The medical and health situation continues to be a major problem, as many of the people endure tragic illness without hope of treatment or recovery. The Iraq people are justly proud of their new schools, universities, hospitals, dams, and roads, but to us it is hard to understand how with so much having been accomplished that there is still so much to be done.

Fourth Speaker:

In our first program on the Middle East we learned that Islam is the predominant religion in this area. It is especially true of Iraq, where ninety six per cent of the people are Moslem. There are about ninety thousand Christians who belong to the Eastern Catholic tradition, but their influence is negligible. We noted last week that the main characteristic of Eastern Christianity is passiveness. When this passiveness is contrasted with the fiery zeal of Islam, it is not surprising that the presence of this kind of Christianity has made so little difference in the life of the nation.

In all of Iraq there are only eleven hundred

Protestant Christians. That is a ratio of one to forty five hundred. To be an evangelical Christian in Iraq calls for a great deal of courage. It usually means losing one's family, friends, job, and hope of finding a husband or wife. For this reason, it is harder to win converts in Moslem lands than anywhere else in the world. The evangelical church has grown slowly, but those who have come into it are strong in faith and purpose. As the people of Iraq have contact with other nations and their people, their minds are being opened to new ways and new ideas. It is hoped that this broadening trend will make the task of the missionaries easier.

Fifth Speaker:

The facts which have been given point out the need of Iraq for Christ. What are we doing through the United Mission in Iraq to meet this need? The basic activities of the mission are evangelistic, educational, and agricultural.

The evangelistic work has several approaches. There are some churches which have been served by missionary pastors. During 1957 several of these churches secured pastors of their own, thus freeing the missionaries to do other work. Some of the missionaries engage in street preaching, others hold services in the homes of Christians, still others are busy with a program of visitation. One very encouraging factor is the increase in the sales of Bibles and Christian literature, which may be evidence of greater freedom of thought.

The most spectacular part of the mission's work is the operation of the Bagdad Girls' School. This very fine school has two hundred and fifty students, many of them from influential Moslem families. It is not often that these students are converted to Christianity because of the severe pressure of their own religion against departing from it, but they are given opportunity to become acquainted with the Christian faith and to examine their prejudices. The school has done much to destroy anti-Christian feeling, and in time, some of its students are sure to be won to Christ. Our denomination made a contribution of $16,000 to the school work of the mission.

In a land where the agricultural methods of many of the farmers are very primitive, the Christian agricultural development program meets a deep need. In addition to demonstrating better methods of farming and leading to a higher standard of farm life, this program is opening the doors in many homes to the preaching of the Gospel.

Our Board of Missions has not yet sent any missionaries to work in Iraq. It is hoped that there will soon be volunteers. Six new workers have recently been added from the other supporting churches. In addition to the contribution for the work of the Bagdad Girls' School, our church gave $15,000 for the general program of the mission, and it will continue to be in the budget. These are the things we are doing and the opportunities we have to make Christ known in Iraq.

(In the closing prayer be sure to remember the work of the United Mission in Iraq, and ask God to call some workers from our church.)



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B. L. Plyler, Mgr.-Prop.

Belk's Department Store
Clinton, S. C.
D. B. Smith, Mgr.-Prop.

Belk's Department Store
Camden, S. C.
J. A. Hagins, Mgr.-Prop.

Belk-Simpson Co.
Darlington, S. C.
J. H. Lyles, Mgr.-Prop.

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Laurens, S. C.
L. W. Gratz, Mgr.-Prop.

Belk-Simpson Co.
Abbeville, S. C.
J. S. Hagins, Mgr.-Prop.

Belk-Hagins Co.
Kershaw, S. C.
C. E. Hinson, Mgr.-Prop.

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Beaufort, S. C.
L. A. Reeves, Mgr.-Prop.

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Fountain Inn, S. C.
E. J. Copeland, Mgr.-Prop.

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Woodruff, S. C.
F. B. Hagins, Mgr.-Prop.

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Honea Path, S. C.
T. R. Martin, Mgr.-Prop.

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Manning, S. C.
W. M. Gettys, Jr., Mgr.-Prop.

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Whitmire, S. C.
J. T. Holmes, Mgr.-Prop.

NORTH CAROLINA

Belk-Simpson Co.
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R. E. McCormick, Mgr.-Prop.

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T. L. Beckham, Mgr.-Prop.

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Mt. Sterling, Ky.
Willoughby Smith, Mgr.-Prop.

Belk-Simpson Co.
Frankfort, Ky.
Elmo Smith, Mgr.-Prop.

GEORGIA

Belk-Simpson Co.
Bainbridge, Ga.
J. N. Long, Mgr.-Prop.

ARKANSAS

Belk-Simpson Co.
Paragould, Ark.
W. H. Wade, Mgr.-Prop.

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Belk-Simpson Co.
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NEWS of CHURCHES Around the World

Presbyterian Fund Totals $2.4 Million

Assets of the Presbyterian Foundation, Inc., of the Southern Presbyterian Church now total $2.4 million.

Dr. John R. Cunningham is executive director. He told Foundation trustees Wednesday that bequests and gifts during 1958 amounted to $433,645.46.

The Foundation was organized in 1865. It remained a relatively unknown agency of the Presbyterian Church, U. S., until recent years.

Dr. Cunningham was formerly president of Davidson College. He became executive director in 1957. His office is in Charlotte.

Dr. Cunningham noted that in 1955, 39 legacies valued at $819,000 were being administered. At present there are 47 bequests totaling $2.4 million.

The bequests earned $35,890 for institutions and programs in 1955. In 1958 they returned $84,613.

Earnings were distributed among colleges, seminaries, world missions, scholarships for students and other aspects of denominational work.

Dr. F. L. Jackson of Davidson was reelected president of the board of trustees Wednesday. Also reelected were John Cansler of Charlotte, vice president; Louis L. Rose of Charlotte, secretary.

The officers, plus Halbert M. Jones of Laurinburg, the Rev. Cecil Lawrence of Charlotte and Dr. Cunningham from the executive committee of the board.

The term of trustee Ivey W. Stewart of Charlotte expired. His successor and three other trustees will be named at an April meeting of the trustees.

GEORGIA

Atlanta—(PN)—A five million dollar campaign to improve and enlarge facilities at Columbia Theological Seminary in Decatur has been launched, and campaign leaders for the various phases of the drive are being named.

Atlanta area Presbyterians are being asked to contribute one million dollars to the campaign, Ivan Allen, Jr., chairman of the Atlanta phase of the drive, told a group of ministers at a recent meeting.

Along with Mrs. Allen, a member of First Presbyterian Church in this city, Dr. Robert L. Stamper, a member of the administrative staff of Columbia Seminary, will direct the Atlanta campaign. The fund drive here will begin on April 12, and contributions are to be received in the form of pledges payable over a period of three years.

An additional two million is expected to be raised by Presbyterians in the Synod of South Carolina and other areas of the Georgia Synod. Chairmen of these campaigns, which began earlier in January, are H. Lane Young and Harlee Branch, Jr.

Dr. J. McDowell Richards, president of Columbia Seminary, said the funds will be used to enlarge and improve the facilities of the Presbyterian institution. Dr. P. D. Miller, executive secretary of the Board of Church Extension, is the chairman of the Board of Directors of the Seminary.

Cherokee Presbytery

Mr. Warren Jackson, a Ruling Elder in the First Presbyterian Church of Cartersville, Ga., presided over the Stated Meeting of Cherokee Presbytery, which met at the First Presbyterian Church, Dalton, Ga., Tuesday, January 20, 1959.

The Rev. Paul Smith, a missionary to Brazil, presented a stirring message on the advance of Protestant Missions in Brazil. The Rev. Max Milligan, a member of Atlanta Presbytery, challenged the Presbytery to make an all-out effort for evangelism during the years of 1959-1961, and Dr. S. Wilkes Dendy, the host pastor and retiring moderator preached on the theme "Our Worldwide Witness."

The Rev. Dennis Ketchem, pastor of the Reynolds Miller Presbyterian Church, in Rome, Ga., presented his resignation, and was dismissed to Kinawha Presbytery in West Virginia.

The Rev. Charles Harris, pastor of the LaFayette Presbyterian Church and the Rev. Paul Smith, were elected minister commissioners to the 1959 meeting of the General Assembly. Elders Ed. Kemp, of Acworth and Paul Webb, of Rome were also elected to attend this Assembly.

The Rev. Jack Robinson, pastor of the Silver Creek Presbyterian Church, was nominated to serve as moderator at the next Stated Meeting, to be held May 19, 1959, at the Euharlee Presbyterian Church.

Robert C. Pooley, Jr.
Stated Clerk

Atlanta—(PN)—Dr. Catherine Strateman Sims, Agnes Scott College faculty member is Atlanta's 1958 Woman Of The Year in Civic Service.

She is the first woman to serve as a vice president of Metropolitan Atlanta Community Services —the old Community Chest. A WOTY committee headed by Chairman Jack Tarver chose Dr. Sims for the honor largely on the basis of her outstanding work as chairman of the MACS' important budget committee and her long-time leadership in Red Feather agencies here.

Professor of history and political science at Agnes Scott, the attractive WOTY in Civic Service is in private life Mrs. Roff Sims. Her husband is a trust officer of the Trust Co. of Georgia.

Dr. Sims was named 1946 Woman Of The Year in Education. She is the second Atlantan ever to receive the WOTY honor twice. Miss Ira Jarrell, superintendent of Atlanta schools, is the only other woman to be named in two separate fields.

Dr. Sims will be honored at the annual WOTY recognition banquet on Jan. 27 at the Piedmont

Driving Club. There will be four other honorees selected as WOTY in their separate fields. On the occasion of the banquet the top WOTY will be chosen from the five nominees. Delta Air Lines, represented by Delta President C. E. Woolman, is sponsoring the event.

Dr. Sims was lauded as "an excellent organizer, administrator, and tireless and capable worker" by a WOTY selection committee.

A native of White Plains, N. Y., Dr. Sims has become well known as a lecturer and author of critical works in her professional fields, and noted for her sense of humor.

An outstanding student at Bernard College, she took her Ph.D. at Columbia University, also studied at the University of London and the Geneva School of International Relations, and has held scholarships in this country and abroad. In 1954 she was named chairman of the Fulbright scholarship selection committee, and last year she represented the American Association of University Women at the Department of State Conference on foreign affairs.

Rev. John S. Land Resigns

Statement to the Congregation

January 14, 1959

On the occasion of the heart-warming service exactly one year and seven months ago to the day, celebrating my fortieth anniversay here, I concluded my words of appreciation with this statement:

Since I love this church so much and want to be realistic, you can well understand that I have given much thought in recent years to my tenure here. You may suspect that I have made it a matter of continuing prayer that God may guide you and me in all decisions and plans for the welfare of this church. As you have believed in me and cooperated in the past in all of our endeavor, I ask you still to believe that in the future whatever I am led to do will be done with one supreme purpose: obedience to the will of God and for the well-being of His work here.

At a meeting of the Session last Sunday, I read the following statement to the Elders:

It is my purpose to relinquish the work of this church on June 15, 1959.

This decision has been made after much prayer and lengthy deliberation.

I have recently attained 65 years of age. On June 15 I shall have served the Lord 42 years in this place.

The time has come for me to act upon a long-standing conviction. When I was fifty years old I wrote out a statement of purpose to the effect that I would not presume upon the love and patience of this wonderful congregation.

Added to the facts and feeling expressed above and the great needs and opportunities of our beloved church is a further consideration. It would be difficult to secure immediate and adequate assistance if the new man thought I could only be here a little longer at best.

Therefore instead of looking for an associate or assistant for me, the Session should ask the congregation to elect a committee to recommend my successor after my purpose is announced to the congregation at the annual meeting on January 14th.

Since ministers resign to the Presbytery the congregation will be requested in due time to concur with me in asking for the dissolution of the present pastoral relationship.

These five months prior to June 15 will give the congregation time to search for a new pastor. It would be my hope one of God's choosing could be found promptly. In the meantime I shall give myself unsparingly and in every way in my power for the welfare of this church.

I am not retiring. My beloved physician and friend who gave me my recent annual physical examination pronounced me to be in excellent health. I am confident another opportunity for service will open up for me.

I cannot begin to express to you, my fellow elders, my unbounded gratitude for the seldom paralleled privilege of serving so loyal and loving a people for so long a time. I shall forever treasure the cooperation and support you have given me over the years in our common efforts to glorify God and to advance His Kingdom.

Now, to you, my dear friends and fellow laborers for the Master, I would also express my overflowing thanksgiving to God for the joy of these years of enriching fellowship and rewarding service with you. In this appreciation and gratitude, as well as in this decision, my wife and daughters sincerely share.

Since our supreme devotion is to God, I call upon you to hold together in united faith and love as you move forward for Him who said, "Lo, I am with you always."

—John S. Land

Concord Presbytery

NORTH CAROLINA

Statesville—Concord Presbyterian Church, U. S., met January 20th in the First Presbyterian Church, Statesville, with Rev. Neill R. McGeachy as Host Pastor.

Rev. J. H. Armfield, Woodleaf, was elected as Moderator succeeding, Dr. E. A. Beaty, Davidson College Professor.

In the absence of the recently elected Chairman, Dr. Samuel W. Newell, Davidson, the report of the Commission on the Minister and His Work was presented by the Vice-Chairman, Rev. Fred R. Stair, Hickory. He also reported on Annuities and Relief, the ministerial retirement plan of the denomination which is a responsibility of this same group.

Rev. Hubert J. Kaylor was received from Wilmington Presbytery in order that he might become installed as pastor of the Sweetwater Church, Hickory. The Commission to install him will meet February 1, 7:30 p. m. The Commission: Rev. Fred R. Stair, Hickory, to preside and propound the constitutional questions; Rev. Clarence A. Lingle, Concord, to preach the sermon; Rev. Robert F. Park, Concord, to charge the pastor; Mr. Donald S. Menzies, Hickory, to charge the congregation.

Rev. James A. Morrow, Jr., Wilmington, has accepted the call of the Bethpage Church, Kannapolis, and Mr. R. J. Sadler, Rock Hill, South

Carolina, a Senior of Union Theological Seminary, Richmond, Virginia, has accepted the call of the Centre Church.

The Commissioners to the General Assembly meeting at the Druid Hills Presbyterian Church, Atlanta, April 23, were elected as follows: Rev. S. W. Newell, Jr., Davidson, Rev. Thompson B. Southall, Statesville, Rev. L. F. Cowan, Kannapolis, Rev. L. V. McPherson, Taylorsville, Rev. A. K. Dudley, Concord; and Ruling Elders Conrad Mabry, Concord, C. P. Sims, Kannapolis, W. A. Sherrill, Salisbury, W. F. Morrow, Mooresville and H. E. Stewart, Concord.

Rev. Neill R. McGeachy, newly elected Chairman, reported for the Council of Presbytery which coordinates its work, plans its stewardship program, has charge of its records, publishes its official paper, the **Concord Presbyterian**, and cooperates with the Trustees of Presbytery who hold titles to property for Presbytery not held by local church trustees.

Dr. F. L. Jackson, Treasurer of Presbytery, reported that gifts to budgeted benevolences in 1958 were $265,979 and non-budgeted gifts were $4,301. He announced that a meeting for Church Treasurers of Presbytery and Ministers would be held at Davidson College Church, January 25, 3:30 p. m. The 1959 Budget for benevolences has been set at $300,000 to support the denominational program of Missions, Christian Education and other services beyond the local church.

Rev. E. P. Moye, Chairman of the Church Extension Committee, reported that 34 of the 75 Churches of the Presbytery received some assistance from the Church Court in carrying out the local program. These Churches had 2,493 members and 2,553 enrolled in Sunday School and received 264 members during 1957. The total annual cost of their program was $164,494 of which $16,822 was given to benevolences. Presbytery's assistance amounted to $38,642. Six of these Churches secured new pastors during the year. Two secured new manses, two built educational plants and one constructed a new sanctuary. One Church became completely self-supporting during the year.

Churches were urged to have Committees on Evangelism and follow opportunities in their communities. The importance of observing a certain season for the evangelistic effort each year was stressed and also making literature on the subject available to the people. It was recommended that the reception of members be made more impressive and that more consideration be given to bringing new members into the fellowship and service of the congregation.

The Church Extension report expressed the hope that Sessions would set up Christian Relations Committees to study materials and problems related to the application of the Gospel to modern life in such realms as Home and Family Life, Vocational Guidance, Industrial Relations, Race Relations and Social Evils.

Churches were encouraged to ask Radio Stations, which do not broadcast the "Protestant Hour", to schedule this program broadcasted by the Protestant Radio and Television Center, Atlanta. The Center cooperates with the Episcopal, Methodist, Presbyterian, U. S. A. and United Lutheran Churches in giving Christian messages, worship and musical programs to the nation and to the world including our Armed Forces.

The Presbytery voted to adopt an overture to be made to the General Assembly "To re-emphasize its unqualified disapproval of the Roman Catholic principle of the union of Church and State and its system of propaganda; that it warn its young people against contracting marriages with members of the Roman Catholic Church; and that it warn the members of our Church of the danger which a Roman Catholic government would pose to the American nation".

Rev. Charles A. McGirt, Salisbury, Chairman of the Committee on Homes, presented Richard A. Short, Executive Director of the Presbyterian Home for the aged, High Point. Mr. Short spoke on behalf of the $750,000 campaign for funds to enlarge the facilities of the Home. He stated that the Home now has some 79 persons living there and that there is a waiting list of 52 which have applied for admission. Campaign funds will be used to construct additional buildings to provide 42 more single rooms, a 39 bed infirmary, and new dining room and kitchen.

Rev. Crawford A. White, Concord, Chairman of the Committee on Records, conducted an examination of the Sessional Records of the Church of the Presbytery by a Committee of the whole. He also reported on the official records of this and other Church Courts.

L. Young White, Mooresville, Acting Chairman of the Camp Grier Committee, reported that camp Grier, the Presbytery's Camp at Old Fort, had 1,316 guests attending conferences during the 1958 season and 1,215 registrations were recorded for those attending retreats and other activities at the Camp during the past year. Upon the recommendation of this Committee, following a request from the Christian Education Committee which sponsors the conferences, the Presbytery approved the construction of a swimming pool for 75 to 80 swimmers. The pool will be ready for the 1959 camp and conference season.

TRUE or FALSE?

FACTS VS FABLES ABOUT THE JEWS

The world, and even many professing Christians, have for centuries given heedless acceptance to three major false teachings about Jews. They are:

1. The Jew is under God's curse.
   No more than any other. "God hath concluded them all (Jew and Gentile) in unbelief, that He might have mercy upon all." Rom. 11:32
2. The Jews have their own religion.
   They don't have Christ, and "there is none other name under heaven given among men, whereby we must be saved." Acts 4:12
3. You can't preach Christ to the Jews.
   The gospel is "the power of God unto salvation" to both Jew and Gentile. (Rom. 1:16) And Jews are responding to the gospel.

Make us your missionaries to God's ancient people through your prayers and fellowship. Write for free copy of our magazine, THE EVERLASTING NATION, with absorbing articles and news regarding our ministry here and in other lands.

Dr. Jacob Gartenhaus, President.
Dr. Robert G. Lee, Chairman Advisory Board. World-renowned minister and author.



INTERNATIONAL BOARD OF JEWISH MISSIONS, INC.
Box 1256 Atlanta 1, Ga.

Orange Presbytery in its Three Hundred and Seventy Ninth Stated Meeting held in the Buffalo Presbyterian Church of Greensboro on January 15th received four ministers, dismissed one minister and one candidate.

The Court elected Mr. Charles S. Wilkins, an Elder in the Starmount Presbyterian Church, moderator to succeed Rev. Kay M. Misenheimer. The body was in an approving mood and voiced its approval of all the proposed amendments to the Confession of Faith and Book of Church Order (Revision of Form of Government) except that to make the Commission on the Minister and His Work a Committee. Orange Presbytery prefers the Commission. Rev. Jeff Kesterson presented the report concerning the proposed changes.

Twelve principal Commissioners and as many alternates were elected to represent the Presbytery in the forthcoming General Assembly in April.

The ministers received were Rev. J. W. Walkup from Enoree Presbytery, who is pastor-elect of the Buffalo Church near Sanford; Rev. S. P. Hart, from Abingdon Presbytery, is to be pastor of the Mt. Vernon Springs and Siler City Churches; Rev. W. W. Peters, from Greenbrier Presbytery, is to become pastor of the Graham Presbyterian Church: and Rev. W. M. Plonk, from Hanover Presbytery, is Minister to Youth of the First Presbyterian Church of Greensboro.

Rev. Milton P. Brown, Jr. was dismissed to Lexington Presbytery. Candidate Thomas W. Barker was transferred to Athens Presbytery.

A complete statistical report could not be presented. Rev. Ben Brown, however, in his report on Church Extension, said that the aid-receiving Churches received on Profession of Faith 141 and 228 by transfer. The Crestwood, Meadowside and Riverview Churches were lauded for coming to full self support. The organization of a new Chapel in the Vandalia section of Greensboro was reported.

A new Committee on The Presbyterian Foundation was authorized and seven people were elected to compose it, of which Dr. Chester Alexander is Chairman.

Rev. E. Lee Willingham was host pastor of the entertaining congregation which has entered into its third century of service. Mr. Harry B. Powell gave the address of welcome. There were seventy three elders and fifty seven ministers enrolled. The next Stated meeting will be held in the Mebane Presbyterian Church on April 16th at 9:30 A. M.

Death of Rev. D. L. Williamson, Jr.

Rev. David Lee Williamson, Jr., 29, died Sunday, January 18th at midnight in the Memorial Hospital at Chapel Hill. Returning from a preaching engagement in the Yanceyville Presbyterian Church his car left the road and head injuries required an operation. He was buried in the Steele Creek Cemetery on Tuesday, the 29th, the service being conducted by Rev. J. R. McAlpine, III. Steele Creek is the ancestral home and burial place of the Williamsons.

He is survived by his widow, the former Miss Nancy Frazier, of Pittsburg, his parents, Rev. and Mrs. D. Lee Williamson, missionaries to Brazil and a sister, Miss Myrtle Elizabeth Williamson, of Atlanta.

Mr. Williamson was born in Brazil, was graduated from Presbyterian College of S. C., and from Columbia Seminary. For a year he was Minister of Education in the Central Presbyterian Church of Chattanooga. Last September he began post graduate studies in anthropology in the University of North Carolina and was serving most acceptably as supply minister of the Bethesda and Yanceyville Presbyterian Churches.

Missionary Briefs

The Rev. and Mrs. Charles T. McKee of our Congo Mission, now on furlough in the United States, announce the birth of a daughter, Charlene Craig, on January 13.

The McKees have three other daughters. They are Elsie Anne, who is nearly eight years old, Elizabeth Shepherd, 5½, and Mary Katherine, who is 3½.

Mr. McKee's work in Kakinda, Belgian Congo, is training ministers, teachers, and lay workers, and doing evangelistic itineration during the vacation periods of the schools. He is a member of Atlanta Presbytery. He studied at Davidson College, University of Arkansas, University of Chicago, and Columbia Theological Seminary. He was born in Bibanga, Belgian Congo, and has been serving as a Presbyterian, U. S., missionary since 1949.

Mrs. McKee is the former Anne Shepherd of Decatur, Ga., where she is a member of the Columbia Presbyterian Church. She prepared for her educational service in Congo through her studies at Converse College and Agnes Scott College, and had practical experience in teaching in the Decatur city school system before going into the mission field.

TENNESSEE

Nashville—(PN)—Missionaries of the Presbyterian Church U. S., escaped unharmed when riots, looting, and gunfire ripped through Leopoldville, in the Belgian Congo early in January. Information received by cablegram, and supplemented by a letter as of January 8, reports all missionaries for the Church are safe and well, the Board of World Missions announced here.

Leopoldville, capital of the Belgian Congo, was torn by riots Jan. 4-5, and thirty four persons were killed. More than 100 others were seriously injured, shops set afire, schools and police headquarters burned out, and some Europeans stoned and shot at. Roman Catholic missions in some parts of the city were ransacked. News reports stated that those slain were all Africans. Police and troops restored order.

The Rev. L. Alex McCutchen, Presbyterian missionary stationed in Leopoldville, cabled the World Mission Board on Jan. 6: "All personnel safe notify kin." The following day he wrote in detail about the troubles. His letter reported that the riots grew out of the meeting of a local tribal association on Sunday, Jan. 4. The "meeting attracted a great crowd of Baconga folks, as well as others of the same district or town. An attempt by the police to disperse the crowd resulted in a wounding by gunfire, and this sight of blood shed on the spot where an address by the communal bourgemastre (a Congolese) was being awaited, when he would make his report of talks with cabinet members in Brussels, set the crowd wild. They retaliated by pillaging and destroying all establishments of European direction in the area. This car-

ried to the extent of looting, burning, and sometimes breaking down stores, gas stations, government service offices, Roman Catholic living quarters, schools, library, and several state-operated schools.

"The cries of 'independence' and noises of muttering, molesting mobs quickly spread across the extent of Leo into all the native communes, so that a general alarm and arming by Europeans to protect their properties and persons became the concern of Sunday-Monday night. All day Monday the penetration of these communities by the 'national guard' called up from Thysville occasioned a lot of gunfire.

"By now (Jan. 8) the show of military forces, the posting of paratroopers flown in by Monday evening, and the blocking off of roadways with careful control of movement, plus a 6:30 p. m. curfew under military law have brought about complete calm and outward evidence of normal activities . . . This whole outburst was apparently unplanned, unorganized, and therefore not directed by any known leader or leaders, but it has nevertheless indicated a mounting of resentment and dissatisfactions which have directed the attention of these mobs to the same objects in each part of the city.

"The whole thing is a shocking surprise, for us who associate daily with many of these folk, as it must be also for the authorities. The fact that Protestant personnel and properties have not been molested or threatened is a cause of great thanksgiving and relief, though we were just as alarmed about how to behave for our safety as were any others of white skin . . . The fact that the whole Bobb family (Rev. and Mrs. Donald F. Bobb) has remained in their quarters within the native commune of Matete throughout this whole affair, at the advice of the natives, while all other missionaries and authorities have had to flee and have lost all their possessions, just accentuates the "discrimination' thus far made in our behalf.

"We are very thankful and seeking Divine guidance for conducting ourselves and our movements in the most discreet manner possible."

Dr. C. Darby Fulton, executive secretary of the Board of World Missions, in announcing the safety of the Leopoldville missionaries expressed for the Board deep gratitude that no harm had come to the missionaries, and said: "I am sure that all of the Church will continue to join with us in prayers for the safety and well-being of our missionaries."

TENNESSEE

Knoxville—(PN)—Some Presbyterians had only their zeal to keep them warm at a recent Sunday morning church school the furnace blew a gasket—automatic water feeder—at the Cedar Springs Presbyterian Church on Kingston Pike.

The adult congregation held Communion services in the frigid sanctuary anyway, but met the next Sunday in the Blue Grass Elementary School auditorium. Workmen repaired the church furnace in time for the next Sunday morning's services, and now the pastor, the Rev. R. H. Jordan would have it known that visitors will not again be met with a chilly reception at this church.

TEXAS

Houston—(PN)—The Rev. Gary Demarest, a member of Suwannee Presbytery and the associate executive secretary of the Fellowship of Christian Athletes, was one of the featured speakers at a rally of the FCA held recently in Houston, at McFarlin Auditorium.

Joining Mr. Demarest on the speakers' platform were football stars of Southern Methodist University, Don Meredith; Alvin Dark, Chicago Cubs infielder and outstanding Baptist layman; Dave (Boo) Ferriss, former pitching star and now coach of the Boston Red Sox. Each speaker in his own way told the 900 young people in the audience that it isn't "sissy" to be a Christian, and that Christianity can help guide and ease the pressure that comes with being in the "big leagues" of any athletic endeavor.

The rally was followed by an athletic event in Owenby Stadium, where the young people saw the athletes in their natural habitat: throwing footballs for accuracy and distance, punting, pitching golf shots, and throwing baseballs for accuracy.

The following Sunday athletic teams visited prisons, orphanages, and juvenile homes where they spoke during the morning hours, and more than 40 churches had the athletes for evening speakers. Later the same evening the athletes spoke at area college dormitories. Monday the teams visited Dallas County High Schools.

Commerce—Officers of the First Church ordained and installed in January include Rufus S. Turner and Walter Tom White, ruling elders, and Norman L. Camp, Lynn E. Fuller, Neill H. Humfeld and Wayne E. Stoner, deacons. Recent gift to the church from one of its families was 102 copies of "The Hymnbook," dedicated at a morning worship before Christmas. Six members of the Christmas communicants' class made profession of faith and were received into membership of the church the second Sunday in January. The seventieth anniversary of the organization of the church was recently commemorated in special morning worship services.

Greenbrier Presbytery

Two new ministers were received as members of Greenbrier Presbytery at its Winter meeting in the Clifton Presbyterian Church at Maxwelton on Tuesday, January 20.

Dr. Lawrence A. Davis, Executive Director of Bluestone Conference Center near Hinton, was received from Kanawha Presbytery. Prior to assuming his present position, Dr. Davis served as assistant pastor of the First Presbyterian Church of Huntington.

Received from Beaver Valley Presbytery, United Presbyterian Church in the U. S. A., was Rev. John G. Finley. Mr. Finley recently accepted calls from the Parsons and Hambleton Churches and plans were made for his installation as pastor there. Mr. Finley is a graduate of University of Texas and Westminster Theological Seminary and is pursuing graduate studies at Pittsburgh-Xenia Seminary.

The Presbytery elected Mr. A. G. Timberlake, Ruling Elder in the First Presbyterian Church of Hinton, as moderator for this meeting of Presbytery.

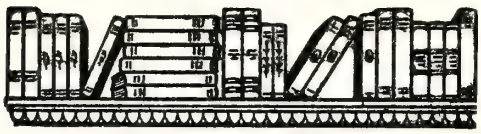
Announcement was made that Rev. Ernest Pettus, missionary to Korea, will be visiting in churches of the Presbytery from Feb. 5 until Feb. 12 as a part of the annual World Mission Season.

Dismissed from membership in Greenbrier Presbytery were Rev. Richard V. Powell and Rev. W.

W. Peters. Rev. Powell, formerly of the Clifton Church, has accepted a call to work in Dallas, Texas and was dismissed to the Presbytery of Northeast Texas. Mr. Peters has assumed the pastorate of the Graham Presbyterian Church in Graham, North Carolina. Mr. Peters had served the Alderson and McElhenney Churches for the past four years.

The Presbytery accepted the invitation of the Ronceverte Presbyterian Church for the Spring meeting of the group and named Rev. J. R. Kennedy of the First Presbyterian Church of Hinton as the moderator-in-nomination for this meeting.

Collier S. Harvey, Jr.
Publicity Clerk



BOOKS

CHRISTIAN SCROLLS. Jack Abernathy. John Knox Press. 50c.

This is an interesting 16 page booklet on the Christmas story. It is illustrated by Byron Lawrence. It is adapted to be used as a medium for communicating Christmas greetings.

GRIDIRON CRUSADER. Dick Friendlich. Westminster Press. $2.95.

Dick Friendlich began work at the age of 17 in the San Francisco office of the Associated Press and gave it up temporarily two years later to attend Stanford University. In 1935 he joined the sports staff of the San Francisco Chronicle, a relationship uninterrupted save for 38 months as a Signal Corps master sergeant. He covered college football and basketball, professional boxing, and wrote a semi-weekly column, "Flashback". His books are popular among sports fans for their authentic fast moving action and lively style. In this volume, we are shown that all is not sportsmanship that glitters on the gridiron. A lot of it is moral compromise and sheer animal brutality. This volume shows us only too well what the glamour is made of.

STEPS TO CHRISTIAN UNDERSTANDING. R. J. W. Bavan. Oxford University Press. $3.50.

The introductory chapter in this volume discusses "Thinking About Religion." The author is W. R. Matthews, dean of St. Paul's. Part I is a study of God in the World. In this section the relation between science and religion is dealt with with special reference to the Biblical story of creation. Part II is a study of God and man embracing the idea of revelation and religion and the Christian view of man. Part III is a study on the doctrines of the Christian faith including the person of Christ, the Holy Spirit, and the Holy Trinity. The concluding chapter is given by Dr. Nathaniel Micklen on the place of understanding.

Adherents of evangelical Christianity will find this volume disappointing. Although some of the authors are better than others, yet it can be stated in all fairness that there seems to be an anti-supernaturalistic bias underlying the general approach to the subjects presented.

John R. Richardson

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The basis of this treatise on the Biblical doctrine of indwelling sin is Romans 7:21. The author shows that all endeavors to mortify sin is unavailing in our own strength. He probes the depths of the heart's darkest mystery, the propensity of evil, in a very thorough manner. He shows that the Scriptural antidote is grace in the believer. The entire treatise is saturated with Scripture and seasoned with wisdom and helpful advice.

OUT OF THE WHIRLWIND. Willian B. Ward John Knox Press. $2.50.

This volume is written to accomplish 3 things for the reader. First, to present the story and central message of the Book. Second, that the reader should have constructive insights in the meaning and sufferings and hardships in his new life, reconciling it to God's loving plan for him and thirdly, through a study of Job he should see the necessity of the Divine Mediator to make a supreme sacrifice which alone can "justify the ways of God in men." Dr. Ward insists that the main thrust of the book of Job is that man can believe in God no matter what troubles befall him.

The Southern
PRESBYTERIAN Journal

VOL. XVII NO. 41 FEBRUARY 11, 1959 $3.00 A YEAR

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February 22 - March 1

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EDITORIAL

Things To Come

We are happy to announce that in the near future we shall be able to present four outstanding contributions on contemporary religious thought.

First will be a penetrating article on Karl Jaspers, one of the leaders in existentialist philosophy by Dr. Gordon H. Clark. The second is a brilliant paper on "An Evaluation of Karl Barth", by Dr. Bernard Ramm. The third is an incisive summary of "The Theology of Nels F. S. Ferre" by Dr. Gordon H. Clark. The final article is a masterpiece on "Tillich's Reinterpretation of Historic Christianity", by Dr. William Young.

These four papers should be of absorbing interest to students in theological seminaries, ministers who are interested in contemporary religious thought and laymen who are endeavoring to keep abreast of modern trends in theology.

—J. R. R.

The Church and State

There has never been a time when we have needed clearer thinking with reference to the distinctions between Church and State, and the obligation of the Christian to recognize and live in the light of these distinctions.

Let either the Church or the State assume power or functions which belong to the other and serious problems immediately arise. History is replete with such incidents and in our own time we are faced with the same time-worn issues.

For part of this editorial we are indebted to Rev. J. Kenton Parker and his reference to "Outlines of Theology" by Dr. A. A. Hodge. The importance of the subject is further heightened by current developments in the field of politics, and political candidates, and in the unseemly jockeying for political power on the part of both the Roman Catholic Church and some very vocal and active Protestant organizations and leaders.

There are three leading concepts of the relationship of Church and State.

The Roman Catholic concept is that the civil government is a part of and therefore subordinate to the Church. For this reason the Church of Rome seeks to influence and control governments in the name of the Church. These activities may be open or they may be carried on in secret. Where Rome exercises free power within governments Christian freedoms are suppressed. One has but to look at Colombia, Spain and other Catholic-dominated countries to realize that where free to do so the church persecutes and oppresses. For that reason thinking Americans view with genuine alarm the possible election of a Roman Catholic as President of the United States. No matter how loyal a citizen he may be, no matter how able and dedicated he may be to the highest good for America, if he is a loyal Catholic he is *part of a system* which is the very antithesis of the basic ideals on which our country was founded.

The second concept of Church-State relationships was first made popular by Erastus, a physician in Heidelberg in the sixteenth century. The Erastian doctrine is the very opposite of that held by the Roman Catholic Church. He taught that the Church is only a phase of the State. The State being a divine institution was therefore responsible for both the spiritual and temporal State church, a church supported by and obligated to look to the State for the maintenance of doctrine, the proper administration of the sacraments, and of discipline. Here church officers are appointed by the State and are in a measure responsible to the State.

The Reformed or Protestant doctrine of the Church is that both the State and the Church are divine institutions but that their objectives and functions are in every way different and in-

dependent the one of the other. The State is temporal in its administration, designed for the temporal welfare of its citizens. The Church is a spiritual organization, designed to witness to the saving and keeping power of the Lord Jesus Christ, to administer the ordinances and maintain the discipline of the Church and to constitute a visible witness of a redeemed citizenry, one in but not of this world; men and women separated unto righteousness who should live in the world as shining lights.

This view of the Church emphasizes the *spiritual* nature of her calling and looks to believers to be true "salt" and "light" in the society of which they are a part.

This view requires that the influence of the Church shall be exercised by Christians, as citizens of their country, and rejects the idea that the Church, *in the name of the Church,* should seek to exercise political controls or pressures on the State.

Maintaining the spiritual nature of the Church our Book of Church order specifically states:

"The sole functions of the church as a kingdom and government distinct from the civil commonwealth, are to proclaim, to administer, and to enforce the law of Christ revealed in the Scriptures." Again we find: "The assemblies (church courts) are altogether distinct from the civil magistracy, nor have they any jurisdiction in political or civil affairs."

At the same time our Confession recognizes the right and even the obligation of the Church to petition the government under certain circumstances. In Chapter 23: IV we read:

"Synods and councils are to handle or conclude nothing but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth unless by way of humble petition in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate."

Wherever the Church has arrogated to itself temporal powers there is also the tendency to usurp the headship of Christ. It should be remembered at all times that the Church is the body and that Christ is the Head. It is Christ who will eventually conquer, not the Church. It is to Him that every knee will bow, not to the Church. The latter is the Bride, not the Bridegroom.

The *Witnessing* mission of the Church should ever be foremost. "Ye are my witnesses"—"This Gospel shall be preached for a witness to all nations", express the primary work of the Church. Once assume that it is the Church which is to conquer the world and the next step of assuming and conniving for worldly power is inevitable.

It is this utterly unProtestant Philosophy of the Church which has led some to say: "When the General Assembly takes action God has spoken." Recognizing such a danger the Westminster divines inserted in the Confession of Faith this clear restriction:

"God alone is the Lord of the conscience, and hath left it free from doctrines and commandments of men which are in anything contrary to His word, or beside it in matters of faith or worship" (Chapt. 22, II) To doubly emphasize the importance of this doctrine we further read:

"All synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help in both."

Rather than pave the way for ecclesiastical anarchy these are merely safeguards against ecclesiastical tyranny, or the use of secular means to effect spiritual control over the consciences and lives of men.

Men have two distinct obligations, one to the civil government under which they live, because the power of that government, no matter how it may be corrupted, is derived from God (See Romans 13). The other obligation is to God and to His Church. At no place should the governments of State and Church encroach the one on the other. Should the State undertake to dictate in spiritual matters it should be resisted. Should the Church undertake to dictate in the field of secular administration it too should be resisted.

There are other distinctions which are clear. We obey the laws of the State because of compulsion, or we suffer the consequences now. We obey the laws of God voluntarily because of love and gratitude and by His own gracious help.

Obedience to temporal law has immediate and temporal implications. Obedience to the laws of God are of ultimate and eternal significance.

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Due to the high calling of the Church, her *spiritual* nature and witness, let us maintain that high calling against all attempts to secularize it. Where Christians live in the world, *"blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life"* (Phil. 2:15) they are being the "salt" and the "light" the social order so desperately needs.

The Protestant doctrine of Church and State may be abandoned only to find that the best interests of both have been jeopordized.

—L. N. B.

The River of Salvation

(*See Ezekiel* 47 *and Revelation* 22)

This world thinks a lot of its rivers, and rightly so. What would North America be without the Mighty Mississippi and St. Lawrence; what would South America be without the Amazon; or the Nile in Egypt, or the Ganges in India? It is no wonder that ignorant people worship some of the rivers. Even small rivers, like the Jordan, are very important.

The Garden of Eden is located by the river which parted and became four heads. Ezekiel has many visions and one of his most familiar is found in chapter 47 where "holy waters" issue forth from the threshold of the house at the south side of the altar. The prophet Isaiah cries, Ho, everyone that thirsteth, come ye to the waters, and John in Revelation 22 says, And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. Let us look at the Source of the River, its Growth, and its Blessings.

The Source of the River of Salvation is God: the house of God, the altar and the throne. Salvation has its source in the Power of God, for it is His power that makes Salvation possible. He is on *the throne*. He says to men, Look unto me and be saved all the ends of the earth, for I am God and there is no other: Thou must save, and Thou alone.

It has its source in the altar which stands for the Sacrificial Love of God: God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. He was made sin for us Who knew no sin: Christ died for us; died for our sins. Behold the Lamb of God who takes away the sin of the world. The river issues from the south side of the altar.

The Growth of the river: Ezekiel sees it getting deeper and deeper. It begins with a promise in the dark day in Eden: it becomes larger in time of Abraham and Moses and the Prophets. It is larger still as the Saviour calls men to come and drink. It is an immense stream today as it goes into every land in the world. We shall only realize how great it is when we gather with the multitude whom no man can number to shout His praises. People are coming to the river from East and West, North and South.

The Blessings of the River can be summed up in one word: *Life*: wherever the river goes there is Life. In order to have life there are two things necessary: Medicine and Food: "for meat and for medicine". Medicine to heal, and food to sustain life. We live in a *sick world* and a *hungry world*. What would we do without our Drug Stores and our Grocery Stores! This is true of our bodies: it is just as true of our souls. There is balm in Gilead and a Physician who can forgive sin and cleanse us in His precious blood. He is the Bread of Life and the water of life. Our souls need never be hungry or thirsty.

Are you sick? Are you hungry? Come ye to the waters! And whosoever will, let him take of the water of life freely. —J. K. P.

Fictions

Is your life a fiction? The popular novels or fictions are make-believe stories with happy endings, but when a life is a fiction it is a biography with a tragic ending.

Life is full of fictions. Even the law sets them up as legal assumptions for purposes of convenience. For instance, a man is declared, due to extenuating circumstances or to legal technicalities, not guilty of a crime which he admittedly committed. Then there are many fictions in the ordinary cover-up of the fact that some people really have nothing to say to each other. Incidentally, this is condemned by Paul in First Timothy 5:13.

The devil, too, deals in fictions. Among them are: That man can find happiness in worldly things: That worldly standards of ethics make a "good" man; Or, that a man owns his own soul, when, as a matter of fact, the soul belongs to God, or else to the devil himself.

The fictional life, then, is based on make-believe assumptions for purposes of convenience or expediency. The fictionist thus avoids the raw issues of life and merely compromises them. He declares an armistice with life and is thereby spared the mental and spiritual stress of vital decisions which would cause him secrifices or discomfort. The rich young ruler who could not give up his riches was such a one as this.

Our modern superficial life is conducive to the increase of fictionalism, but God is a realist and we cannot pretend, make-believe or compromise our way into heaven. —R. LeC.



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LESSON FOR MARCH 1

By THE REV. J. KENTON PARKER

The Parable Of Jesus' Rejection

Background Scripture: Matthew 21:33-43
Devotional Reading: Isaiah 53:1-6

There are two very different pictures in Old Testament prophecies: One is that of a king who comes to reign, and of a time of peace and prosperity, such as Isaiah 9:6-7: "For unto us a child is born, unto us a son is given: And the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice from henceforth even forever. The zeal of the Lord of hosts will perform this". Or Isaiah 11:1-9, part of which reads, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord . . .

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea". We believe that these and other similar prophecies will be fulfilled when Christ comes the second time without sin unto salvation. We believe He is coming to judge the living and the dead, to receive us unto Himself and to reign and rule. This is the "Blessed Hope" of the church.

The other picture of Christ in Old Testament prophecy is a very different one. It is the picture of the Suffering Servant of the Lord. In Psalm 22, for instance we read, "My God, my God, why hast thou forsaken me?" (The words Jesus quoted on the cross) and "I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels". We almost feel as if we were standing beneath the cross watching Him die. It is the same way with Isaiah 53:1-6 (our Devotional Reading). "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all". These were the words the Ethiopian was reading when Philip began at these words and preached unto him Jesus. Many, many others have been led to accept the Suffering Servant as their Saviour and Redeemer by reading or hearing these words. We believe these words can refer to only One Person, our Lord and Saviour, Jesus Christ.

Jesus knew from the beginning that He was to suffer and die. "Destroy this temple (His body) and I will raise it up in three days", He said as He cleansed the temple at the start of His ministry. He warned disciples over and over again that He was going up to Jerusalem to suffer and die. Be it far from thee, Lord; this shall never be, said the impulsive Peter. Neither the disciples nor the Jews as a whole had seen the Messiah as dying on a cross. They wanted the conquering King; they did not see the meaning of the other prophecies.

In the parable we study both aspects of His coming which are presented as we shall see.

It would be well to compare His parable with the "Song of the Vineyard" in Isaiah, one of the very few parables in the Old Testament. "Now will I sing to my well beloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill: . . . For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah His pleasant plant: and he looked for judgment, and beheld oppression; for righteousness, but behold a cry". Let us turn now to the Parable of the Wicked Husbandman, the Parable of Jesus' Rejection. The Chief Priests and Pharisees did not always see the application of Jesus' Parables, but they saw plainly that this one applied to them. The shoe fit and they had to wear it, but

it angered them instead of causing them to see their wickedness and repent, "But when they sought to lay hands upon Him, they feared the multitudes".

I. *God's Vineyard, Israel*: Matthew 21:33

Israel is often portrayed as a vine of God's own planting, or a vineyard. God selected Israel as His own peculair people. The history of the chosen people tells a wonderful story of God's care over them. He called Abram and promised that his seed should be as the stars in the heavens and the sand upon the seashore. He kept that promise. He brought them out of Egypt and made them a great nation under David and Solomon. He had a right to expect them to be a good nation also, bearing fruit. He had given the Law and the temple and by miracles and signs had protected them from their enemies. He had taken good care of His vineyard, giving them victory over all the surrounding nations. The land of Palestine was like a beautiful vineyard let out to husbandmen.

II. *Seeking Fruit*: 21:34-39

God sends His servants (the prophets and others) seeking fruit. They found that Israel was bearing "wild grapes". There was sin everywhere. They were bearing evil fruit. Instead of listening to the prophets, they persecuted them. In Hebrews 11 we read, "they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens and caves of the earth". Some of the wicked kings like Ahab persecuted Elijah, and Jeremiah was put in a dungeon and tradition says Isaiah was "sawn asunder". Jesus tells the Pharisees that they were like their fathers, persecuting and killing the prophets. In His lament over Jerusalem Jesus says, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" (Luke 13:34) God kept on sending His servants and Israel persisted in their evil ways.

Last of all God sent His Son. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things". "They will reverence my son", but instead of reverencing Him, "they caught him, and cast him out of the vineyard, and slew him". Jesus came unto His own and His own received Him not. And now, in a few days, they were to crucify Him.

III. *What will He Do?* 21:40-44

What did the Lord do in the parable? What will God do to the nation Israel? He will destroy those wicked men and let out his vineyard to others. This is exactly what has taken place. Jerusalem was captured and thousands of Jews destroyed. Today we have Jews scattered all over the world, but very few Christian Jews. There are not so many "Orthodox" Jews. Most of them are agnostics or atheists, even those who have gone back to their own land. The church is almost entirely Gentile. God has let out His vineyard to the Gentiles. The Jews rejected their Messiah and Saviour and a strange blindness has fallen on them. We are living in "the times of the Gentiles". Paul tried to preach to, and convince, his own people. His heart's desire and prayer to God for Israel was that she would be saved. He had but little success among his own people and so he turned to the Gentiles. "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof".

The stone which the builders rejected, the same is become the head of the corner. If those invited will not come the feast will still be held and others will take the place of those who scorn the invitation. The enemies of Christ will be "ground to powder" when the stone falls upon them. God's plan for a kingdom for His Son will not fail. (see Psalm 2) The Lord shall "laugh" at the folly of those who try to keep Him off the throne. "Yet have I set my king upon my holy hill of Zion . . . ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth as thy possession".

Before leaving this study I would like to point out two very obvious lessons; one personal, the other national.

Let me take the personal one first. God has placed you and me in a veritable "garden of the Lord". We have the open Bible, the open churches and all the advantages of a Christian nation. God expects fruit. To whom much is given of him much shall be required. Are we prepared to "give an account of our stewardship?" We have a "charge to keep".

God has been very kind to "America, the Beautiful". He has kept us through the world wars. He has blessed us by giving to our nation all the blessings of the Gospel. What sort of fruit is He finding? If we can believe half of what we see and hear our country is full of the very sins which destroyed Israel. While we do not persecute our prophets or preachers, we are indifferent and unconcerned. May we wake up and turn to God and bring forth fruit worthy of repentance, before it is too late!

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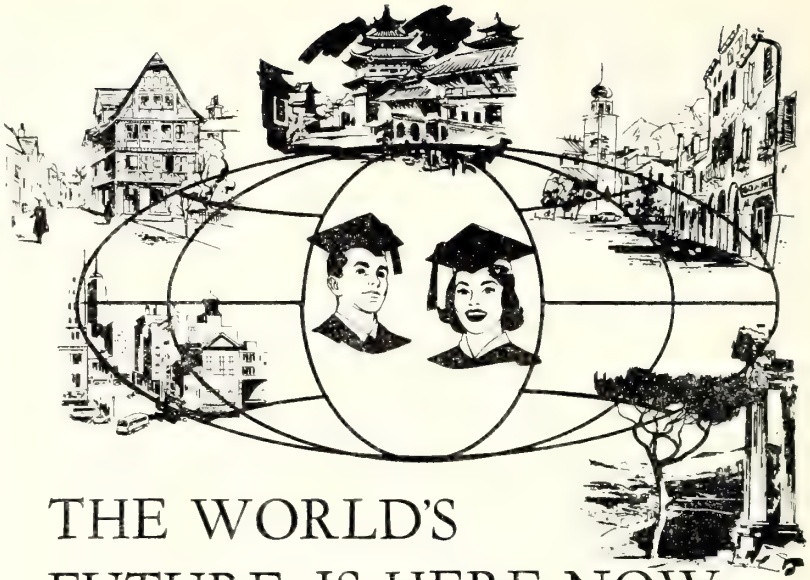
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YOUTH PROGRAM FOR MARCH 1

By THE REV. B. HOYT EVANS

Varities Of Full Time Church Work

Scripture: Ephesians 4:1-7, 11-16

Suggested Hymns:

"Jesus, Thou Divine Companion"

"Lord, Speak to Me"

"Go, Labor On"

Suggestions to Program Leader:

(One of the most interesting ways to get information before your young people would be to invite to your meetings some people who are in these various church callings. They could be interviewed, or they could tell you about their work and then give opportunity for questions from the young people. Some of these Christian workers, in addition to ministers, are to be found in almost every community.

If it is not possible to have these guest leaders, the young people can give the sketches printed below, adding additional information wherever they have it.)

Program Leader's Introduction:

There are many people who think that about the only way to be a full time servant of Christ in His church is to be a minister. Even to those of us who realize that there are several other church callings beside the ordained ministry, it is surprising to see how many full time church vocations there are. In this program we will be taking a brief look at some of the many Christian callings, noting their requirements and their duties.

MINISTER

Most of us are familiar with the duties of the minister who serves as pastor of a local church, so we shall not elaborate on that. Before a minister may be ordained in our church, he must have completed a four year college course and a three year ministry course.

DIRECTOR OF CHRISTIAN EDUCATION

The Director of Christian Education is often referred to as a D.C.E. This job may be filled by either men or women. The job usually involves direction of the total educational program in a local church, but sometimes it includes oversight of a presbytery or an area. The D.C.E. serves most effectively in training teachers and leaders and in advising with the leaders of various organizations and groups. One of the greatest services to be rendered is overall planning so that the total educational program of the church has purpose and unity. A D.C.E. should have a basic four year college course plus a Masters degree in Religious Education. It takes from one to three years to earn an M.R.E., depending on the school which is chosen for graduate work.

CHURCH SECRETARY

More and more churches are finding it almost essential to employ church secretaries to handle correspondence, to keep the church roll, to inform the membership of meetings and activities, to answer the phone, and, often, to take care of some of the financial records. In smaller churches, the secretary often does some of the work of the D.C.E., if her training so qualifies her. Any good secretarial course should qualify a person to be a church secretary. Additional courses in Bible and Christian education will increase her usefulness.

CHURCH VISITOR

Many of the larger churches employ a person, usually a lady, to visit the congregation, especially elderly people, the sick, and new residents of the community. She is able in this way to keep many of the people in touch with the church who would not be otherwise. She can also relay helpful information to the minister. The main qualification here is a love of people. Graciousness and tactfulness would also play an important part, but there would be no definite educational requirements for this calling.

CHURCH MUSICIAN

Both organists and choir directors are included here. In a great many churches both services of the church, directing the choirs, and sometimes calls for individual voice instruction. A degree in sacred music from a good college, choir college, or conservatory is usually required for this work, although a skilled, experienced person who has studied privately may often serve very acceptably.

BIBLE TEACHER

Bible teachers are much in demand. They may be either men or women. They may teach in public or private schools. They may teach in high schools, colleges, or seminaries. To do this work one should have a college degree with a major in Bible and the required courses in methods of education. The more advanced the position of teaching, the more demanding would be the educational requirements.

CAMPUS MINISTER

In these days of increased college enrollments more and more ministers are needed for the specialized service of campus pastor. This minister will not be pastor of a church, but will be a kind of minister-at-large to the college community, both students and faculty. He is responsible for planning, or helping the people to plan, for Christian fellowship, study, and worship experiences. The training is no different than that required for all ministers (college and seminary) but those who enter this work have found it helpful to take courses with a special slant toward campus life and problems.

TEACHERS IN CHRISTIAN DAY SCHOOLS

The private church school is becoming increasingly popular. Quite a number of our large churches conduct kindergartens and several grades of school as a part of their ministry to their community. There is an opportunity here to tie all of the instruction in with Christian truth. These schools need qualified teachers. The requirements for teaching in these schools are the same as for public school teachers. Any person who plans to enter this work should have a degree from a teachers' college or from a college which has a recognized department of teacher training.

TEACHERS IN CHRISTIAN COLLEGES

This is also a time of expansion for the Christian college, and one of the greatest barriers to the expansion is the lack of qualified teachers. Here again is the opportunity not only to impart college education in a Christian atmosphere, but to see that it is positively related to Christian truth. A Christian college professor should be thoroughly committed to Christ, and should be a superior student with advanced degrees from recognized institutions.

CHURCH ADMINISTRATION

Local churches as well as denominational boards and agencies are making use of administrators, people who are trained in business and management. With respect to denominational work, there is sometimes need for special training as well as business experience and training. It is easy to see how those who are responsible for radio-television and architecture would need



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special qualifications. In general, the requirements for this work would involve a business education and/or successful experience in business management.

EDITOR-AUTHOR

It is likely that a few of us realize how much literature is used in the work of the church. There are books, quarterlies, pamphlets, programs, and magazines. All of this material must be written and published, and there must naturally be people who write and publish. Those who write should have a thorough background of Christian knowledge and a skill in writing. Courses in journalism are helpful, but most of the skill comes through practice.

MISSIONARIES

There is need on both the home and the foreign mission field for practically every type of service we have discussed. Missionaries are not different in kind from the rest of God's servants, they just serve in different locations and under different circumstances. Foreign missionaries must be above the average physically. They are not ordinarily appointed after thirty years of age. They must be able to handle foreign language with ease. Otherwise, the requirements are the same as for the same vocations in the homeland.

Program Leader:

We have been discussing the educational and personal requirements of the various church vocations. These are important, but all of these callings have in common some very basic qualifications. First of all there must be the sure knowledge of salvation and a deep love for Christ and complete dedication to Him. All the ability and all the education in the world cannot substitute for commitment to Christ.

Another basic requirement for a church vocation is a "call". The word "vocation" means "calling". In this case, the call should be from the Lord. There must be a call from God whatever the type of church work may be. A call from God is hard to define, because calls have come to many people in many different ways. We might say that no two people are called in exactly the same way. For some it is a very clear and definite experience. For others it is a growing persuasion. In any case it must result in the the conviction that, for you, this is the particular thing the Lord wants you to do with your life as you live for Him. Wherever there is

this conviction in the life of a person and he yields to it, there will be personal peace and satisfaction. When you know what the Lord would have you do with your life, then say as Isaiah did, "Here am I, send me".

(It would be appropriate to sing "Have Thine Own Way, Lord." as a closing prayer.)

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Dr. CHARLES L. KING, *Pastor*
First Presbyterian Church,
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Dr. JAMES O. JONES, *President*
Union Theological Seminary
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March Bible Study for Circle Bible Leaders on I Peter

By the Rev. Albert H. Freundt, Jr.
Forest, Mississippi

II. MEMBERSHIP IN GOD'S FAMILY. 1:3-2:10.

Last month we studied the inheritance that belongs to the children of God as they look forward to the hope of their full salvation (1:3-12). This month our study is again in the larger section of the epistle relating to the family of God. It deals with that holiness to which we as obedient children have been called.

B. Holiness. 1:13-21 (Study in your Bible).

Membership in God's family involves a great deal more of us than a mere profession of Christianity. We are sadly misled if we view Christianity as simply a matter of doctrine and theory, without a corresponding spiritual way of life. Peter has just informed Christians of their wonderful inheritance which they may look forward to and confidently hope to enjoy. Now, with a "wherefore" he introduces some practical considerations. It is as though he were saying, "I have written to you about the precious hope and incorruptible inheritance of the members of God's family; in view of these things, you must show by your lives that you are ready to participate in them." A true child of God is one in whom salvation is not only a profession but a possession which influences and controls both his personality and activities and shows itself in holiness.

1. *God's Children are Called to be Holy.*

Becoming a Christian or a child of God involves deliverance from evil and devotion to righteousness. By virtue of their salvation, Christians are separated from the ways of a sinful and perishing world. They are united to a pure and holy Saviour. They have a high and holy calling. Their aim, then, should be to develop along the lines that are consistent with the calling. "He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (vv. 15,16). Furthermore, "since God has discovered himself as a Father to us, we must be convicted of the basest ingratitude, unless we, on our part, manifest ourselves to be His children" (Calvin. *Institutes,* III. vi. 3). Cf. I Thess. 4:7 and II Tim. 1:9.

God's children are only those who show at least the beginning or seeds of holiness. It is by our lives that we declare to whose family we belong. We are not really God's children unless we manifest a likeness to Him and live by His requirements. The Puritan William Gurnall said, "Say not that thou hast royal blood in thy veins, and art born of God, except thou canst prove thy pedigree by daring to be holy."

The word "holiness" means so little to modern Christians. This is largely because the things of personal and experimental religion have been neglected and partly because all of our religious conceptions have become so obscure and indefinite. Some think of holiness as a sort of vague and indeterminate aura somehow emanating from the persons of hyper-pious saints or pseudo-pious hyprocrites. Our fear to be known as one or the other accounts partly for our neglect of the subject and our indifference in seeking to cultivate true holiness. A simple word from God ought to be sufficient to alarm and concern us: "Follow . . . holiness, without which no man shall see the Lord" (Heb. 12:14).

a. *Holiness.* Holiness in the Bible has reference to that which has been "set apart" or "separated." As vessels in the Old Testament tabernacle were set apart for a sacred use, and as the Israelites had been separated from other nations to become a holy people, so holiness for a Christian involves his separation from the world and his consecration to God.

The meaning of holiness necessarily includes two ideas. The first is disassociation with, and difference from, that which is natural or worldly or sinful. And the second is likeness to, and conformity with, the righteousness and goodness of God.

The holiness which God requires of His children is not merely such a separation from the world as a change in relation or as distance from that which is sinful; it is mainly a change in condition involving a moral and spiritual quality. Christians are to reflect the holiness of God, and God is holy, not simply because He is apart from and discontinuous with a sinful world. The holiness of God is a moral quality — it is the perfection and fulness of His attributes, such as goodness, love, righteousness, justice, and mercy. The greatest single work on the attributes of God sees His holiness as "the rectitude or integrity of the divine nature, or that conformity to it in affection and action to the divine will, whereby He works with a becoming-

ness to His own excellency, and whereby He hath a delight and complacency in everything agreeable to His will, and an abhorrence of everything contrary thereunto" (Stephen Charnock, *Existence and Attributes of God*, p. 452).

F. B. Meyer defines God's holiness as "the totality of the Divine attributes; the sum of the Eternal and infinite Being of the Godhead: the essence of Deity; the chord made by the harmonious blending of Divine qualities; the beam woven from the many colours of Divine perfections; the expression in a single term of all that goes to make up the moral nature of the great spirit whom we call GOD" (*Tried By Fire*, pp. 46, 47).

That holiness to which we have been called is, simply, *conformity of our nature to God.* "Holiness does not consist in mystic speculations, enthusiastic fervors, or uncommanded austerities; it consists in thinking as God thinks, and willing as God wills" (Brown, *Discourses*, p. 117). Our entire personalities are to be subject to God's will; and, as Peter says in v. 15, this conformity to God's will must be "in manner of conversation" (A.S.V., "in all manner of living"). "Conversation" is the older English, of King James' way of saying "behavior."

Our call is to be holy, to be like God. All areas of our life are to be conformed to God's will. The call is addressed not to apostles and saints or martyrs alone; it is to us all. "The sum of the Christian's duty is to be holy, that is, to be conformed to God, — to have the same views, and judgments, and sentiments with Him, — to approve what He approves, — to disapprove what He disapproves" (*ibid.*, p. 142).

b. *Obedience.* If to be holy is to be conformed to God's will in all things, then every means that furthers this end tends to promote holiness—whether it be communion with God, following after Christ, or yielding to the Holy Spirit. But there is one outstanding method by which we should respond in holiness to God our Father. This is obedience. As members of God's family we are to conduct ourselves "as obedient children." (v. 14).

God's own nature to which we seek conformity is revealed in His Word, and especially in those passages where we find the expressions of His will in the commands and the injunctions. A major reason why holiness has become a foreign idea to us is that we have neglected the Ten Commandments and the Sermon on the Mount. Perhaps our neglect can be traced to a compulsion against salvation by works, but we have gone too far. Our Reformed teachers understand the law to be an expression of God's nature and of His will for us. The law is not a way of salvation, but it cannot be neglected if we are to grow in holiness. Holiness is based upon what God finds desirable in His people; and this is set forth only in His Word and commandments.

God has not left us ignorant of His will. "The whole counsel of God, concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men" (*Westminster Confession*, I. vi). We should realize that obedience is a large part of holiness, if not the main part. Obedience is, at least, the positive side of holiness. We agree with Calvin who wrote that the goal of the Christian life is that God's children should exhibit by obedience a harmony and agreement between their lives and the righteousness of God, thereby confirming their adoption as His children (*Institutes*, III. vi. 1).

c. *Non-conformity.* There is a negative side to holiness. As long as sin exists there is that in the world which in principle and deed is opposed to God. Being conformed to God's will and nature, we are to be unconformed to the world. The Christian must remember that Peter's counsel includes "not fashioning yourselves according to the former lusts in your ignorance" (v. 14). Holiness is not the usual pattern. Before an individual becomes a child of God, he is ruled only by his own sinful desires and lusts. This rule is broken in the Christian and another principle rules—the will of God. Another pattern is set up—that of holiness—and the individual seeks to please God in all things.

Neither is there any concurrence between holiness and conventionality or that way of life we inherit from the human race. What is true of the individual non-Christian is true of the non-Christian world. There is a deep-seated opposition between the spiritual nature and the sinful nature of man and the world. Our conformity is fashioned after God, not after any "vain conversation (futile way of life) received by tradition from your fathers" (v. 18). To become a child of God—to be holy—is to be removed from, to be non-conformed to, a sinful and a perishing race. Obedience to God is the positive aspect of holiness; non-conformity to sin, the negative.

2. *God's Children are Expected to Devote Themselves to Their High Calling.*

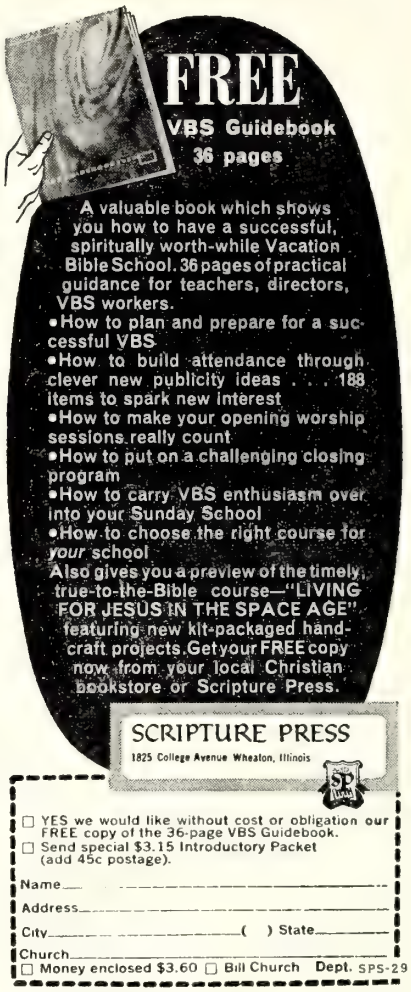
If we would be "holy in all manner of conversation," there are several suggestions from Peter we should be prepared to follow. We should devote ourselves more earnestly to holiness—

a. *By determined purpose.* "Gird up the loins of your mind" (v. 13). The reference to girding the loins is to the ancient and oriental custom of drawing up the ends of the long robes when they got in the way and impeded activity or freedom of movement. The loose, flowing garments usually worn on other occasions would be very inconvenient if there is a task to be completed or a race to be run. In these situations the loose ends of the robes would be drawn up and fastened to the waist.

But Peter is speaking of girding up the mind. It is mental exertion that he is writing about. It seems that all those things that would impede our spiritual progress should be brushed aside. The anxieties, pleasures, and love of the world should not be allowed to hinder our growth in holiness. It may take a resolute concentration to discard such things as jealousy and hate and impurity, but such things as these must go. "Our souls are clad with the flowing garments of various tastes, appetites, affections, and propensities, which hang loosly around us, constantly catching in the things of the world, and hindering us in the Christian race. We must not let them stream as they will—or we do so at our peril. Absalom rued the day when his luxuriant tresses floated behind him in the breeze. We must 'gird up' the habits of our souls, and trim ourselves, so as to pass as quickly and easily as possible through the thorny jungle of the world" (Meyer, *op. cit.,* pp. 48, 49).

b. *By spiritual sobriety.* "Be sober" (v. 13). By his call to sobriety, Peter would have his readers practice moderation and remain free from intoxication. He means more than avoidance of drunkeness. To be moderate or temperate in Scripture has reference to more than just food or drink. Peter "commends not temperance only in eating and drinking, but rather spiritual sobriety, when all our thoughts and affections are so kept as not to be inebriated with the allurements of this world" (Calvin).

The Christian is expected to remain in full control of himself, not being drawn away from God by the use of any object in this world, otherwise good or bad. To be sober is to be balanced, to be serious, to be watchful and alert in thought and activities, not to be carried away with any excesses. One who loves the world supremely cannot be an obedient child of God. Being at home in this world, or immoderately attached to it, is inconsistent with our position as "strangers" or "sojourners" (1:1). "The truly sober man . . . moves freely through the world, strewn with beautiful and innocent things: using them without abuse, rejoicing in every good thing which the Lord God gives; but never allowing any of them to usurp too great an influence on his affections, or to tyrannize over his will" (Meyer, *op. cit.,* p. 49).



c. *By mature hope.* Peter counsels: "Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (v. 13). The A. S. V. more correctly translates this advice as "set your hope perfectly on the grace . . ." A perfect hope in the promised inheritance of God's children is useful in centering attention upon our calling to holiness and obedience. A man's hope in God's promises and his obedience to God bear a direct proportion to one another. Hope provides a steadying influence. Without a full, mature confidence in God's promises we shall hinder our own perseverance.

"Till a man has, through the faith of the gospel, obtained the hope of eternal life, he will never take a step in that path of filial obedience which is the only road to heaven; and the more he has of a well-founded hope of eternal life, the more rapidly will he run along that road,—the more easily will he master the difficulties and surmount the obstacles which threaten to prevent his progress" (Brown, *op. cit.,* p. 130).

d. *By godly fear.* "Pass the time of your sojourning here in fear" (v. 17). We have largely

rejected fear as a means of Christian obedience or a proper response to the holiness of God. It is difficult for us to understand the godly fear of our spiritual ancestors or of godly men in Scripture. "By the fear of the Lord men depart from evil" (Prov. 16:6). "Happy is the man that feareth alway" (Prov. 28:14). Isaiah wrote: "Sanctify the Lord in your heart, and let Him be your fear and your dread, and He shall be for a sanctuary" (8:13). Even our Lord said: "Fear him who . . . can cast both soul and body into hell fire" (Matt. 10:28).

A non-Christian cannot fear too much the consequences of his sins; but we ought not to dismiss fear as an emotion unworthy of a Christian. There is such a thing as being too secure and too unmindful of our real situation. We are too prone to think of God, as C. S. Lewis puts it, as a heavenly grandfather who likes to to see people enjoying themselves, that a good time may be had by all (*Problem of Pain,* p. 28).

A conception of the holiness and justice of God does create a kind of fear. For the Christian that is not a cowardly fear of the punishment of sin; it is the fear of grieving our Father by disobedience. It is a fear that we may lose some blessing of the close communion of a holy walk with God. "That godly fear which is proper to believers, arises from a just view, reverence, and esteem of the character of God, and a supreme desire of His favour, as their chief happiness; and is a fear lest they offend Him, and incur His displeasure. Such a fear outweighs all the allurements of sin on the one hand, and all the terrors of present sufferings on the other" (Brown, *op. cit.,* pp. 134, 135).

Let godly fear swallow up lower fears. Let it give us courage to dare anything but offend God, regardless of the fears or the threats — and possibilities of opposition and trouble— from men.

3. *God's Children are Encouraged to Follow Their Holy Calling by Several Considerations.*

a. *The Christian inheritance.* The obtaining of the promised inheritance is a powerful encouragement towards holiness. All of Peter's discussion in this month's passage is based upon the ideas expressed in last month's text. He refers back to the wonderful, anticipated inheritance by His first word in verse 13, "wherefore." His thought seems to be that the attainment of eternal salvation and joy is well worth every holy exertion of which we are capable (cf. I Cor. 15:58).

b. *The holiness of God.* The second motive that urges us to holiness is God's own character: "Be ye holy; for I am holy" (v. 16; cf. Lev. 11:44). To be conformed to God's likeness, mind, and will, we have indicated is the highest and clearest conception we can have of holiness. This is the calling that constitutes our only true happiness. An Anglican bishop who thought much of holiness said that it was *the habit of being of one mind with God*—"of agreeing in God's judgment — hating what He hates — loving what He loves — and measuring everything in this world by the standard of His Word" (Ryle, *Holiness,* p. 35). Another godly man in the same denomination said: "He who hath called you is holy; and therefore, when He called you, it must have been that ye should be holy" (Archbishop Leighton).

c. *The justice of God.* "The Father . . . without respect of persons judgeth according to every man's work" (v. 17). God's strict equity is a motive toward holiness. He is absolutely impartial. His judgment is based upon fixed principles, not on wealth, position, background, or anything that could sway the opinion of human judges. It is, therefore, highly important that our profession of Christianity be truly supported and reinforced by real holiness.

d. *God's redemptive provision.* The highest and best motive for our holiness of life is the remembrance of the precious provision of God for our redemption. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you. Who by Him do believe in God, that raised Him from the dead, and gave Him glory; that your faith and hope might be in God" (vv. 18-21).

Peter urges our redemption as an incentive to holiness. What a precious encouragement this is! The people of God under the Old Covenant had been redeemed by God out of the bondage of Egyptian slavery. The Redeemer then set up His own standard of holiness for them (Ex. 20).

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Born With The Old South — Growing With The New

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Christians, too, have been redeemed by God. Their redemption is from the slavery of sin and "the vain conversation received by tradition from your fathers." The cost of this redemption is greater far than the miserable gold and silver that could free the slave. Our salvation is incorruptible. Money could not purchase it. The redemption price is nothing less than the sacrificial death of God's Son, our Saviour Jesus Christ. The ransom is paid in his blood. Christ "gave Himself for us," Paul said, "that He might redeem us from all inquity, and purify unto Himself a peculiar people, zealous of good works" (Tit. 2:14).

We cannot forget the tremendous cost of our redemption or the purpose of Christ's death. Do not let His death for the purifying of His people be in vain as far as you are concerned. How can we any longer dwell in sin? Our holiness of conversation is the answer to the purpose for which the shed blood of Christ was intended. If He redeemed us, then we do not belong unto ourselves. We have been ransomed, and our being belongs to our faithful Saviour. He has redeemed us for His very own. Let us then live in the manner that is worthy of our holy calling!

Do I dislike the term "holiness"? Why? Am I holy? How does the fact of my salvation require me to cultivate a holy life? Is it possible to speak of non-Christians as attaining a degree of holiness? of God with that of a Christian. What makes one Christian holier than another? What is the standard of holiness? How does my citizenship in the world affect or hinder my growth in holiness? Do "obedience" and "conformity" exhaust the meaning of holiness? In what sense do I fear God? What practical difference does the blood of Jesus Christ make in my life? What would you say to someone who is afraid of holiness because he may begin to be thought of "as holier than thou"?

For further study on the subject of holiness, we highly recommend the following writings, all of which (with the exception of the first) may be obtained through the Book Department of *The Southern Presbyterian Journal*:

Geo. Junkin. *On Sanctification.* Presb. Board, 1864. Out of print.

John Calvin. *Golden Booklet of the True Christian Life.* Baker, 1952. $1.25. Practical and devotional.

Geo. Gritter. *The Quest for Holiness.* Eerdman's 1955. $1.50. Simple and brief.

Walter Marshall. *The Gospel Mystery of Sanctification.* Zondervan, 1954. $3.95. Reprint of a classic from which many spiritual giants have received help.

Arthur Pink. *The Doctrine of Sanctification.* Baker, 1955. $3.00.

J. C. Ryle. *Holiness.* Kregel's, 1954. $3.95. Reprint of a classic.

R. B. Warfield. *Perfectionism.* Baker, 1958. $4.95. Critique of some recent and contemporary misconceptions of holiness.

Revelation: Where Duty Calls!

By George S. Lauderdale

God says, "Blessed is he that readeth, and they that hear the words of this prophecy, (the Revelation) *and keep* the things which are written therein." Are there commands to keep in Revelation? Although they are not written in a list like the ten commandments given Moses at Sinai, there are many directions in this final book of the Bible.

See chapter 1 verse 5: "Unto Him that loved us, and washed us from our sins in his own blood . . ." This is God's injunction to the wicked to find forgiveness through Christ's shed blood, and to the righteous to sing the Lamb's praise. Then, too, since God so loved us we are told to love Him and one another.

Shine and Serve!

In the first vision of Revelation, John saw Jesus Christ in glory, (a call itself to bring no shame to His holy character by sin and to look for His second coming in power,) and the Lord was near seven golden candlesticks. Since the candlesticks represent the Christian church, believers are commanded to let their light shine before men that they might see their good works and glorify the Father in heaven.

The charge repeated most is WORK! To each of the seven churches Christ said, "I know thy works." We are to be patient, to labor for His Name's sake, to overcome! In these days between the first and second advents of the Lord, believers are to do His deeds that the world may know that He is the true Saviour.

Let Us Labor for the Master

The zeal of God's house impelled Christ to do many good things. As the Holy Spirit now lives in believers they are moved to construct hospitals, distribute tracts, operate schools, preach to multitudes. The lazy man who professes faith in Jesus Christ is warned: "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

Since there is no position on the missionary force of the Son of God for the indolent, Rev-

elation must be followed by Christian youth. May God use this book to kindle activity in the church which will spread the gospel to all mankind! John the Baptist, a burning and shining light, is an example to Christians to go to work for the Saviour that men might be READY for His coming again.

'Patient in Tribulation'

Another often-set-forth command is, SUFFER. Do you remember that the Old Testament martyrs were hounded and killed, after inhuman torture, because they would not accept deliverance? Hebrews 11:35. They desired a better resurrection, and according to Revelation 20:6, those who die for the witness of Jesus are blessed and holy, having part in the first resurrection. They shall be priests of God and of Christ and reign with Him a thousand years.

Meekness is required to endure affliction, and to the meek God will give the earth as an inheritance. Men who love themselves do not suffer for Jesus' sake; the Bible says that they will lose their lives. Jesus says He knows our works and also our tribulation. Revelation 2:9.

With Eyes Wide Open

When Christ told the disciples about the signs of His coming again to judge the world, He urged them to keep alert. "Take heed . . . Take heed to yourselves . . . Take ye heed . . .Take ye heed, watch and pray . . . Watch ye therefore . . . And what I say unto you I say unto all, watch." Mark 13:5-37. In Revelation 3:3 our Redeemer repeats this command, and also tells us to anoint our eyes with eyesalve that we may see. Since the Word of God gives sight to the blind according to Psalm 19, He thus commands us to study the Bible.

If you would be more effective as a witness for Jesus Christ, obey the commands of Revelation, such as trust in Christ and sing His praise, labor in His name with patience, suffer, watch, and search the Scriptures. God will bless you in special ways for keeping the charges in the Apocalypse.

NEWS of CHURCHES Around the World

Board of World Missions "Deplores" World Order Study Conference

Nashville, Tenn.—(PN)—The Board of World Missions of the Presbyterian Church, U.S., went on record "deploring" the statement of the Fifth World Order Study Conference held in Cleveland in November, which recommended the inclusion of Red China in the United Nations and its recognition by the United States.

The statement approved by the 21-member Board was made in answer to a request for comment, from the Rev. W. C. Merwin, Executive Secretary of the Far Eastern Office, Division of Foreign Missions, National Council of Churches. Dr. Merwin transmitted to the Presbyterian Board a copy of the message of the Fifth World Order Study Conference, which was held under the auspices of the National Council of Churches, but did not speak for the Council. He asked that the Board comment on the message and on other items from the Study Conferences concerning the world mission enterprise.

No other portion of the Study Conference material was commented upon by the Presbyterian Board other than that which called for "the inclusion of the People's Republic of China in the United Nations and for its recognition by our government." This the Presbyterians unanimously went on record "deploring."

The Mission Board also took note of expressions received from Far Eastern mission fields of the Church, which protested the statement made by the Study Conference. The Presbyterian Church maintains missions in Taiwan, Japan, and Korea. The Korean National Christian Council (60% of Korean Christians are Presbyterians) has issued a formal protest against the Study Conference proposal, and the Ad Interim Committee of the Taiwanese Mission of the Church has also protested the statement by the conference.

Also during the January meeting of the Board, appointment was given to eight for missionary service on three continents. The Rev. and Mrs. Henry McKennie (Ken) Goodpasture of Nashville were named to Portgual, where Mr. Goodpasture will teach in the Presbyterian Seminary. They are scheduled to go to Portugal in the fall of the year. Mr. Goodpasture has just completed two years' study in Scotland and is now in Nashville completing his doctrinal dissertation. He is a graduate of Union Seminary, Richmond, and formerly an assistant to the president of that Seminary. Named missionaries to Korea for a three year term are Mr. and Mrs. John M. McBryde. They will serve in the capacity of hospital administrative missionaries and will also go to the field in the fall.

A third couple, the Rev. and Mrs. Edward F. Torsch, were named evangelistic-educational-medical missionaries to Latin America, with the field to be determined at a later date. Mr. Torsch is chaplain and teacher at Presbyterian Junior College, Maxton, N. C., and a graduate of Princeton Seminary.

The Rev. and Mrs. Charles H. Cobb, Jr., of Longview, Tex., were named evangelistic missionaries to West Brazil Mission. Mr. Cobb is a graduate of Union Theological Seminary in Richmond and is pastor of Alpha Presbyterian Church in Longview. His wife is an Austin College and ATS graduate.

A third action of special significance taken by the Board was to approve increases amounting to ten percent in 1959 work budgets of mission fields in which the Presbyterian Church, U.S., is working, and to vote salary increases for all missionaries. This action came after the Board was informed that contributions received during 1958 reached the all-time high of $3,754,000 from living donors, a ten percent increase over contributions to World Missions in 1957.

Salary increases voted to all the 510 missionaries will be $15 per month for all single missionaries and $25 per month for all missionary couples.

Increases in work budgets did not equal the amounts requested for urgently needed projects in the eleven separate mission fields in nine counties, except in instances where work expansion is sharply limited by lack of missionaries. Nor did additional amounts approved for "special asking" budgets come up to the totals which the individual missions saw as needed. The "work budget," taking care of salaries and normal operating expenses, is that part of the total missions budget which the Board undertakes to guarantee to each field for the coming year. The "special askings" are those projects and capital expenditures which the Board approves, providing the money is available from the Church.

Record receipts by the Board of World Missions, which made the salary and work budget increases possible, were announced to the Board by Mr. Curry B. Hearn, Board treasurer. The gifts from living donors were supplemented by receipts from investments of trusts and bequests given to the Board through past years. These provided an additional $196,000, giving the Presbyterian's World Mission program a total income in 1958 of $3,950,000.

The Overseas Relief and Interchurch Aid Department reported another all-time record in contributions, in this case to the Easter Offering. The largest previous offering for this cause was that of 1954, when $113,704 were received.

This same Department also noted record contributions from the Presbyterian Church, U.S., to Church World Service for the United Clothing Appeal. The final report for the year was not yet available, but through November, Presbyterians in the South had contributed 212,000 pounds of clothing, already 31,000 more than during the whole of 1957. With this clothing the Church also sent $11,251 to apply toward the 8c per pound cost of processing the clothing for distribution. The Rev. Paul B. Freeland, secretary of the Department, reports that these totals place the Southern Presbyterians third among all denominations in clothing contributions.

In another action, the Board set up a special committee, composed of Mr. Tom Barnhardt, chairman, Mr. G. Lamar Westcott, Mrs. H. C. Bleckschmidt, Dr. William M. Elliott, and Mr. Curry B. Hearn, to study other denominations' methods for handling the special gifts contributed for specific causes in the mission program.

From Japan the Board received word that Skikoku Christian College, in Zentsuji, has been given governmental accreditation as a junior college. The school has been hampered since its creation some eight years ago because it could not attain accreditation, and could therefore attract very few students. A special committee was formed by the Board at an earlier meeting, and asked to go to Japan to make a thorough study of the struggling college. This success in getting accreditation as a two-year college resulted in a Board decision at the January meeting not to send the special committee at this time.

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In another action, the Board voted to ask the Japanese Mission to canvass the opportunities now available and potentially available to make more use of commercial radio and television stations for preaching the Gospel in Japan. Special attention to training of nationals in religious broadcast techniques, the possibility of using dialogues between Japanese and missionaries fluent in Japanese to discuss questions in the minds of those who are not Christians, and the cost of time purchased from commercial stations were asked of the Mission.

The Board heard a special report on his visit to Far Eastern mission stations by Col. Roy LeCraw, Atlanta attorney and former mayor, who spent several months in the Orient during the fall and early winter. He called for intensive efforts toward evangelization of Japan, particularly, and praised highly the strong young Church in Korea.

Nashville —**(PN)**— Rev. and Mrs. David B. Lehman of our East Brazil Mission announce the arrival of a son, Marcos David. He was born on December 28 in Brazil.

Mr. Lehman was born in Brazil. He received his education at Colegio Rio Branco in Brazil; Asbury College, Wilmore, Kentucky; Houghton College, New York; Geneseo State Teachers College, Geneseo, New York; and Columbia Theological Seminary in Decatur, Georgia. He is a member of Cherokee Presbytery.

Mrs. Lehman is the former Miss Alice Mary Bonesteel of Troy, New York. She is a graduate

of Houghton College in New York, and is a member of the Atcooga Presbyterian Church in Dalton, Georgia.

The Lehmans have two children, six and four years of age.

A son, Mark O'dell, was born on December 16 in Campinas, Brazil to missionaries of our church there, Rev. and Mrs. O'dell Smith.

Mr. Smith is a native of Bristol, Tennessee. He is a graduate of Emory and Henry College and studied at King College and the University of North Carolina. He received his B. D. degree from Union Seminary in Richmond. He is a member of Holston Presbytery.

Mrs. Smith is the former Miss Patricia Rees of Johnson City, Tennessee. She studied at East Tennessee State College and graduated from Emory and Henry College in Emory, Virginia. She is a member of the First Presbyterian Church in Morristown, Tennessee.

The Smiths have one other child.

Dr. and Mrs. Robert D. Phillips of our Korea Mission announce the birth of a daughter, Helen, on January 13 in Korea.

Dr. Phillips is a native of Laurinburg, North Carolina. Dr. Phillips received his education at Davidson College, Duke University, the University of Pennsylvania, Philadelphia General Hospital and the Medical College of South Carolina.

Mrs. Phillips is the former Miss Frances Wulcher of Davidson, North Carolina| She is a graduate of the Woman's College of the University of North Carolina. Dr. and Mrs. Phillips are members of the Davidson College Presbyterian Church in Davidson, North Carolina.

The Phillips have two other children, sons, six years and three years of age.

Rev. and Mrs. Clarence Bassett of the Mexico Mission announce the birth of a daughter, Ann Elizabeth, on December 21 in Mexico.

Mrs. Bassett is the former Miss Katherine Askew Myers, daughter of our Mexico missionaries, Mr. and Mrs. Z. V. Myers, and a native of Alexandria, Va. She is a graduate of Austin College and the Assembly's Training School. She is a member of the First Presbyterian Church in Kingsville, Texas.

Mr. Bassett, a native of Greenville, Texas, is a graduate of Austin College and Union Theological Seminary, Richmond, Va. He is a member of the Brazos Presbytery. The Rev. and Mrs. Bassett first went to the mission field in 1947.

The couple have five other children, three sons and two daughters.

ALABAMA

Huntsville —(PN)— The North Alabama Presbytery, Presbyterian Church, U. S., at their January meeting here authorized a study to be made of the advisability of organizing church operated schools in the event that the public schools should be closed.

The more than 60 ministers and ruling elders assigned the study to the Committee on Christian Relations, and asked that the committee report at the next meeting of the Presbytery.

A committee was also appointed to investigate legal aspects, such as the advisability or necessity of incorporating the North Alabama Presbytery.

The proposal was taken under consideration due to a possibility that the Alabama public schools be closed.

Birmingham —(PN)— Dr. Alva M. Gregg has begun his new association here as pastor of the Second Presbyterian Church. He was formerly pastor of the Forest Hills Presbyterian Church in Fairfield, but began his pastorate at Second church on Feb. 1.

GEORGIA

Atlanta—(PN)—The Rev. R. D. Littleton has become the pastor elect of the Pryor Street Presbyterian Church here. He has been serving as pastor of the Bay Street Presbyterian Church in Hattiesburg, Miss.

In Hattiesburg he was president of the Forrest County Tuberculosis Association, chaplain of the Civitan Club, and president of the Travelers' Aid.

He has served as pastor of churches in Louisiana as well as the Hattiesburg church. He has served as chairman of the committee on Presbyterian work at Mississippi Southern College.

The Pryor Street Church is planning to sell their present property and relocate in the Pennington Park area.

Oppose National Council Action

The Presbytery of Augusta-Macon deplores the intrusion into the field of political discussion and the giving of advice to the Washington administration on international affairs by agencies of the National Council of Churches, such as the Conference on World Order, held last November in Cleveland.

The Presbytery is disturbed that the false impression gains currency from such conferences that their deliverances are the voice of Protestantism.

The Presbytery is concerned for the cause of missions and views the Cleveland recommendation of United States diplomatic recognition of Red China and her admission to membership in the United Nations as inimical to that cause.

Quitman —(PN)— A contract has just recently been awarded for the construction of a small addition to the Presbyterian Home in Quitman, Ga., and the actual work will begin as soon as possible.

In this new unit it will be possible to care for approximately twenty older people who require continuous nursing care. Approximate cost will be $50,000.00.

Director Frank H. McElroy says that since the Presbyterian Home, Inc., "has an outstanding debt of $42,000.00, it can use to advantage some very substantial donations, now and in the next few months".

With the completion of the above addition, the home will be able to provide for 100 people, and the fixed capital assets will total $400,000.00 The third addition in the short period of nine years since the operation of the home started, the new unit will make possible a dream of having separate

areas for the ambulatory, the bedridden, and those requiring continuous supervision.

The Presbyterian Home is owned by the Synod of Georgia, and operated by a Board of Trustees elected by the Synod. The Synod appoints at least one trustee from each Presbytery. The trustees are aided by observations and advice from an advisory council elected by the Women of the Church in the Synod. A full-time Director is appointed by the Board of Trustees, and he supervises all activities at the Home.

Jonesboro —(PN)— The Jonesboro Presbyterian Church will be the host for a Teen Rally of all young people of the four churches of Jonesboro, Feb. 14, at 8:00 p. m.

Young people from First Baptist, Zion Hill Baptist, Jonesboro Methodist, and Jonesboro Presbyterian will attend and take part in the program. Speaker will be Rausie Mason, active Baptist layman, and Georgia Tech varsity football tackle. Harvey Wood, Jr., a student at Emory-atOxford, will be the song leader for the Teen Rally.

NORTH CAROLINA

Flora Macdonald College — Dr. Price H. Gwynn, Jr., Dean of Flora Macdonald College, has announced that applications are now being received from high school seniors throughout the two Carolinas and neighboring states, for the four competitive Vardell scholarships for the academic year 1959-60.

These scholarships, totaling $4,000 and now offered for the fourth consecutive year, are named in honor of the late President Emeritus and first president, Dr. C. G. Vardell, in recognition of his deep interest in motivating higher education for young people. The individual scholarships are in the amount of $1600, $1200, and two for $800 each, all over a four-year period.

This program is another effort on the part of Flora Macdonald College to aid high school students of superior academic ability to further their education, and is based on the four-year high school record, character and personality of the applicant, plus a scholarship examination at the college. With costs in the field of education increasing each year, these awards are designed to enable high school students to secure higher education at a fraction of the actual cost. The administration will also continue the present program of grants-in-aid, work scholarships, and loans.

The Vardell scholarships are open to boys and girls who are completing their high school education. During its three years, this competitive scholarship plan has resulted in the admission of outstanding students who are a credit to the college.

Charlotte — The new Irwin-McKay Infirmary on the Queens College campus was dedicated today. The dedication services was followed by an open-house which gave visitors an opportunity to see the interior of the building.

The infirmary honors Dr. Hamilton W. McKay, Charlotte physician; the late Dr. John Irwin, also of Charlotte; and the late Dr. Henderson Irwin, Eureka, N. C. The completely equipped building is the gift of Mr. and Mrs. Thomas M. Belk. Mr. Belk is executive vice-president of Belk Stores, Inc., and Mrs. Belk is the former Miss Katherine McKay. The gift honors physicians in the families of both Mr. and Mrs. Belk.

The brick building is of contemporary design and includes four hospital rooms, two additional rooms which can be converted into hospital rooms in emergencies, a diet kitchen, living quarters for the college nurses, and a student health center in which there are a waiting room, an office-consultation room for the college physician and nurses, an examination-treatment room, and a laboratory.

The infirmary is the fourth building to be completed during the current academic year. Three duplex sorority lodges were finished last September, and a residence hall to house 140 students is now under construction. Bids for the construction of the new library will be opened in April.

Wilson —(PN)— Dr. John McCain well-known Presbyterian layman, and M. D., is president of the Wilson County Medical Society. He assumed office during the recent January meeting.

The new mental health clinic, one of 11 in the State of North Carolina, is expected to be in operation March 1, according to Dr. McCain. Dr. Donald McDonald of New York will serve as staff psychiatrist, and Dr. Joseph Warner will be the psychologist for the staff. Frank Hedges has been appointed psychiatric social worker. Dr. Robert D. Higgins is director of the Local Health Services, State Board of Health.

Theological Schools Hit by Theologian

DURHAM (AP) — A theologian told the North Carolina Council of Churches here today that "too many theology schools offer their students no other approach than that of the critics."

"The primary function of the Bible," said Dr. J. V. L. Casserly, professor of theology at General Theological Seminary (Episcopal), New York, "is to be read in the assemblies of Christians—not dissected on the operating table of the critics." Yet, he added, this is all too frequently all that is offered to the future ministers by the theological schools of today.

MISSISSIPPI

Would Quit National Council

The Central Mississippi Presbytery of the Presterian Church, U. S., voted enthusiastically to seek withdrawal of the Southern church from the National Council of Churches.

Meeting at Pickens Thursday, the Central Mississippi group, one of the components of the Synod of Mississippi to the General Assembly slated in Atlanta in April asking that the Presbyterian Church, U. S., withdraw from the National Council. The overture would cite the fact that the Council's pronouncements and policies are out of harmony with the beliefs of the Southern church on many subjects.

The National Council is a strongly integrationist body and recently voted to ask the U.S. to vote to admit Red China to the United Nations.

Elder Edwin White of Lexington made a stirring appeal for adoption of the overture to the General Assembly, an appeal which received cordial reception from the 100 members of the Presbytery present.

The Presbytery voted disapproval of the addition of chapters to the book of church order dealing

with uniting with both united and federated churches. The Southern church recently declined to join a union of two other branches.

The Rev. O. M. Anderson of Jackson was elected moderator, and also one of the commissioners to the General Assembly, April 23-28. Other clerical commissioners will be Rev. W. A. Hall and Rev. Norman Harper of Jackson and Rev. Van Arnold of Greenwood.

Elders elected as lay commissioners include Ollie Anderson, Jr., T. H. Suttle both of Jackson, and David Fite of Vicksburg, and Edwin White, Lexington.

A. A. Spencer of Yazoo City is the retiring morerator of the Presbytery. Rev. W. A. Gamble of Hollandale was re-elected for a three-year term as stated clerk and Rev. Stanley Smathers of Pickens was re-elected treasurer. Dr. Anderson read the memorial paper in honor of the late Dr. G. T. Gillespie, president emeritus of Belhaven College and member of the Presbytery for many years.

The April meeting of the Presbytery will be held in Jackson, it was decided, with Cleveland Davis of Ittabena on the program.

Three new members elected to the commission of the minister and his work for a three year term were the Rev Robert Duhs of Vicksburg, Dr. O. M. Anderson of Jackson and T. H. Suttle of Jackson.

Elected to the committee for examining ministers and aides were Dr. R. E. Huff of Jackson, Al Freundt of Forest, the Rev. Henry Hope of Jackson and Dr. William Mansell of Vicksburg.

The Rev. Virgil Bryant, Jackson and Fitz Morgan were elected to the committee on world missions and the Rev. Dick Harbison of Canton was elected to the committee on sessional records.

Dr. John Reed Miller of Jackson was elected chairman of the committee on Christian education and new members announced were the Rev. Christian Leland Jorgenson of Yazoo City and Cleveland Davis of Itta Bena.

The Rev. A. C. Bridges of Durant, John C. Batt, Sr., of Jackson and Mr. A. A. Spencer of Yazoo City were elected to the committee of church extension.

Erskin W. Wells of Jackson gave a report of the work of the committee dealing with the office of stated clerk of Presbytery and his report was adopted as a working goal for the Central Presbytery.

SOUTH CAROLINA

Congaree Presbytery Scores National Group on Red China

Congaree Presbytery, in its meeting on January 27, 1959, repudiated the action of the National Council of Churches in urging the recognition of communist China and her admission into the United Nations. The resolution said, "This does not represent the mind of this Presbytery," and also overtured the General Assembly of The Presbyterian Church, U. S., to withdraw its membership in the National Council. This will be presented to meeting of the General Assembly of the denomination in its April meeting in Atlanta, Ga.

This meeting was held in the Union Memorial Presbyterian Church near Winnsboro. Elder W. T. Cassells, Sr., an elder in the Rose Hill Presbyterian Church, was elected Moderator. He holds office until the May meeting of Presbytery.

The following standing committees were appointed: Bills and Overtures, the Rev Joseph D. Beale, McQueen Quattlebaum, and C. B. Elliott; Leave of Absence, the Rev. Francis B. Mayes, the Rev. L. K. Poag, J. F. Craig, Sr., and W. J. Zeller. The Rev. Martin, and W. K. Turner; Resolutions, Dr. Fred V. Palmer M. Peterson was appointed Temporary Clerk.

The Moderator appointed the following nominating committee for the year 1959: E. Bert Wilkinson, A. Douglas McArn, Robert Lee Scarborough, Harold Walker, and Sam A. McPherson.

The following members of Congaree Presbytery were elected as commissioners to this Assembly: Ministers, J. F. Craig, Jr., W. T. King and John B. Pridgen, Jr., with Robert E. Smith, J. S. Harvard and S. J. Andreasen as alternates. Ruling Elders, Robert Lee Scarborough, O. T. Gibson, and W. R. Ogburn, with Dave Pennington, J. L. Coleman, and R. H. DeMontmollin as alternates.

One of the highlights of the meeting was the presentation of mission work in Korea by the Rev. Joe B. Hooper who is on furlough in this country.

A memorial to the late Harry F. Petersen, Jr., for 13 years executive secretary of Congaree Presbytery, was presented by the Rev. Claude McIntosh. In the light of the outstanding work of the Rev. Mr. Petersen, Columbia Theological Seminary was asked to name a Chair of practical Theology in his memory. The Seminary is now in the process of raising $180,000 in the Presbytery for the expansion of its work. This is a part of the over all program to raise $5,000,000.

Elder J. W. McLaurin, chairman of the Stewardship Committee, reported that the Central Treasurer of Benevolences received over $105,700 during the year 1958. This was an increase of 7 per cent over 1957.

The Church Extension Committee reported that plans were well under way for two new churches in the greater Columbia area. Other sections of the Presbytery are also under consideration for new churches. The committee plans a $67,000 extension budget for the current year. The report was made by Elder Henry S. Johnson who retired as chairman after six years service. He is to be succeeded by Patrick C. Smith, a deacon in the First Presbyterian Church of Columbia.

The Rev. Joseph D. Beale, the retiring Moderator, preached the opening sermon. "Jesus fought against evil and had no fear of the suffering which such a stand might involve," he said. In our imitating Christ we ought not to fear suffering for His sake." He pointed out as a servant of God our work is a 24 hours a day proposition. He concluded, "Worn out and tired, still we dare not refuse our Master."

WHAT PRESBYTERIANS BELIEVE

An Exposition of the Westminster Confession

By Gordon H. Clark

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EDITORIAL

The National Council and Red China

Rev. John S. McMullen, Secretary of our Inter-Church Relations Committee has forwarded to us the full minutes of the January meeting of this permanent committee of our General Assembly with the request that we make available to the readers of the *Southern Presbyterian Journal* their particular action with reference to the National Council of Churches and the recognition of Red China.

This was as follows—

The following clarifying statement was adopted by the Inter-Church Relations Committee:

In the light of the widespread discussion on the resolution regarding the admittance of the People's Republic of China into the United Nations made at the December meeting of the World Order Study Conference in Cleveland, Ohio, the Interchurch Relations Committee calls the attention of the members of our Church to the fact that the General Board of the National Council of Churches has adopted a resolution indicating that the World Order Study Conference spoke 'for itself and not for the Council nor for its member churches . . . they spoke for no one but themselves.' The Interchurch Relations Committee respectfully requests that this statement of the General Board of the National Council of Churches be brought to the attention of the leaders and members of our denomination through the the papers used by our church.

Editor's Reply

For the information of the "leaders and members of our denomination" and to keep this record clear we would like to quote from the *official* news release of the National Council of Churches of December 8th, 1958, with reference to the actions taken by the General Board of the National Council.

This report is as follows:

"GENERAL BOARD

New York, Dec. 8th—The right and duty of the Christian churches to speak out on controversial political, economic and social issues was reaffirmed last week by the National Council of Churches' General Board.

The Board then commended the Cleveland World Order Study Conference for so doing in the conference's recent historic Message to the Churches calling for changes in the United States foreign policy. The Message had recommended, among other things, U.S. recognition of mainland China and its eventual admission to the United Nations."

When the *official* pronouncement of the National Council "commends" the Cleveland Conference's report and specifically states that this included the recognition of Red China and her eventual admission to the United Nations THAT BOARD HAS PLACED THE SEAL OF IT'S OFFICIAL APPROVAL ON THAT ACTION.

Later in this same news release it states that the Cleveland group (*which the National Council sponsored and financed*) "spoke only for themselves . . . but they spoke with a mighty voice."

Then, this same news release (6 mimeographed pages) gives considerable space to Ernest A. Gross's defense of the Cleveland action. This same OFFICIAL news release of the National Council further states: ". . . the Cleveland study conference has performed a valuable function in helping the churches and their members carry forward the processes of the American people's development of their foreign policy."

From their own *official* news release it is obvious that the General Board of the National Council gave hearty approval to the action of the Cleveland group.

This was *before* the storm of protest swept through all of the member churches in the National Council. Now we are being treated to a series of disavowals which add even more evidence to our contention that the *present leadership* of the National Council of Churches is unworthy of our support.

We deeply respect men who make a mistake and then honestly admit that they made it. We seriously question those who evade the

conclusive evidence of their own official actions. These are harsh words but they must be said. We are convinced that *as now constituted and led* the National Council of Churches is a menace to the Church and to the nation — it is an ecclesiastical octopus which seeks to invade and pervade every field of activity of the Church and of the government. If this influence was in terms of biblical Christianity we would thank God and gladly cooperate.

However, from the almost daily *official* releases which we receive from the offices of that organization we are convinced that those who determine the final policies — elected leaders and employed secretariat — have a concept of the church totally at variance with the historic position of Protestant Christianity and that these men are *determined* to foist their own interpretation of the mission of the Church on American Protestantism and on our American Government.

It is our firm conviction that the protagonists of the National Council will render their greatest service in facing these facts and using their influence to eradicate them.

—The Editors

How Can We Honor the Founding Fathers!

1961 is the centennial of the organization of the Presbyterian Church in the United States. The General Assembly has directed that the occasion be recognized by a Centennial Celebration. How is this to be done?

On the one hand, there are some who decry any celebration of what they call a divorce, or anything like what they are pleased to term a feast of the bloody shirt. But from the same side of the Church in THE PRESBYTERIAN OUTLOOK? Febr. 2, pp 5-6, appears an article repeatedly describing the sentiments enunciated by these fathers at the organization of our Church as "pious hypocrisy".

Now the strong men who made these statements did not and do not speak through spiritualistic mediums. Hence they are no longer with us to defend themselves. But there is an old adage to the effect that you ought never to crow over a dead cock, else he will rise up and spur you. Who are we to sit in judgment on Thornwell, Palmer and Dabney? God has accepted them and their work in Jesus Christ. They laid foundations of evangelical Christianity that have lasted a century in our own denomination. Those who now ascribe to them "pious hypocrisy" have not done that! They died in the faith. Their present defamers have not done that either.

The old Latin adage read, *De mortuis nihil nisi bonum*. Even the masons draw the veil of charity over the mistakes and faults of their departed. Is the Presbyterian Church in the United States to be less kind? Are we to enter upon the heritage of the fathers, enjoy the emoluments which come to us from their testimonies and faith and show disrespect for their memories? General Clark Howell wrote in the Atlanta *Constitution*, "No generation that does not have respect and reverence for the heritage of the past can be trusted with the future." To this may be added the words of the philosopher, Rufus Jones, "a person's spiritual life is always dwarfed when cut apart from history."

Now the writer of this editorial has no desire to see a Centennial in which a bloody shirt is waved. But he certainly deprecates a celebration which describes the positions taken by our leaders of a century ago as pious hypocrisy.

We ask at this celebration for the hearing again of the testimony of men like Archibald Alexander, Daniel Baker, W. S. Plumer, John H. Rice, James Henley Thornwell, B. M. Palmer, Thomas Smythe, T. E. Peck, Moses Hoge, Robert L. Dabney, Stuart Robinson, J. L. Wilson, John L. Girardeau, Francis S. Sampson—to the grace of God, to our Lord and Saviour Jesus Christ, to saving faith, to the comfort of the Gospel for the bereaved, to the power of prayer, to the duty of missions. And then, seeing we are compassed about with such a cloud of witnesses, we shall run with more patience the race that is set before us, looking to Jesus the author and the finisher of their faith and of ours.

—W. C. R.

"Objective Reality"

Christian faith can never get away from the supernatural and the miraculous. The efforts of Bultmann and others who have termed as "myths" those biblical records having to do with God's intervention in human history, are forced into the strange predicament of believing in a God no greater than His creation.

The Southern Presbyterian Journal, *a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by the Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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The impossibility of this situation should be immediately obvious but once an individual determines that God has acted and can only act within certain man-prescribed limitations the die is cast and they are apparently content with believing that which is untrue.

On the other hand, our Christian faith is centered in a Person, One who existed in the councils of eternity, came into the world to redeem His own creation, died and arose again, ascended into heaven and is coming again. There is *objective reality* to the things we believe because they *actually happened* and because we know that they are true.

These Christian affirmations are needed today, not that ours is a wooden faith but rather that it is based on glorious realities. Get away from the *facts* of Christianity and we have something which is not Christianity.

—L. N. B.

"This Congregation Sits About the Table"

The above title is the lead article in the periodical PROTESTANT CHURCH for February 1959. The front of the issue carries a picture of the inside of the Bethany Presbyterian Church of Portland, Oregon, and the article is fully illustrated with sundry pictures and floor plans of this building. The setting aside of "a traditional Gothic solution" for this architecture in keeping with Presbyterian theology came about as a result of reading the report of the historical scholars to the Presbytery of Chicago and an article by Professor James H. Nichols of the University of Chicago published in THE PRESBYTERIAN LIFE of Sept. 15, 1956. The writer and others who prefer the historical Presbyterian setting of the Lord's Table on a level with the congregation and a central pulpit have tried to get one or the other of these articles in one of our Southern Presbyterian periodicals . . . but so far to no avail.

The floor plan shows that the Table in this Church is actually in the midst of the congregation with the people seated about it on three sides. The pulpit is definitely a central feature of the Church. The people report to the pastor that they have never felt the meaning of the Sacrament of the Holy Communion until they received it around the Table together. "Now they understand the forgiveness of God in Christ which united them not only with God but with one another in the family of God." A covering editorial recounts the feelings expressed by the congregation of their "belongingness" bringing a warmth of spirit and a quickening of devotion as the people sit about the Table. The idea seems to be catching fire.

St. Peter's Lutheran Church in suburban Minneapolis reports a simular octagonal-shaped edifice with the Table in the very center of the place of worship.

We talk a lot about the ground around the Cross being level, and then build Gothic structures with the Table in the altar position at the head of a long chancel and elevated above the level of the nave. The very word chancel means a lattice work separating the clergy within from the laity without the screen. It testifies to the Roman Catholic custom of giving the laity only the bread and reserving the wine for those in the chancel.

The idea that only the officiating minister can approach the Table of the Lord, and that he must mediate between the elders at Communion and between the deacons as they receive the offering is thoroughly un-Presbyterian.

The great social principle of the Reformation is the priesthood of all believers. Each has an equal access through the new and living way of Christ's death and resurrection into the very presence of God, and this is appropriately symbolized by giving each an equal access to the Table of the Lord. As we are all priests of the Most High so we each pray for the other and each minister to the other. This is probably shown when the elder takes equal part with the minister in the Lord's Supper. It is as appropriate for my brother, a ruling elder, to give the bread and the cup to me as it is for me to give the same to him . . . and equally appropriate for him to take the one or the other from the Table of the Lord to offer it to me. Of course, everything is to be done decently and in order, but orderliness is no excuse for exalting the minister into a prelate or a mediating priest.

It is the privilege of the children of the heavenly Father to come to the Table of their Lord either directly or through their chosen representatives, the elders and deacons.

—W. C. R.

Heart Trouble

The trouble with the world today is Heart Trouble. We are "in a mess" because our hearts are not right in the sight of God, and He looks not upon the outward appearance, but upon the heart.

The trouble with the nations of the world is heart trouble. The hearts of men are full of hatred and jealousy and selfishness and uncleanness. Externally our own nation looks fine: we have new homes and new highways, big buildings and big business. Many of our people have two beautiful automobiles in the yard or garage and a bank account. Internally, however, our own nation is full of corruption. This

shows in our terrible crimes and our pitiable alcoholics.

"Keep thy heart with all diligence; for out of it are the issues of life", says the wise man in Proverbs 4:23. How are we to keep our hearts?

1. *Keep our hearts sound and well and clean.* A good many people go to the doctor regularly for a check-up on their physical hearts. Do we go regularly to the Great Physician for a check-up on the spiritual condition of our souls? Do we ask Him to search us and try us and see if there is any wicked way in us?

The Bible says that naturally the heart is deceitful and desperately wicked; sometimes as hard as a rock. Such a heart needs to be "born again" regenerated, resurrected, quickened from the dead.

The Pharisees of Jesus' day were deeply concerned about washing their hands. Jesus told them that it was not unwashed hands that defiled, but unwashed hearts. Are our hearts cleansed by the blood of Christ?

2. *Keep our hearts fixed*: my heart is fixed, trusting in the Lord, sang the Psalmist. Blessed is the man whose heart is fixed on the Lord.

A derelict is a drifting ship with no one to guide it; no rudder or compass, or captain at the wheel.

There are many men and women like this today. Perhaps their hearts are fixed on business or home or pleasure and they are helpless when the storms come. Fix our hearts on Him, and we will have Someone to help us in our time of need.

3. *Keep our hearts full*: someone has said that "an empty heart is the devil's throne".

Of course a heart can be full of evil. Some men's hearts seem that way, for our jails and penal institutions are full of such people and there are many more at large.

We can fill our hearts with trash, for there is plenty of it in our books and magazines and newspapers.

We can fill our hearts with the noble, beautiful and enriching things which abound. Paul gives us a list in Philippians 4:8 and says think on these things.

Where I am sitting now I can see over one hundred beautiful Christmas cards which have been stuck in my books and almost cover my library. So the world is full of the good and lovely, if we but look for them.

4. *Keep our hearts tender*: "because thy heart was tender", said God to the young king Josiah.

Some hearts are like stone: we need hearts of flesh.

Hearts that are broken and contrite, turning from and hating sin.

Hearts that respond to the call of God.

Hearts that have compassion upon our fellowmen.

Hearts that forgive as we hope to be forgiven

God loves people with tender hearts.

Keep our heart, for out of it are the issues of life; this life, and the life to come.

The only way to keep our hearts is to give them to the Saviour Who says My son, My daughter, give me thine heart. He can keep for time and for eternity. Have you committed your heart to Him?

—J. K. P.

Two Misplaced Stanzas

The *Hymnbook* has many excellent features. For one thing it is possible to find metrical versions of the Psalms, whereas in the older *Presbyterian Hymnal* it is hard to find a real metrical version of any but the 23rd Psalm . . . though there are a few paraphrases of others.

But there are slips in the *Hymnbook*, among them being at least two misplaced stanzas. It is tragic to have the grand hymn, "Mighty God, while angels bless thee", Hymn No. 10 mutilated by the deletion of this great stanza:

> But thy rich, Thy free redemption,
> Bright, tho' veiled in darkness long,
> Tho't is poor and poor expression—
> Who can sing that wondrous song?
> Brightness of the Father's glory,
> Shall my praise unuttered lie?
> Break, my tongue, such guilty silence!
> Sing the Lord Who came to die.

It is no adequate excuse to say that often the third stanza is omitted and that only three stanzas are desired. The great truth of this stanza is lacking and the movement of thought is broken so that the fourth stanza is sung without full understanding.

The excuse that only three stanzas are appropriate, however, falls to pieces when one picks up in the *Hymnbook* a Christmas hymn No. 158 in which one of the four verses suggests the invocation of the saints, particularly those of whom Rome has made so much, Mary and Joseph. By all means let the following be omitted and the verse deleted from "Mighty God" be restored:

> See Him in a manger laid
> Whom the angels praise above;
> Mary, Joseph, lend your aid,
> While we raise our hearts in love.

Let's not start Mariolatry either by invoking her aid to sing our Christmas carols or by Ave Marias as solos. For there is one God and ONE MEDIATOR between God and man, the man Christ Jesus. The distinctive mark of Christian prayer is that it is offered in the all-prevailing Name of our Lord and Saviour Jesus Christ. We take refuge under the covert of His sacrifice and under the shield of His intercession. For His sake, His God is our God and His Father our Father.

—W. C. R.

The Results of Sin Live On

Through the atoning blood of Jesus Christ who died for us on the cross, our sins may be forgiven and we may be "washed as white as snow" but had you ever considered the fact that the results, the effects of sin live on even though we have repented and been forgiven?

The young man in his youth perhaps "sowed some wild oats". The effects may be and often are visited on unborn future generations. Perhaps in our past we did someone a grievous wrong and that person may be living today an embittered, ruined life. If we are worldly, carnal Christians, what is our example doing to those who look up to us and model their lives after ours? Example is a powerful thing and every Christian can ill afford to overlook its effects on others. Perhaps there are weeds in our minds, memories of the "wasted years" before we were saved. What are their effects, on ourselves, on others? Can we afford to sit idly with folded arms, secure in our own salvation? True we may be saved but because of our acts, others may be lost.

Some things cannot be undone. The spoken word cannot be unspoken. The thing that is done cannot be undone in its effects. Shouldn't we Christians then take careful thought of each act of our lives, of every spoken word and measure each by the yardstick laid down for us by our Saviour Jesus Christ our Lord?

—R. LeC.

The Unique Christ

His birth was contrary to the laws of life. His death was contrary to the laws of death. He had no cornfields or fisheries but He could spread a table for five thousand and have bread and fish to spare. He walked on no beautiful carpets or velvet rugs, but He walked on the waters of the sea of Galilee and they supported Him.

When He died few men mourned. But a black crepe was hung over the sun. Though men trembled not for their sins, the earth beneath them shook under the load. All nature honoured Him. Sinners alone rejected Him. Corruption could not get hold of His body. The soil that had been reddened with His blood could not claim His dust.

Three years He preached His gospel. He wrote no book, built no church house, had no monetary backing. But after nineteen hundred years, He is the one central character of human history, the Pivot around which the events of the ages revolve, and the only Regeneration of the Human Race.

Was it merely the Son of Joseph and Mary, who crossed the world's horizon nineteen hundred years ago? Was it merely human blood that was spilled on Calvary's Hill for the redemption of sinners? What thinking man can keep from exclaiming: "My Lord and My God!"

(*Anon.*)

Living Epistles

II. Cor. 3:2,3.

By Martin A. Hopkins

Many non-Christians never read the Bible, but they do read us Christians. They know that we claim to be Christians; but if they see us lie and cheat and lose our tempers, they will say: "These Christians are not different from non-Christians; I do not want to be a Christian." But if they see that we really seek to follow the Lord, they may want to follow Him too.

There are three kinds of Greek manuscripts that illustrate three kinds of Christians; these manuscripts are known as Uncials, Cursives and Palimpsests. The Uncials are written in big letters (See Gal. 6:11 in RSV) and are clear and easy to read. Some Christians are like this. They are out and out for Christ, and really seek to follow Him (Rev. 14:4b). Everybody can easily see this (Acts 4:13).

But there are Christians like the Cursives, written in a sort of running hand, and are much harder to read. They are not big and bold and clear, and you have to watch them quite a while before you are sure that they are Christians, yet with care you can read them plainly.

There are other Christians who are like Palimpsests. These were written on sheepskin or parchment. These were used for the most important writings. They were very costly; so sometimes men would rub out the writing on an old parchment and write fresh things over the top of the old writing. Often the old are more important than the new, and now men try to discover the old writing underneath. They use chemicals, and with care have found out some very valuable old manuscripts.

These Palimpsests are like people who used to be clear, plain letters of Christ; but have let other things come in and cover up the original writing, so that it is hard to see whether they are real Christians or not.

God help each one of us always to be epistles like the Uncials written with big, clear letters, so that all men read us with ease.

—Adapted from the Steward

A Call for Christian Teachers

Most parents in the United States and Canada regard the formal education of their children in public schools where the majority of the faculty is Christian as a matter of course. Many teachers in these schools find teaching not only a rewarding vocation but a practical expression of their Christian faith.

But many parents, separated from their homelands by the call of duty — business, professional and missionary — do not find the education of their children a matter of course at all. In most cases, even private schools with Christian teachers are rare. These parents, missionaries and non-missionaries alike, are grateful that Mission Boards, concerned for the children of their representatives abroad, establish and maintain adequate schools through the high school level. Teachers in these schools are rendering a high type of Christian service.

One such school is the Canadian Academy in Kobe, Japan. From 1913 to 1941 the Canadian Academy was directed by the Mission of the United Church of Canada and prepared hundreds of children for higher education in their homelands. After World War II the school was re-established in 1951 under its old name. But this time instead of being the sole responsibility of the United Church of Canada, it became the responsibility of 13 mission boards, of which two are Canadian, and the rest American. One of the American Boards is the Board of World Missions of the Presbyterian Church in the U. S. The school ministers to a growing community of children from kindergarten to grade 12. The total enrolment for the year 1958-59 is 300.

There are openings in the fall of 1959 for four Christian teachers for the elementary grades. Fully qualified teachers, interested in a period of from three to five years Christian service in Japan, should address inquiries either to the mission board of their church or directly to Mr. Douglas Bishop, Principal, Canadian Academy, Nagamineyama, Nada-Ku, Kobe, Japan.

(This request from the principal, Mr. Douglas Bishop, is endorsed by Mrs. John H. Brady, Jr., representative of the Presbyterian Church in the U. S. on the Board of Trustees of Canadian Academy.)

MIS-Representation By The National Council

By Vernon W. Patterson

Frequently the claim is made that the National Council of Churches represents 38 million Protestants.

The Communist organ, THE WORKER, speaks of "the conferees" at the National Council's World Order Study Conference, Cleveland, O., Nov. 18-21, 1958, as "spokesmen for 38,000,000 church-goers."

The National Council's own official report of its General Board meeting, Chicago, Dec. 3-4, 1958, refers to "the Council's constituency—33 Protestant and Orthodox denominations with 144,000 local churches and 38 million members."

This claim, expressed or implied, that the National Council represents 38 million Protestants is completely misleading and deceptive.

Yet it is used to exert powerful influence on Congress, governmental agencies, denominational organizations, and the people generally.

In the first place, the Council has no control over its member denominations, and has no authority to speak officially for any of them. Its own official publication, "Working Together Through the National Council of Churches," states:

"What is the National Council of Churches? It is a *fellowship* of 33 *independent* national denominations who desire to pool their material and spiritual resources to accomplish common tasks . . . The Council has *no authority* over member churches, but acts in a *purely advisory role*" (p. 199*).

Second, its pronouncements are *never* submitted to the members of the constituent churches for approval before being announced to the public. *Therefore, these pronouncements* could not possibly express the views of the millions of members, who are given no opportunity to express their views.

Third, the representation of each denomination in the governing bodies of the National Council is so small that these representatives have little influence on the actions taken and could by no means speak authoritatively for the members of their churches.

Fourth, the *actual* control of the Council does not rest in its General Assembly and General Board, as it should according to its constitution, but in a comparatively small group, who work between the meetings of these bodies behind the scenes.

As to the insignificant voice the denominations have in the administration of the Council, the Presbyterian Church in the U. S. is an example.

The two principal governing bodies of the Council are the General Assembly, composed of 677 members (434 clergy, 243 laymen), and the General Board, composed of 254 members (139 clergy, 115 laymen).

The General Assembly meets only every three years for five or six days.

The General Board meets quarterly each year from one to three days. (Pp. 194, 195).

The Presbyterian Church in the U. S., with a membership of 848,738, has only 18 representatives on the National Council's General Assembly and only 4 on its General Board. These 4 are taken from the 18 on the General Assembly. At the last triennial meeting of the Assembly in St. Louis, Dec. 1-6, 1957, only 12 voting representatives were present.

18 on the General Assembly out of a total of 667, and these met only once in three years! And these 18 represent 848,738 church members! And 4 of the General Board out of 254!

And yet the chairman of this denomination's representatives to the General Board, Rev. John S. Land, took pains in his report to his church's General Assembly "to emphasize that the National Council is the creature of the churches and is controlled and directed by their representatives . . ." (p. 195).

As to the actual control of the Council, consider the following facts:

Between the triennial meetings of the General Assembly and the quarterly meetings of the General Board, a large personnel is working continuously under the direction of a few dominant leaders, many of whom have been conspicuous for years for their radical, pacifistic, and socialistic activities.

There are four Divisions (Home Missions, Foreign Missions, Christian Education, and Christian Life and Work); 2 "joint departments" (evangelism and stewardship and family life), related to all divisions; and 3 "central departments;" headquarters in New York City, an office in Washington and regional offices, serving the total program; 2 general departments (United Church Women and United Church Men); and numerous committees. (E.g., on the General Assembly there are 21 standing committees.)

To house this multiform operation — "the far-flung work of the Council and its various units" (p. 194) — a nineteen story building is being completed, costing twenty million dollars,

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Dr. Roy G. Ross, General Secretary of the National Council, in his report to the General Board, Dec. 3-4, 1958, announced a new gift from John D. Rockefeller, Jr., "of $100,000 to assist the Council in its move to and occupancy of" the new building.

The Board also authorized the purchase of a Services building as an adjunct to the National Council offices.

It also adopted a net operating budget of $12,129,270 for 1959.

How these interim agencies and "behind the scenes" leaders really work is demonstrated by the Cleveland, O., World Order Study Conference, which advocated the recognition of Red China. (See article next week.)

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*Page numbers refer to the Minutes of the 98th General Assembly of the Presbyterian Church in the U. S., Apr. 24-29, 1958.

Italics are supplied by the writer for emphasis only.

Karl Jaspers

By Gordon H. Clark, Ph.D.

During the nineteenth century it was widely held that the universe was neat and tidy. Everything could be clearly understood because everything was properly tucked away in its proper pigeon hole. This view was dominant both in philosophy and in religion, not to speak of science and popular literature. Although Jaspers himself entered philosophy through his scientific studies, science and Positivism did not contribute so directly to the background of Jaspers' thought as did Hegelianism. Hegel had shown how Absolute Reason could arrange the categories from which nothing (well, almost nothing) could escape. Modernism, descending from Schleiermacher, may not have been so *streng wissenschaftlich*, but it viewed man as rational and fundamentally good. God's in His heaven; all's right with the world.

Hegel had not long been dead when Karl Marx and Soren Kierkegaard attacked this scheme of rational perfection. At first it seemed that the work of these two men would have no effect. Marx's influence went into underground plotting and came to light in the Bolshevik revolution of 1917. Kierkegaard lay quite forgotten and was discovered only after World War I. There was a reason why these two thinkers burst into prominence at the same time. If people at large could not grasp the technical criticism directed against the Hegelian Absolute, the brutal wars of this century convinced them that not all is right with the world and that man is neither good nor rational.

These trends, and in particular the repudiation of reason, produced national socialism (Hitler) and international socialism (Stalin) in politics, existentialism in philosophy, and neo-orthodoxy in religion. Although religiously minded people might be inclined to restrict their attention to neo-orthodoxy, on the ground that it is more directly their concern, nonetheless some knowledge of the wider existential philosophy is useful for understanding the basic philosophic ideas which these theologians apply to religious problems. For such a purpose this article will discuss Karl Jaspers.

Jaspers became interested in philosophy through his studies in psychopathology. He was confronted with that dogmatic materialism which held that all mental illness was a physical disturbance of the brain. This theory, Jaspers saw, went far beyond the evidence. Undoubtedly an abnormal condition of the brain is sometimes the cause of mental illness, and in such cases physical treatment may cure the brain and restore sanity; but other cases are purely mental or spiritual. At this time also Freud was attempting to explain man in terms of sexual impulses. Sexual desires may of course cause mental aberrations, but the absolutization of sex is as mistaken as the absolutization of materialism. Similarly the Marxian attempt to explain by absolutizing economics is grossly one-sided.

From studies as these Jaspers concluded that there is no single viewpoint, no one principle, no single method by which to explain man. Each has some value, as a partial explanation, in a few cases. All should be used from time to time as the instance dictates. But the being of man cannot be exhausted by even the best theory. Now, this conclusion Jaspers did not restrict to psychopathology. He generalized it, and in doing so he obtained the guiding theme of all his later philosophy. In this: There is no absolute whatever. No explanation of anything is ever complete and final.

There are many philosophies and many world-views; they are all legitimate psychologically; all fill some human need; but there is no super-standpoint from which to judge among them. Conceptualization, best exemplified in Hegel, is superficial. Linear implication, as he terms traditional logic, and the belief that one possesses the truth are hypocrisy and inauthenticity. Concepts are at best indefinite subjective approximations. We make schemes and we remake them. We never attain a true world-view. There is no fixed and final standpoint.

This theme Jaspers is never tired of repeating and defending. Kant's antinomies are evidence for it. They show the limits of knowledge. When one asks whether the world is finite or infinite, either in space or time, no answer is forthcoming. Or, worse, both answers are equally arguable. Now, in the case of an ordinary contradiction, if the terms are unambiguous, we always believe that one part is wrong and that the argument to support it is invalid. Kant's antinomies, however, are supported by equally valid arguments on both sides. The reason for this impasse is that the question concerns the world as a whole. Yet the world as a whole is never an object of human experience. No one has ever seen the world as a whole. Maybe there is no world as a whole. The appearance of the antinomies is therefore a warning that we have passed beyond the limits of knowledge. All our knowledge concerns parts of the world, particulars, individual things. These always stand

in relation to other parts. We know such a particular only in its relation to its surroundings. We know it only from the viewpoint which at that moment we take. We cannot know it as it is in itself, for this would require us to know the world as a whole.

Hegel, when he tried to subsume everything under general rational categories, lost the individual things in their particularity. Only the general remained. (His grudging admission of certain exceptions only betrays his failure.) Positivism seems at first to insist on the individual things; but here too the individual is lost in the generality of mechanical law. In spite of its early protests against Hegelian absolutism, Positivism is equally absolutistic. And the one absolutism is as mistaken as the other.

What then must be done? In answer it will be impossible to follow Jaspers through his thousands of pages; but, I believe, it will not really misrepresent him to attend to one basic consideration.

Jaspers says (not too intelligibly in my opinion) that we must be our authentic selves by transcending the relativism of knowledge. This is not to say that there is a knowable object beyond the world on the basis of which we can solve the problem of philosophy. There is no super-absolute beyond the absolutes of Hegel and the Positivists. But there is some dimly dreamed background which makes our known world meaningful even while remaining meaningless.

But, you say, this cannot be. Reality must be either meaningful or meaningless; it cannot be both. How are we better off transcending the antinomies to a position that is not a position? What reason can be given in favor of making an existential choice that is not based on reason?

To such objections Jaspers gives a disconcerting reply. This choice, this transcending, this authentic self cannot be explained or understood. To demand reasons, as this objection does, betrays a failure to "understand" what Jaspers has been saying. The objection assumes some sort of absolute, some definite standpoint, by which such questions should be answered. But this is what Jaspers claims to have proved impossible.

Endless dialectic, all embracing relativism, insoluble antinomies do not allow any fixity. When applied to religion this means that there is no one religion good and valid for all men. All religions are partial and relative; all satisfy some need; all are good so far as they go . . . with perhaps the exception of the Christian religion. Jaspers has no place for a history of redemption, for this presupposes a beginning, a middle, and an end of the world. To conclude all men under sin is to treat all men by one method. No such generality is permissible. In particular, the Incarnation is an absurdity because it establishes a fixed center of meaning. Worse perhaps than other absurdities the Incarnation is a threat to human dignity. It prevents man from being a free personality, for it implies that man exists for the glory of God and not for and in himself alone.

The objections a Christian makes against Jaspers must assume what Jaspers denies. If Jaspers cannot persuade the Christian to relativize his position and to view Christianity as merely one limited viewpoint among many, what further can Jaspers say? All he can do is to pronounce anathemas, as he did upon Calvin: "In uncharitable intolerance he is the horrible antithesis of philosophy both in theory and practice . . . He is the apex of that incarnation of Christian intolerance against which one can oppose nothing but intolerance."

The Calvinist, however, can do something more than anathemize. When Jaspers said that reality was both meaningful and meaningless, he repudiated the law of excluded middle. As mentioned before, he looks with disfavor on straight line implication. But if logic is untrustworthy and if x is both x and not x, words lose their definite meaning, all statements become ambiguous, and intelligible discussion ceases. This, rather than Calvin is the horrible antithesis of all philosophy; and this is what Jaspers has treated us to. But no man has ever broken logic without logic breaking him.

The neo-orthodox theologians come out of the same general movement that produced Jaspers. They all more or less clearly despise reason, clear cut concepts, and definite positions. They do not agree with Jaspers on every point. On the contrary they usually show an attachment to the idea of incarnation. A study of their existentialist background, however, leads one to wonder whether they can possibly combine a truly Christian view of the Incarnation with their irrational, relativistic philosophy. Do they perchance use the term Incarnation in some vague and ambiguous sense? If they repudiate all conceptual framework, as some of them explicitly admit, can they retain an intelligible concept of the Incarnation, or of anything else? At any rate, a better understanding of Neo-orthodoxy is to be had through a study of the pit from which it, like Kary Jaspers, was digged.

(footnote) The expository part of this article is based on R. D. Knudsen's monograph, *The Idea of Transcendence in the Philosophy of Karl Jaspers.*

Recommend The Journal To Friends

I Will Fear No Evil

G. Aiken Taylor, Ph.D.

Scripture: Habakkuk 3

Our Scripture this morning is the prayer of the prophet Habakkuk; the prayer of a man who had just been told that ruination and destruction were just around the corner. Calamity was coming and there was nothing that he could do about it. There was nothing that God was going to do about it, either, because God was sending it.

Babylon was on the march. Judah was about to experience the breakdown of her defenses, the slaughter of her armies and the captivity of her people. It was a time to remind one of the days of Noah, as far as Judah was concerned. Except that this time there would be no ark. It was, perhaps, later in the reign of King Josiah or early in that of King Jehoiachim. The stench of Judah's evil had risen to the nostrils of the Lord and He was about to purge the evil with fire and with sword. Israel had already disappeared, to be gone forever. Assyria had knocked on the very gates of Jerusalem only to be driven back in the days of Hezekiah. Then Babylon had arisen with greater power than Assyria. Babylon had conquered Assyria and now Babylon was coming.

Confronted with the impending doom of his nation, Habakkuk uttered the prayer we have recorded in the 3rd chapter of his prophecy. Here is his reaction to the revelation that God is about to pour out the vial of His wrath upon Judah. The monstrous Chaldeans are coming. God is sending them. Habakkuk is trembling at the prospect. He says that he has butterflies in the pit of his stomach at the very thought of it. He says that his lips are quivering that he feels weak all over. Wrote he, "When I heard, my belly trembled, My lips quivered at the voice. Rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble." Then Habakkuk wrote something, on the face of it, very strange. He wrote that no matter what hapened, he would find joy in the Lord. No matter how beaten, or bruised, or hungry or desolate he was about to become, he would joy in the God of his salvation!

Now that was a strange thing to say to the very One that was sending the trouble. But Habakkuk had discovered certain important things about life. Some of life's secrets had suddenly occurred to him. It took calamity to open his eyes to joy. It took tragedy and trouble to bring him to a point of confidence and gladness. It may seem strange to say this of the prophet. But it was so.

Let's look at what Habakkuk found. First of all he found that *trouble does not mean disaster,* in the providence of God. Trouble does not mean that God's plans have gone awry or that His Will is being defeated. Trouble can sometimes mean that His Will is being carried out. To be in trouble does not necessarily indicate that all is lost. To be in trouble can mean that all is proceeding according to plan.

Sometimes trouble can be the chastening of the Lord for a purpose. That purpose can be either in time or in eternity. The corruption of Judah had reached such proportions that nothing but a complete sterilization of the land would do to cleanse it. Only the complete purging of the people would make them fit to be restored. So God sent the destroying fire of His purification for that purpose. Idolatry had been rampant in Judah until the captivity. Afterwards the children of Israel never again turned to idols. It was the purging of the Lord which was about to occur and that for God.

For another thing, trouble does not mean disaster, in the providence of God, for God can bring us out of trouble, when His purpose is accomplished. "Turn unto me in your day of trouble" said the Lord through the Psalmist. "I will deliver thee and thou shalt glorify me." The children of Israel, in their day of trouble, turned unto God. And He delivered them.

Now God is most assuredly the author of some things that you and I call trouble. The sword was coming against Judah in the days of Habakkuk, and God Himself was sending it. But this is the lesson: Though it was a calamity in the eves of the people, it was no calamity to the Lord. Though it was trouble, it was not for evil, it was for good.

The second thing Habakkuk learned was that the meaning of life is not measured in time, but in eternity. It is impossible for you and for me to interpret things in life accurately, unless we know everything that God knows. All that you and I can see is today. We cannot see tomorrow, but it is tomorrow that counts.

Today doesn't mean anything by itself. Today may look good to me and yet not be good at all. Today may look beautiful and when I look back on it tomorrow I may see that it wasn't nearly as beautiful as I thought.

Things may look true and clean today. Tomorrow, when I look back, I may discover that

they were false and filthy. Yesterday I couldn't see the whole, I could see only a part. And I misjudged the part that I could see.

Things may look black and dismal today, but if I could see tomorrow I might see that the very things that look blackest today are not black at all. They are shining white in the providence of God. This is what I meant when I said that Habakkuk discovered that the meaning of life cannot be measured in time but only in eternity. In the providence of God all things work for good to those who are called according to God's purpose. You and I are afflicted with the disease of incomplete vision. We cannot see the whole, we can see only a part. And the part we see is so often a false picture of the whole.

Look about you! On every side you can detect the symptoms of this human disease, incomplete vision. There is the small child crying her heart out because her pet puppy has died, for her, life has come to an end. Mother can argue that she will soon forget. She doesn't believe it.

There are the lovers aged 15 and 16 who not long ago were reported in the papers as having been refused them permission to marry. For them, at the ripe old age of sixteen life had become empty and meaningless. Unable to measure reality beyond the limit of their adolescent vision, they decided that nothing was left for them to live for.

We shake our heads when we read of the follies of youth, but what of the follies of age? What of the feeling that seizes us, when something happens that we cannot understand, that God has left His heaven? What of the despair in frustration or the sorrow in loss that leaves us troubled in spirit and shaken in faith? There is no qualitative difference—you know—between the teen-ager who sees nothing ahead because his marriage plans have gone awry, and the man or woman of 60 who sees nothing ahead because the Lord who gives has also seen fit to take away.

Not so for the Christian who walks close to his Lord. We may be cast down in this life, but we will not despair, for with Habakkuk we know that the meaning of life is measured not in time, but in eternity. This is what the prophet meant when earlier he had said, "The Just shall live by faith." How do the Just live by faith? He meant that the Christian doesn't live by what he can see, but by what he can believe. The Christian doesn't walk by sight, he walks by faith. He doesn't measure the value of God's blessings by what he holds in his hand but by what he feels in his soul. He doesn't evaluate the goodness of God only by what he can see,

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but by what he knows his future hope to be as well. The Just live by faith!

One last thing Habakkuk discovered was that true happiness is not the fruit of the flesh but is rather the fruit of the spirit. That is to say, our joy and peace do not issue from our material blessings, but from our spiritual blessings. Contentment does not depend upon circumstance but upon Salvation. It isn't the material world in which true happiness is measured, it's the spiritual world. Whatever the prospects, humanly speaking, we can still have sweet intercourse with the Lord. And therein lies true joy.

David knew this, when he was out in the wilderness hiding in a cave from King Saul. Hungry and lonely, David sang the joy which he felt in the presence of his Lord. "Though I walk through the valley of the shadow of death," he wrote, "I will fear no evil."

Paul, in prison, knew this. Though his feet were bound in the stocks, and his wrists shackled by chains, he could sing hymns of praise from the heart.

John Bunyan knew this. While he rotted away in Bedford jail he found time to write the Pilgrim's Progress which is so full of Christian joy.

The Pilgrims knew this. In the cold of winter, far from home and close to starvation, they gathered to offer thanks unto Almighty God. Every Christian who has ever had to pass through deep waters knows this: that the joy and the beauty of life are not measured by what we can see with our physical eyes, but by the measure of the fullness of Christ within.

Read again the words of the Prophet: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation."



LESSON FOR MARCH 8

By THE REV. J. KENTON PARKER

Jesus Faces The Cross

Background Scripture: Mark 14:12-42
Devotional Reading: Hebrews 4:14-5:9

As our Redeemer Jesus executes the office of Prophet, Priest, and King. For the next few lessons we will be studying His work as our Great High Priest: Christ, let us see what the Shorter Catechism says about His work as Priest: "Christ executeth the office of a priest in His once offering up of Himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us". Part of His work was done on earth as He faced the cross and died for our sins. Part of His work is done in heaven where He makes continual intercession for us. We will be studying the first part of His work. As we stand on this holy ground and see Him suffer and die, let us pray that the Holy Spirit may open the eyes of our understanding, (our hearts), that we may share His suffering with Him. We are familiar with the words; the danger is that we will read them thoughtlessly and without feeling. Tears ought to come to our eyes every time we read of His sufferings. Often we read with dry eyes and untouched hearts. May the Holy Spirit give us tender hearts as we study these lessons about His work as our High Priest and as we watch Him die for our sins on the cross.

Now, may I turn with you and see what the Book of Hebrews has to say as given in our Devotional Reading from Hebrews 4:14-5:9. I wish to quote some of these words. "Seeing that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need . . . So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art my Son, today have I begotten thee . . . Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him".

It is about "the things which He suffered" that we will study for the next few lessons. We commonly think of His sufferings *on the cross,* but Jesus suffered a great deal before He was actually nailed to the cross. He knew just what was coming. He realized how bitter the cup was that He would drink. His suffering as He instituted the Lord's Supper, as He prayed in Gethsemane, as He was brutally and shamefully treated by the Jews and by the soldiers, and as He went to Calvary bearing the cross; all the things which He suffered as He became our High Priest and offered up Himself a sacrifice. He came, not with the blood of animals, but with His own precious blood which He gave for the sins of the world. He faced the cross for us. May we face it with Him and travel by His side as He goes from the Upper Room to the Garden, from the Garden to the Judgment Hall, and from the Judgment Hall to the Cross. There is blood all the way. It is His blood shed for many, for the remission of sin.

Our lesson naturally divides itself into two parts: (1) In the Upper Room and (2) In the Garden of Gethsemane.

I. *In the Upper Room*: Mark 14:12-25

Two things, very important things, took place in the Upper Room. The first was the keeping of the Passover. The other was the Institution of the Lord's Supper, a Holy Sacrament.

The disciples had asked where they were to keep the Passover and He had instructed them how to find the "large upper room furnished and prepared", there they were to make ready. The Passover, as we know, was the feast of the Jews which commemorated the passing over of the death angel of all the houses where the blood of the lamb had been put on the lintel and door posts when God smote all the firstborn in the land of Egypt. The Israelites had been redeemed, or spared, because of the blood. The important part was the blood. Christ, our

Passover, is sacrificed and the important part is the blood which He shed on Calvary.

As they ate, Jesus said to them, one of you which eateth with me shall betray me and He pointed out the traitor by giving him, Judas Iscariot, a sop from the dish. Compare the accounts in all the gospels and you get the complete story. John tells us that Jesus said to Judas, That thou doest, do quickly. No man at the table knew what He meant by this, but Judas, who went to the rulers of the Jews to get his band of men and come back to take Him. It is hard to see how a man could be as base as Judas. Some have tried to make excuses of various kinds. Jesus calls him a devil and that settles the matter. Peter's sin in denying Him is not in the same category with this base crime of Judas. He went to his own place after hanging himself.

It was while they were eating that Jesus took the bread and wine and instituted the Lord's Supper, one of the two sacraments of the Christian church. There has been a great deal of controversy over what Jesus meant when He said, This is my body; This is my blood. The Roman Catholic Church believes that the bread and wine turn into the actual body and blood of Christ. In the Protestant Church some keep it as a mere memorial, while others believe that by faith we feed our souls on His body and blood. The change is not in the bread and wine, but if we partake in the proper manner it is a means of grace making us stronger and better Christians. Our catechism says, "The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, His death is shown forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of His body and blood, with all His benefits, to their spiritual nourishment and growth in grace". It is a pity that this sacrament which should be the means of drawing all Christians together has divided the church into two or three groups.

It is easy to see why we believe that the Lord's Supper has taken the place of the Passover. He makes this so plain that it is generally accepted by all Christians. Jewish unbelievers still keep the Passover, if they are orthodox Jews.

After they had sung a hymn they went out to the Mount of Olives.

II. *In the Garden of Gethsemane*: 26-42

As they were going to the Mount of Olives Jesus told them that all ye shall be offended because of me this night. Peter speaks confidently, rather boastfully, perhaps, Although all shall be offended, yet will not I. Jesus said to him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shall deny me thrice. Then Peter said vehemently, If I should



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die with thee, I will not deny thee in any wise. Likewise said they all. How weak we are and how careful we ought to be; spirit indeed is willing, but the flesh is weak.

And they came to the place called Gethsemane (an oil press). It was located at the foot of the Mount of Olives. He left part of His disciples, and taking Peter, James and John, went further into the Garden. I want us to notice some of the expressions used: "Began to be sore amazed, and to be very heavy (R.V. sore troubled); and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here and watch". I heard one of our ministers say that he felt like Jesus suffered more in the garden than on the cross. His mental and spiritual agony was so awful, as He faced the drinking of the cup of the sins of the world. He went forward a little and *fell on the ground*, and prayed, Abba, Father, all things are possible unto thee; take this cup from me: nevertheless not what I will, but what thou wilt. He comes back and finds the three disciples sleeping and saith to Peter, Simon, (calling him by his old name, the "sand" name), sleepest thou? couldest not thou watch one hour? If Peter had watched that hour, he might have had the courage not to have denied Him a little later.

Again He went away and prayed and again He finds them asleep. The third time He said, sleep on now, and take your rest, the hour is come, behold the Son of Man is betrayed into the hands of sinners. Have we ever really been with Him in the Garden? Do we see what it meant to Him? May the Spirit help us to understand this scene and to see Him as He knelt in agony.



YOUTH PROGRAM FOR MARCH 8

By THE REV. B. HOYT EVANS

The Officers Of The Church

Scripture: I Timothy 3:1-13

Suggested Hymns:

"Have Thine Own Way, Lord"

"Jesus Calls Us: O'er The Tumult"

"Seal Us, O Holy Spirit"

(An effective way of acquainting the young people with the work of the church officers would be to invite an Elder and a Deacon to your meeting to speak on the nature and work of their respective offices, and then to answer questions. If this does not prove possible, you could invite the minister to lead your discussion on "the officers of the church".)

Program Leader's Introduction:

Last week we considered some of the many professional types of church work . . . types of church work from which people receive their livelihood. We said that all of these should be thought of as divine callings. Today we shall carry the thought just a bit farther by saying that God has a calling for all of His people. He calls people to serve Him as Christian doctors, lawyers, teachers, business men, secretaries, farmers, and homemakers. They are serving Him as they go about their work, if they dedicate that work to His glory. He also has a calling for these people in the church. They have a church calling just as definitely as ministers and D. C. E.'s. but they do not earn their living by church work. There are worshippers, teachers, choir members. We are thinking especially today of the men who are called of God through the vote of the congregation to serve as church officers. As the program proceeds, let us seek to increase our appreciation and understanding of the church officers we have now, and let us be making preparation for the time when some of the boys in our group will be chosen to serve as officers of the church.

First Speaker:

The officers of the Presbyterian Church are Elders and Deacons. We believe these two offices have a sound basis in the Bible. These two offices about which we read in the Scripture lesson, and they are mentioned together in Philippians (read Phil. 2:1.). Our word "Elder" comes from the Greek word "presbuteros", which means "older one". It is from this Greek word that we take our name Presbyterian, meaning that our church is governed by Elders. The term "Elder" and "bishop" are used interchangeably in the Bible. In Titus 1:5 and 7 (read these verses) the two titles are used in reference to the same office. The title "Elder" refers to maturity (especially spiritual maturity), and the title "Bishop"refers to the function of the office. "Bishop comes from a Greek word which means "overseer". The word is actually translated "overseer" in Acts 20:28 (read verse). The Elder or bishop is one who is a spiritual overseer of the church.

There are two kinds of Elders in the church, Ruling Elders and Teaching Elders. Ruling Elders are elected from among the membership of the church, and Teaching Elders are ministers. Both types have equal authority to speak, vote, and hold office in the courts of the church. Regarding the duties of Ruling Elders, the Book of Church Order says: "They should visit the people at their homes, especially the sick; they should instruct the ignorant, comfort the mourner, nourish and guard the children of the Church . . . they should pray with and for the people; they should be careful and diligent in seeking the fruit of the preached Word among the flock; and should inform the Pastor of cases of sickness, affliction, and awakening, and of all others which may need his special attention." Elders are also charged with the responsibility of correcting error in belief and conduct among the members.

The name "Deacon" also comes from a Greek word which means "servant". The word is translated "servant" many times in the Bible. It is a related word that Christ uses to describe His work in Mark 10:45. Deacons are to minister to the needs of the church, which includes people as well as the organization and property of the church. The office is first mentioned in Acts 6 when seven men were chosen to assist the Apostles in ministering to the needs of the church at Jerusalem.

The Book of Church Order has these things to say about the duties of Deacons: "It is the duty of the Deacons to minister to those who

are in need, to the sick, to the friendless, and to any who may be in distress. It is their duty also to develop the grace of liberality in the members of the church, to devise effective methods of collecting the gifts of the people, and to distribute these gifts among the objects to which they are contributed. They shall have the care of the property of the congregation, both real and personal, and shall keep in proper repair the church edifice and other buildings belonging to the congregation." In all their work the Deacons are under the supervision of the Session, which is made up of the Elders.

Second Speaker:

The Bible and the Book of Church Order are very clear as to the qualifications which church officers are to meet. The effectiveness of church officers and the spiritual strength of a particular church are determined to a very large extent by the way in which the officers measure up to these standards.

In the first place, both Elders and Deacons are to be men of sound faith. (Read Titus 1:9 and I Tim. 3:9.) This means that church officers must have some very definite convictions as to what the Bible teaches, and they must accept these teachings for themselves. It is not permissible for a person to believe whatever he wants to and still be an officer in the Presbyterian church. Our church has a body of propositions which we believe to be the teachings of the Scriptures. They are contained in the Confession of Faith and the Larger and Shorter Catechisms. Those who hold office in the church are required to know and believe these teachings, and if their convictions ever become at variance with the church's doctrines, they are pledged to make it known.

These officers are also to be men of exemplary character. Their lives must be visible expressions of what they profess to believe. They should come from well-ordered Christian homes. They should be men of unquestionable honesty and moral purity. They should be self-controlled . . . not given to strong drink or fits of anger. They should have proved themselves to be persons of stability and sound judgment. Above all, they should be men who love Christ and reflect His love and compassion.

A person's aptness to hold office in the church can also be determined by his faithfulness to the church. The officers are the chosen leaders of the flock, and the loyalty of the members to their church is ordinarily no greater than the loyalty of the officers. In churches where the services are well attended and the whole program of the church receives strong support, we are sure to find faithful officers. On the other hand, in churches where the officers do not take their responsibilities seriously, the whole membership of the church is likely to be characterized by unfaithfulness.

Program Leader:

From these observations we can see how important the officers are to the life of the church. To be an officer in the church is one of the most important tasks to which God ever calls a person. Let us close our meeting with a prayer for our officers, thanking God for their faithfulness, and asking His continued blessings on their work.

NEWS of CHURCHES Around the World

Matters Considered at a Meeting of the Trustees of The Montreat Retreat Association and the Trustees of Montreat College in Session February 4, 1959

By F. L. JACKSON, Acting President

The charter of the Mountain Retreat Association was amended last year so that every Trustee is now a Director. The fifty trustees appointed by the General Assembly and the Synods now function as Trustees and Directors both for the Mountain Retreat Association as one corporation and in like manner as Trustees of Montreat College a separate corporation. The corporate affairs of the two institutions are separately operated. A new set of by-laws for each corporation has been adopted. These changes became effective August 6th, 1958.

The Trustees met in Charlotte February 4th for the first semi-annual session under the new charter and by-laws. Thirty-five members of the board were present. Dr. F. L. Jackson, Acting President, and Mr. Harry K. McDonnold, Business Manager of the Association were present and made reports on their official duties. Dr. D. J. Cumming, representing the Board of World Mission; Dr. B. J. McIlhany representing the Board of Annuities and Relief; and Rev. Robert Turner, Director of Christion Education for the Synod of North Carolina, representing the Board of Christian Education were present by invitation and participated helpfully in the discussions.

The Trustees met in the forenoon as Trustees of the Mountain Retreat Association and in the afternoon as Trustees of Montreat College.

The agenda of the meetings consisted largely of matters that came up through standing committees. The Finance Committee reported that since the Annual Meeting in August the long term

obligations had been re-financed so that long over-due operating obligations had been paid off and schedule of payments on long term notes can be met without embarrassment.

The Building and Grounds Committee reported that a deed had been issued to the Board of Women's Work for a lot upon which they plan to erect a building at an early date. Needs were expressed for: (1) a master building plan; (2) a study of an improved program for lighting, parking, and beautifying the grounds; (3) investigation into matter of selective timber cutting; and (4) a need for additional lots to be made available for both homes and use by the Association in its program and work. Mr. McDonnold told of plans to have additional light by next summer.

The Administration Committee had a careful study of the administrative organizations and had recommended and put in effect several desirable changes.

The Conference and Program Committee had found the by-laws relating to the conferences inadequate and had made recommendation to a special committee charged with the study of changes that might have come to light after six months operation under the by-laws adopted last summer. Recommended changes were made while others were referred for further study for consideration at the annual meeting next August.

Dr. F. L. Jackson, Acting President, submitted a detailed financial report of the operations of the Association for the year 1958 and a budget for report to the Budget and Stewardship Committee of the General Assembly for approval. The attendance at Montreat last summer was less than usual. Income at the hotels was less than for 1957 but expense likewise was less. Approximately the same profit was made. 1958 was a good year for the business affairs of the Association. Needs that will require capital funds to provide were listed as follows: (1) A group of efficiency apartments; (2) development to provide additional lots on which to build homes; (3) additional parking areas; (4) a social and business center with post office, snack bar, conference rooms, etc.; (5) a new administration building; (6) an endowment for conference programs to relieve gate charges; (7) expansion of water, light, sewage facilities; (8) better lighting of walks and roads; and (9) refurbishing Assembly Inn.

Mr. Jones Y. Pharr, Jr., chairman of the nominating committee, made a progress report on the committee's effort to secure a nominee for the presidency of the Mountain Retreat Association. He hopes to be able to ask for a called meeting of the Trustees before many more weeks to receive the committee's report.

A communication from the year around cottage owners was received and considered. They are asking for better police protection and other considerations.

In the afternoon the Trustees convened as Trustees of Montreat College. The discussion and action on College matters centered particularly in three areas: finance, accreditation, and contract between the Association and the College outlining the time when and the terms under which the buildings belonging to one corporation might be used by the other corporation.

The Education Committee had made an exhaustive study of the question of accreditation of Montreat College and the possibility of securing sufficient financial backing to operate the College as a four year college. No hope could be entertained for accreditation as a Senior College any time soon and without accreditation a college will not attract students. After consultation with educators and after conferring with accrediting agencies it was recommended that Montreat College will be changed from a Senior to a Junior College effective as soon as the charter can be changed and other details worked out. It is believed that accreditation as a Junior College can be had very soon. It was also voted to change the name of the College to Montreat-Anderson College. This was done to perpetuate the memory and appreciation of Dr. and Mrs. Robert C. Anderson for the vision of establishing the College and the financial support and labors that have sustained the College from its beginning as a normal school to that of its present standing as a college. This change will become effective as the many details involved can be worked out.

The Finance Committee of the College Trustees reported that since last meeting $30,000 had been raised for operating expenses and scholarship; that $55,000 had been added to the college endowment fund; and that a conditional pledge of $25,000 had been secured.

Change of Address: Rev. Byron L. Milton, from Anderson, S. C., to 300 Lombardy Way, Acworth, Georgia.

Shikoku College Accredited

Zentsuji, Japan — Shikoku Christian College, supported by the Japan Mission of the Presbyterian Church in the U. S., was one of two institutions in Japan to receive accredited junior college status during 1958 according to an announcement by the Japan Ministry of Education last December. Major departments in the college are English language and Christian Studies. The English Department prepares young people for teaching positions in junior high schools, opportunities in business firms requiring a knowledge of English, interpreters, and tourist guides. Graduates of the college have made successful transfers to college and seminary in the United States.

The Department of Christian Studies prepares candidates for seminary and fits graduates for service as missionary helpers and other church related occupations. Students in this department can select courses in the field of social service preparatory to teaching social studies or doing social case work.

Founded in 1950, Shikoku Christian College is the only accredited Christian institution of higher learning on the island of Shikoku of more than 4 millions population. All faculty, both full and part time are Christians. Denominations chiefly represented in the faculty are the Reformed Church and the United Church of Christ in Japan. Three members of the Presbyterian Mission give full time to teaching in the college and serve part time.

The campus is situated on a beautiful 26 acre tract of land formerly used by the Japanese Cavalry. It is in the center of Zentsuji City and is one hour by train from the prefectural capital, Takamatsu.

College facilities are being used for small and large scale meetings of the Reformed and United Churches, Inter-Varsity Movement, Church World

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Service and others. Pastors of various denominations are also invited to speak at the daily chapel service. The college library offers the use of its 15,000 volumes to pastors and other interested persons all over the island.

Mrs. Arch B. Taylor, Jr. also sends us the following thrilling item:

"Perhaps the best news of all from Zentsuji is the fact that 16 were baptized during Christmas and in January. Two of these were the young daughters of a doctor and his wife, both of whom joined on profession, but all the others were adults uniting with the church. This is the largest group to come in at one time in our experience in this area, and we know that the prayers of the many who are remembering our neighbors here are being answered in this wonderful way."

Missionary News

TENNESSEE

Nashville —(PN)— Little Mr. Andrew Martin Barksdale was born in Japan on January 23, the son of the Rev. and Mrs. John O. Barksdale of our Japan Mission. He has two brothers and one sister. They are Lewis King, John Shaw, and Helen Irene.

The Rev. Barksdale, of Waynesboro, Va., went to Marugame, Japan, in 1951, along with his wife, the former Virginia Gibbons of Shreveport, La. They are engaged in the evangelistic work of the mission. He is a graduate of the University of Virginia, Union Theological Seminary, Richmond, and took graduate work at Westminster College, Cambridge, England. She is a graduate of Southwestern at Memphis, and the Assembly's Training School. Mrs. Barksdale served as director of Christian education at both the Dunlap Presbyterian Church in Shreveport, La., and the First Presbyterian Church of Longview, Tex., before going into mission service.

TENNESSEE

Nashville —(PN)— Mr. and Mrs. H. Petrie Mitchell of our Korea Mission announced the birth of a son, William Harding, born January 30, in Chunju, Korea.

The Mitchells have four other children, John Maddin, Thomas Petrie, Marion, and Matthew Buckner. Mrs. Mitchell is the former Miss Mary Belle Maddin, a native of Nashville, Tenn. A member of Central Presbyterian Church in St. Louis, Mo., she served in the American Red Cross, and the Board of World Missions before she went to the field in 1949 with her husband. Mr. Mitchell is engaged in the business administration of the mission, having served as Secretary and Treasurer. He is a graduate of Washington and Lee University.

GEORGIA

Atlanta —(PN)— 1961, the Centennial Year, has been set aside by ours and other Presbyterian churches as the year for the Presbterian Mission to the Nation. The present year 1959 has been designated the year of prayer in preparation for the year of proclamation. The theme this year is: "Pray . . . that the world may believe." Our Division of Evangelism is now circulating an attractive packet of material for developing the prayer life of the Church. In this packet there are perhaps a dozen items arranged for persons of divergent ages and needs.

As might be expected, this reviewer was particularly interested in the two of these which give a solid biblical background for the practice of

PRAY FOR THE WHOLE WORLD

The great unused power within the grasp of the Church is the neglected power of prayer. Prayer lays hold upon the forces of Infinity and harnesses them to our tasks. Prayer is an acknowledgement of our need for God and an evidence of our trust in Him in response to which God comes down to earth and takes a hand in the affairs of men. Prayer is the very life of missions. The enterprise was inaugurated in prayer; it must be continued in prayer. "We must advance on our knees."

Week of Prayer and Self-Denial
for World Missions

February 22 - March 1, 1959

CHILDRENS Page



What Do You See?

Our Eyes are windows thro which we see the world go by; thro which we get a large part of our knowledge, some good and Some bad. "Theres beauty all around our path, if but our watchful eyes can trace it midst familiar things." (Hemas) "These lovely lamps, these windows of the soul." (Du Bartas). But Satan puts ugly things in the path which, when looked upon send poison to the soul. If a rainstorm blows up we shut down the windows. God made eyelids to be shutters. we do not have to look upon Sin. "Eyes are bold as lions - roving, running, leaping, here and there, far and near. They speak all languages, they wait for no introduction." (Emerson). But they can be controlled. "What do thy eyes wink at?" (Job 15:12) "Open thou mine eyes, that I may behold wondrous things out of thy law" (ps. 119:18) "Thine eyes shall see the King in his beauty" (Isaiah 33:17) Blind Fanny Crosby, at 8 years of age, wrote: "Oh what a happy soul am I, altho I cannot see. I am resolved that in this, contented I will be. How many blessings I enjoy, that other people don't - to weep and sigh because I'm blind, I cannot and I won't!" -

E.

prayer. These two pamphlets include three articles taken from INTERPRETATION and written by some of the ablest of our Bible scholars, Dr. Robert F. Boyd of Richmond, Dr. Floyd Filson of Chicago, and Dr. Otto A. Piper of Princeton. The last two set forth the Biblical Doctrine of Prayer with careful presentation of the aspects of prayer as adoration, praise and thanksgiving on the one hand, and of prayer as petition and intercession on the other.

Professor Piper makes it clear that our worship is addressed to the personal, living God, a concrete individual Who manifests His glory in His gracious acts for the children of men culminating in the revelation of His face in Jesus Christ. Thanksgiving is the acknowledgment of God's legitimate claims and an enumeration of the praiseworthy acts of God. "The prayer of thanksgiving is the test of our faith."

Dr. Filson shows that petition and intercession run through the entire Bible. Jesus prayed for Himself as well as for others. God is the one adequate source of help. Prayer in the name of Christ commits one to obedience and loyalty, and appeals to the bond with Christ, to the grace of God already shown in Him. Prayer ought to be reverent, trustful, frank, earnest, urgent, persistent, obedient, forgiving, grateful and humble. The Bible indicates that man should bring all his problems to God. The walk of faith is a razor-edge between self-righteous complacency and the confidence that God will protect and vindicate His people who cry to Him day and night. One properly prays for forgiveness, for acceptance of his worship, for use in God's service, and FOR OTHERS. This intercession is for one's family, one's congregation, one's enemies. "The risen Christ is the leader in such prayers." "Paul stresses the role of the Holy Spirit in the prayers of the Christians."

Professor Robert F. Boyd gives a heart-warming exposition of Romans 8:26 entitled THE WORK OF THE HOLY SPIRIT IN PRAYER. As a piece of sermonic study, this is a gem. We are recommending it to our theological students and we likewise commend it to our fellow ministers. Everyone of us needs to read and re-read it to remind ourselves that this is the kind of careful contextual, exegetical and expository work which ought to go into every sermon.

As a study in prayer, it brings the grace of the Spirit to undergird our prayer and our living and our witnessing. Hope and the Holy Spirit are the bonds that call us to godly endeavor. Most of all, this careful exposition brings the Word of God to bear upon every reader and hearer of this delightful booklet.

No doubt there are details in the statements of Piper and Filson and the other pamphlets of the packet with which some of us do not find ourselves in complete accord. But such studies as those we have reviewed will bring every sympathetic reader closer to God in prayer and help every minister to bring his people nearer to the Lord of the Church. In connection with the several pamphlets of this series a number of books are recommended. We miss, however, any mention of books by two of our own men which ought, by all means, to be there. My college Professor, J. G. S. S. Thomson has a 1958 volume on **the Praying Christ,** Eerdmans. Then the first moderator of our church, Dr. B. M. Palmer, has the classic presentation on **The Theology of Prayer.** The John Knox Press could do no finer thing in celebration of the centennial year of our church than to re-publish this work which it first issued from Richmond in 1894.

—Wm. C. Robinson, Chairman Sub-Committee on Publicity, Centennial Committee of the General Assembly.

The General Fund and Interchurch Agencies Statement of Receipts

Church year ended Dec. 31, 1958
Covering period from
January 16, 1958 - January 15, 1959

THE GENERAL FUND AGENCIES	
Budget for 1958	$1,120,151.00
Received from Jan. 16, 1958 — Jan. 15, 1959	657,213.10
Percentage of receipts	58.7%
Total amount short of askings	462,937.90
INTERCHURCH AGENCIES	
Budget for 1958	$ 28,314.00
Received from Jan. 16, 1958 — Jan. 15, 1959	18,865.97
Percentage of receipts	66.6%
Total amount short of askings	9,448.03

E. C. Scott
Treasurer

Church Extension Report of January 1959

Budget 1959	$ 1,823,644.00
Receipts to Date	36,135.52
Percentage to Date	1.98%
Balance needed for Year	1,787,508.48

G. B. Strickler
Treasurer

GEORGIA

Atlanta —(PN)— The congregation of the Hillside Presbyterian Church near here has approved plans for the construction of a half-million dollar church plant.

It will be of contemporary architecture, arranged in a campus design, with all buildings opening into a central landscape garden.

The sanctuary, to be situated on the crest of the hill will feature a series of eight stained glass windows, each 15 feet in height. The sanctuary is being planned for about 440 people.

Another feature will be a 15-bell carillon. The carillon will rise from a reflective pool and will serve as the support for a slender wooden cross.

Plans are also being made for immediate construction of a separate phase of the building program to provide additional Sunday School space and a fellowship hall. The worship services will be conducted in the fellowship hall temporarily.

The Hillside Presbyterian Church was organized in June, 1956. At present, it has 165 members. The Rev. P. C. Enniss, Jr., is pastor.

Atlanta —(PN)— The second annual business meeting of the Women of the Church, Atlanta Presbytery, was held in January at the Westminster Presbyterian Church. Guest speaker was Dr. J. G. S. S. Thompson, associate professor of Old Testament Language and Literature and Exegesis, Columbia Theological Seminary.

The retiring president, Mrs. Van P. Enloe of Atlanta presided, and Mrs. Ben Knox of the Board of Women's Work presented the meditation.

Mrs. J. Swanton Ivy, Synodical President of Georgia also addressed the women at a Convocation meeting held at Central Presbyterian Church the evening of the same day.

New officers were installed at the Convocation meeting by Dr. Stuart Oglesby. Officers elected at the January meeting are: President, Mrs. Lowry Sims; Central area vice-president, Mrs. T. D. Paschal; corresponding secretary, Mrs. J. M. Broome; Spiritual Growth chairman, Mrs. Max Milligan; chairman of Annuities and Relief, Mrs. Hazen Smith; Parliamentary Referee, Mrs. C. M. Lancaster.

Also newly elected: Mrs. B. B. Hestir, Jr., chairman of district two, East area; Mrs. Harvey Walters, East area, district one; Central area, district four chairman, Mrs. E. L. Plunkett; and Mrs. B. L. Philpot, chairman of district four, West area.

The Atlanta Presbyterial is composed of eighty-six churches with organized women's work. Boundaries are from West to Roswell, and from Villa Rica to Forsyth, with all Presbyterian churches included.

NORTH CAROLINA

Davidson — John M. Trask, Jr., son of Mr. and Mrs. John M. Trask of Beaufort, South Carolina, and a 1958 graduate of Davidson College, has returned to Davidson as an administrative assistant.

As Assistant Director of Alumni and Public Relations, he will assist John R. Horton, Acting Director, with publicity and alumni affairs, and also with the activities related to the Dana Challenge Program and other events of this year.

In his senior year at Davidson, Trask was editor-in-chief of **The Davidsonian,** campus newspaper. He is a member of Omicron Delta Kappa, National leadership fraternity, commissioned a second lieutenant in the Army on graduation, he entered the service and after six months duty, received his discharge. He began his duties at the college on January 26.

SOUTH CAROLINA

Dillon —(PN)— Dr. Fred J. Hay, pastor of the Dillon Presbyterian Church since 1923, will relinquish his duties April 1, and retire from the active ministry. Dr. and Mrs. Hay will continue to reside in Dillon.

Dr. Hay has asked the Pee Dee Presbytery to relieve him of his duties as of April 1, and his congregation has regretfully approved his request to them.

A native of Liberty Hill, S. C., Dr. Hay is a graduate of Davidson College and Columbia Theological Seminary. He was ordained in 1919. He served in Kings Mountain, N. C., for three years and then took graduate studies at Princeton Theological Seminary for a year before coming to Dillon. Kings College conferred the honorary Doctor of Divinity degree upon Dr. Hay in 1939.

Mrs. Hay is the former Miss Mildred Johnston, a native of Florence, S. C.

Clinton —**(PN)**— The family of the late W. H. Belk, nationally famed mercantile leader and outstanding Presbyterian Churchman, and their business associates and co-owners in the several Belk mercantile corporations in the Carolinas and Georgia have announced today a pledge of a gift of $125,000 to the Presbyterian College Development Program, in which the Presbyterian College, Clinton, South Carolina, has raised over a million dollars from various sources for its endowment and physical development plans over the past several years.

This Belk gift is an additional evidence of progress in this far-sighted movement in aid of this worthy Presbyterian institution, owned and controlled by the Presbyterian Synods of Georgia and South Carolina, from which so many distinguished graduates have made a great name for the South and the nation in church, civil, and military leadership.

Mr. W. H. Belk, during his life time—and many of his associates over a long period of years, have been active supporters of the Presbyterian College and of other church owned and church supported educational institutions, and the pledge of $125,000 announced today is a part of the general program of the Belk interests in furthering collegiate education under the control and guidance of the Christian churches of this area.

Overtures General Assembly To Withdraw From Council

The Presbytery of Knoxville held its Stated Winter Meeting in the Chapel at Bachman Home, Cleveland, Tennessee on Monday, February 2, 1959. There were 46 ministers and 38 ruling elders present. Quite a few visitors were also present, bringing the total above 100. Ruling Elder George T. Peters of the Cedar Springs Church, R. 7, Knoxville, Tennessee, was elected Moderator.

The reports from the churches was good. The total communicants in the Presbytery is now 16,073. $725,363 was given to all benevolences. Our total gifts to all causes passed the two million mark. The Sunday School enrollment showed an increase of nearly 300.

Three young men were taken under the care of Presbytery as Candidates for the Gospel ministry:— Masaya Hibino, a member of the East Ridge Church; Thomas Russell Roddy, a member of the Sequoyah Hills Church and Marian McCoy Franklin, a member of the Madisonville Church. We now have 29 young men under the care and oversight of our Presbytery.

It was reported to Presbytery that the Rev. D. Lee Williamson, Jr., a member of our Presbytery, who had been studying at Chapel Hill, N. C., was killed in an automobile accident on the night of January 18th, as he was returning from a preaching appointment.

An Overture was sent to the General Assembly, asking that we withdraw from the National Council of Churches. This Overture was passed by a vote of 40 to 33.

The Stated Spring meeting of Presbytery will be held in the East Ridge Church on May 4, 1959.

D. R. Greenhoe, S. C.

King College

Four honorary degrees were conferred by King College, Bristol, Tenn., at the concluding service of its Midwinter Convocation February 4.

The degree of Doctor of Laws was conferred upon President David Grier Martin of Davidson College, Davidson, N. C.

The degree of Doctor of Divinity was conferred upon three ministers of the Synod of Appalachia: the Rev. Julian William Spitzer, pastor of the Sequoyah Hills Presbyterian Church of Knoxville,

Tenn.; the Rev. David Wyatt Aiken Taylor, pastor of the Central Presbyterian Church of Bristol, Va.; and the Rev. Paul Frederic Warren, pastor of the Grace Covenant Presbyterian Church of Asheville, N. C.

Events of the three-day Convocation at King College had included a lecture by the famous foreign correspondent William L. Shirer, a piano recital by Professor Max Daehler of Cedar Rapids, Iowa, and an address by the noted educator Dr. Thomas E. Jones, president emeritus of Earlham College, Richmond, Ind.

TEXAS

Dallas —(PN)— Mrs. Mabel Stewart Boyter, organist and outstanding musician at the Druid Hills Presbyterian Church in Atlanta, Ga., conducted a three day choir workshop in Dallas in early February for the Park Cities Baptist Church. Mrs. Boyter is a specialist in the field of youth singing groups, and is author of several music texts.

Her husband is Haskell Boyter, minister of music at Druid Hills Church, a member of the Protestant Radio and TV Center quartet, and a member of the TRAV Committee of the Presbyterian, U. S. denomination. Both Mr. and Mrs. Boyter are well known for their many services to the Church especially in the field of church music.

VIRGINIA

Norfolk Presbytery Repudiates Action of World Order Study Conference Urging Recognition of Red China

Report of the Christian Relations Committee to Norfolk Presbytery January 20, 1959

ON RECOGNITION OF COMMUNIST CHINA BY THE UNITED STATES AND ADMISSION OF COMMUNIST CHINA TO THE UNITED NATIONS

On November 21, 1958, in Cleveland, Ohio, 600 delegates to a World Order Conference, sponsored by the National Council of Churches, voted unanimously to support a resolution favoring our country's recognition of the Communist regime in China and its admission to the United Nations.

This action, which was reported widely in the press as an indication of Protestant sentiment in this country, was repudiated on December 8, 1958 in the following letter sent to many ministers:

(There then follows a long letter signed by Bishops Fred P. Corson and Herbert Welch and by Messers Walter H. Judd, Daniel A. Poling and Norman Vincent Peale) Ed.

The following action was then passed by Norfolk Presbytery.

These nationally known leaders and ministers have repudiated the resolution of the World Study Conference (sponsored by the National Council of Churches) to recognize the Communist regime in China and admit her to the United Nations, and we feel that our voice of protest should be added to theirs.

Your Committee on Christian Relations wishes to make clear to Presbytery that this report is not a blanket condemnation of the National Council of Churches. We do not advocate withdrawal from this organization. We go on record as recognizing the good which has come from this organization in the past and its potentialities for good in the future.

Your Committee wishes further to make clear that the conclusions of the World Order Study Conference on November 21, 1958, advocating recognition of Communist China and her admittance to the United Nations, is n o t an action of the National Council of Churches itself. However, since the World Order Study Conference was sponsored by the National Council of Churches, it appears in the minds of many people to be the Council's official position. Until the General Board of the National Council of Churches repudiates the action of the World Order Study Conference, we cannot believe that this matter can be disassociated from the National Council of Churches in the minds of the press and the people.

Your Committee on Christian Relations therefore recommends:

(1) That Norfolk Presbytery repudiate the resolution of the World Order Study Conference (sponsored by the National Council of Churches) favoring our country's recognition of the Communist regime in China and her admission to the United Nations.

(2) That the Stated Clerk of Presbytery be directed to make known our repudiation of the action of the World Order Study Conference by mailing a copy of this report to:
   1. The President of the National Council of Churches, of which we as a denomination are a member.
   2. Our representatives on the General Board of the National Council of Churches.
   3. The Division of Christian Action of our Board of Education in Richmond, Virginia.

(3) That the Stated Clerk of Presbytery be directed to give a copy of this report to the press so that all the world may know that the World Order Study Conference did not speak for all the denominations holding membership in the National Council of Churches.

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1811-P Church St., Nashville, Tenn.

(4) That Norfolk Presbytery engage in a brief season of prayer before our adjournment today praying for the President, the Congress, and for World Leaders who face grave decisions in these days of crisis.

Montgomery Presbytery met in its 251st Stated Meeting in the Salem Presbyterian Church of Salem, Virginia, at 10:00 A. M. on Tuesday, January 27, 1959, with 45 Ministers and 49 Ruling Elders being present. Rev. J. T. Hyter, Jr., was elected Moderator.

Presbytery voted that it was opposed to any action that would delete or change the constitutional rights of any child in the Commonwealth of Virginia to the opportunity for a free public school education.

Mr. William Rector Young, Jr., and Mr. James Allan Smyth were received under the care of the Presbytery as Candidates for the Ministry of the Gospel.

The following were elected Commissioners to the General Assembly.

MINISTERS

Principals	Alternates
Rev. H. Ray Woody	Rev. J. T. Hayter, Jr.
Rev. J. M. Kennedy	Rev. P. A. Roberts
Rev. E. D. Vaughan	Rev. J.A. Ricks
Rev. C. W. Browning, Jr.	Rev. Marion L. Simmons

ELDERS

Principals

Robert Friend (Narrows)
Claude Carico (Raleigh Court)
Harold Bell (Covington 1st)
James Smith (Forest Hills)

Alternates

Dr. C. D. Myers (Martinsville 1st)
T. E. Lipes (McAllister Memorial)
Curtis W. Fitzgerald (Northminster)
Blair Mitchell (Roanoke 2nd)

Presbytery accepted Raleigh Court Presbyterian Church's offer to entertain it at its Spring Meeting. The time of the Spring Meeting was set on April 21, 1959, at 10:00 A. M.

Rev. L. P. McCord was nominated to be Moderator of the next Stated Meeting (the 252).

Presbytery ordered a new printing of the Manual of Presbytery, embodying all the revisions up to date.

E. W. Smith
Stated Clerk

Richmond — The Rev. Harold E. Fuller, Jr., will become the Director of Educational Administration for the Board of Christian Education, Presbyterian Church, U. S., on April 1.

The newly-created office within the Board's Division of Christian Teaching will have some of the duties formerly carried by the Rev. Morris Warren, plus other new duties.

For the past two years Mr. Fuller has been on active duty as a chaplain in the U. S. Navy. Stationed at Norfolk, Virginia, working with a destroyer squadron of the Atlantic fleet, he previously served with the U. S. Marine Corps at Quantico, Virginia.

A graduate of Columbia Theological Seminary in Decatur, Georgia, Mr. Fuller was pastor of Dallas Presbyterian Church at LaGrange, Georgia, prior to his Navy tour.

Before entering the ministry, he was a teacher and administrator in the public schools of South Carolina. His academic preparation includes a master's degree in educational administration and supervision from the University of North Carolina and a B.S. degree from Boston University.

Richmond — New director of Christian Education for the Synod of Alabama will be the Rev. David A. Huffines, Jr., Th.D., former pastor of the Lillington, N. C., Presbyterian Church.

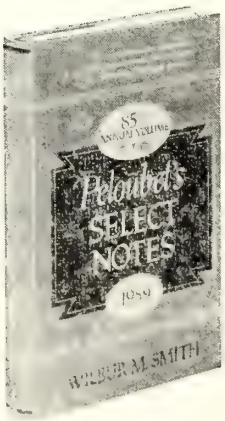
Dr. Huffines will begin his new duties March 1, with headquarters at 1305 North 25th St., Birmingham, Alabama. He succeeds the Rev. Donald O. McInnis, who resigned last fall to become associate pastor of First Presbyterian Church in Fayetteville, N. C.

While at Lillington, Dr. Huffines was chairman of Christian Education for Fayetteville Presbytery. He served as a leader in youth conferences and as a teacher for leadership schools.

A graduate of Davidson College, Dr. Huffines holds the bachelor's, master's, and doctor's degrees from Union Theological Seminary in Virginia. His only other pastorate has been at Bethlehem Church in Mecklenburg Presbytery.

The Huffines family will occupy the synod's regional director's manse at 1500 Primrose Place in Birmingham. Mrs. Huffines is the former Virginia Sikes, daughter of the late Dr. W. M. Sikes, who was Dean of Theology at Stillman College. They have two children.

ORDER NOW



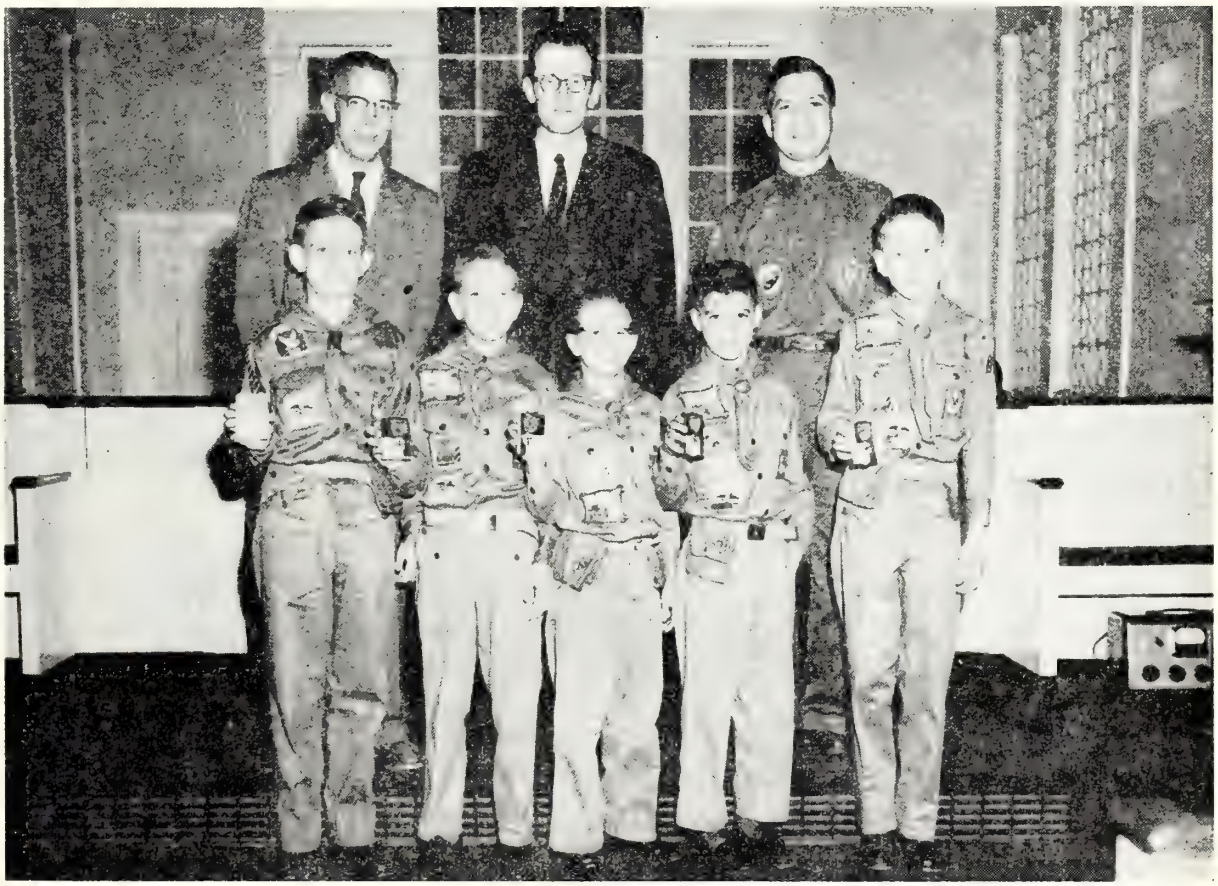
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The Southern Presbyterian Journal
Weaverville, N. C.

The Southern
PRESBYTERIAN Journal

VOL. XVII NO. 43 FEBRUARY 25. 1959 $3.00 A YEAR

For God And Country



Boy Scouts in First Presbyterian Church, Thomasville, Georgia, awarded "God and Country" badge. Top Row—l. to r.—Scout leader, Mr. Richard Caldwell, Rev. Allen Gardner, pastor; Scout Director, Mr. Wallace Tucker. Bottom Row—l. to. r.—Scouts Roy Edwards, Prince Jinright, George Fleetwood, Franky Scoggins, and Charles Dillinger. See story page 7.

THE SOUTHERN PRESBYTERIAN JOURNAL

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Dr. L. Nelson Bell, Associate Editor ..... Asheville, N. C.
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EDITORIAL

The Church in China Further Developments

In its relentless drive on Christianity the Communist government of Red China has now issued further restrictive orders.

All governing boards and committees in the various churches have been abolished and the administration of the churches turned over to a government agency.

Prior to this all churches had been forced into one church, or denomination, and in the various cities most of the churches closed.

Now rules have been laid down as to what may be preached and what may not be preached. Hymn books and all other literature are now being carefully examined and all with "poisonous" thoughts or ideas are being rejected. "Only teachings favoring union and socialism shall be used."

With the closure of most of the churches former pastors and Christian workers are now forced into the labor battalions for work in industry or on the farm.

From the above and mass of additional information coming out of Red China it is obvious that the Christians need our deep sympathy and continuing prayers. Remembering these brothers in Christ at the throne of grace *daily* is our duty and our privilege.

—L. N. B.

Information vs Redemption

Humanism teaches that once man has the right information about himself and his problems he will proceed to correct them.

Christianity teaches that man must be confronted with his sinfulness, realize his inability to save himself and turn to Jesus Christ for salvation.

The humanistic approach has always sought to inject itself into the Christian philosophy. It appeals to the ego of man. It gives him a feeling of being the captain of his own soul, the master of his own destiny.

A popular fallacy of our own day is that the preaching of the Gospel is primarily a confronting of man with God's love and that a realization of "acceptance" on God's part breaks down man's resistance and he then surrenders to Christ.

But this is not true. Man needs infinitely more than to realize that he is "acceptable" to God. He needs to see himself for the rotten sinner that he is and to realize that there is nothing that he himself can do to atone for that sin. Then, in his state of *utter helplessness* the forgiving and redeeming love of Christ on the Cross should break his heart and cause him to turn to Him crying out for pardon and cleansing.

In the field of sex obsession humanism is having a field day. Here in America sex is dominating the thinking and actions of an ever increasing number of people — young and old alike.

Confronted with an alarming increase in sex looseness among young people there is now a growing demand for more sex education — as though sex education will decrease sex experimentation! Here the psychological effect is the *opposite* of that desired. The emphasis on and concern with sex needs far more than "sex education" to change the tide. Christian homes, founded on the Bible and with the Bible a part of daily family and individual devotions will do more to put sex in its right perspective than all other education put together.

The humanists also have the answer to the problem of alcoholism. It is a "disease" not a sin in their philosophy. The writer readily admits that an alcoholic is a sick person and he needs treatment as such. But alcoholism *begins*

as sin and it remains a sin although this sin brings on a dreadful disease in its wake.

Some of the new drugs have made possible wide-spread decrease in the incidence of venereal diseases. We welcome such scientific advances but they are not the answer to man's basic problem. Such protection from the *effects* of lust on the body can and do but increase unbridled license.

The answer to the problem of social disease lies neither in preventives nor at the scientific level. The answer must be found in that remedy which changes the heart of the individual — the blood of Jesus Christ which cleanses from all unrighteousness.

The world is full of little towers of Babel; of man-made solutions for his basic problem of sin. The humanist works avidly to free man from the effects of his sinfulness. The Christian must work with even greater zeal to bring men to Christ who alone can cleanse him from his sinful heart.

Humanism may effect a measure of reformation. Only Christ can redeem.

Man needs far more than information about himself — he needs to be born again.

—L. N. B.

Neglect

"How shall we escape, if we neglect so great salvation?" Hebrews 2:3

To neglect is to "not pick up" something which is valuable. For many years the people of South Africa did not pick up the diamonds which they were trampling under their feet. Then one day somebody picked up a bit of shining stone, found out it was a sparkling diamond and the great diamond fields were discovered.

God has a bit of "Good News" for mankind. There are many who still neglect it. Salvation, full and free, is far more valuable than the largest diamond, but many who are lost in sin have failed to lay hold upon eternal life, and it would be foolish indeed to even compare eternal life with a diamond.

Let me change my illustration. Here is a man sick unto death. On the table by his bedside is a bottle of medicine which will cure him. He does not have to throw the bottle out of the window to die; all he has to do is to refuse, to take the medicine. We do not have to be atheists, or opponents of Christ, to lose salvation: all we have to do is to refuse to take the gift which is offered us in the Gospel. Christ is our only Saviour: there is none other name under heaven, given among men, whereby we must be saved. I am the way, the truth, and the life: no man cometh unto the Father but by me.

Not only may the unsaved man neglect salvation, but those who are saved may neglect to get the best there is for them. Salvation is a *Big Gift.* It means growing in grace; it means bearing much fruit; it means large service for the King; it means the unsearchable riches of Christ; it means great reward in heaven. But we must not neglect all the means of grace: prayer, Bible Study, worship, witnessing, if we are to bear fruit and become rich in good works and perform a large service in the kingdom. We Christians can neglect our salvation. We can be scarcely saved, "so as by fire", or we can have an abundant entrance into the kingdom and a great reward. Which shall it be?

—J. K. P.

The Moralist

It is much more difficult to convince people of their guilt when their sins are those of omission rather than those of commission.

Let us consider for instance the moralist. In a worldly sense he is a good man. He does not steal, nor lie, nor take advantage of others. He gives to charity, obeys the law and lives a clean life. What more, he asks, can a man do? Secure in his belief that he is living right, he feels no need of a personal Saviour.

But God's Word is, "If we say we have no sin, we deceive ourselves and the truth is not in us". (Whereas) "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness".

The simple truth of the matter is this. There is no such thing as ethics apart from God. This fact is well known to the devil and he is glad to see a "good" man of the world and he actually strengthens such a man in his self-sufficiency and uses him as an example to others. For this reason then, this type of man is more damaging to the cause of Christianity than a drunkard or a thief whom no one would desire to imitate.

The Southern Presbyterian Journal, *a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by the Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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He is also further from the Kingdom of Heaven and harder to convict of sin.

Perhaps, therefore, we Christians might do well to stop spending all our efforts on the "bad" people and go to work on the "good" people who are outside of Christ. One victory there probably would do more for the advancement of Christianity than several of the other type for it would not only result in the salvation of a soul but at the same time it would eliminate an anti-Christ "center of influence".

—R. LeC.

A Grain of Sand

Away back on one of memory's shelves, on a yellowed slip of paper, sings this little verse:

Little drops of water
Little grains of sand
Make the mighty ocean
And the wondrous land.

A little grain of sand takes on a lot of dignity — even glory — in that statement. It is absolutely necessary in completing a continent. Something like that is true in Sunday School attendance — or in any church service as for that matter. One may not be very brilliant, nor a large contributor to the finances, but being present and on time for every service is an important factor in the success of the Lord's work. It helps to form a dependable nucleus that never varies.

A few weeks ago there came to the *Journal* the report of a member who had not missed attendance at Sunday School in 45 years, and that was something rare and highly creditable. Comes now, however, an even more surprising record from Amherst, Va., reported by Rev. Graham Gilmer, D.D., the pastor of Amherst Presbyterian Church. He informs us that Mr. C. Snead Sharp, of that city, has not failed to be "on time" at Sunday School services in 58 years. His first 12 years were in the First Baptist Church and the remainder (46) in the College Hill Baptist Church, both of Amherst. Two Sundays were at other schools and one Sunday he was in the hospital, but the Sunday School class came to him and the whole service was held in the hospital room.

Dr. Gilmer closes his statement by saying "He is a very fine man". Well, a grain of sand is FINE when it is on the job.

—W. C. S.



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Messages From Our Missionaries

"You are entering into the time of year when you place special emphasis on World Missions. Those of you at home have just as much responsibility in proclaiming Christ to people of other countries as those of us on the field. You fulfill your responsibility through giving, praying and working on the home-front, while we fulfill ours by giving, praying and working on the foreign-front, During this year's mission season attend the special programs in your church and give and pray as you have never done before, as we need your gifts and prayers as never before. The World needs Christ and Christ needs you and all you can do to make Him known to the world."

—Rose Cameron, North Brazil

* * * * *

"The members of two villages were waiting for me at the second place of worship. Actually the building was not a church, but was a large room built on to the house of one of the members. It was identified as a place of worship by the blackboard on the wall and the Bible on the table. This to me is symbolic of the church of Jesus Christ in the mountains of Taiwan. The Word of God has been taken to many of their villages, but the Bibles are closed and the blackboards are empty for there are few trained workers to explain the Word of God to these eager people. Thousands yearn to hear the Word of God — but closed Bibles — empty blackboards — empty hearts. May God grant us men and women to fill their blackboards and hearts with the Word of the Living God."

—Blake Bradley, Taiwan

* * * * *

"This fall Dr. Robert Phillips was certified by the American Board of Surgery and Dr. Ronald Dietrick took the first part of his examination for Board certification. These fine young doctors are adding great potential to our training program. Miss Pat Heilig is doing an outstanding job as our new head nurse. Miss Margaret Pritchard is carrying on the full load of the Nursing School with high calibre results. I have been flying one day each week to visit Korean Army Hospitals for teaching rounds and lectures. This has given me a new opportunity to witness to the love of Christ in an area closed to missionaries before. God is richly blessing the efforts of healing and teaching in His name in this medically primitive land."

—Paul S. Crane, M. D.
Presbyterian Medical Center,
Chunju, Korea

* * * * *

"Sunday morning, Mr. Hyakumoto preached on 'No Room for Jesus'. He pointed out that Japan has had three great spiritual challenges. The first was the coming of Xavier in 1549. In

1614 Ieyasu Tokugawa, speaking for the nation, said 'No' and slammed the door of Japan in the face of the world. The second great challenge came with the first Protestant missionaries in 1859. Response to the Gospel was slow, but growing when the Emperor Meiji in the Imperial Rescript on Education in 1890, once again recognized the threat of this dynamic faith and once again said 'No' to Jesus Christ. With defeat in World War II, and peace, has come a third challenge. Jesus is once again standing at the door of Japan. 'This third answer has not yet been given', said Mr. Hyakumoto. 'This answer in the making is our evangelistic task.' "

—Katherine Womeldorf, Japan

Worship and Service

By Molly Jones Monroe

Always in the Christian life there are twin elements — worship and service. Every great servant of God has always been first a devout worshipper of his Lord and then an effective servant for his Lord. Neither worship nor service is complete without the other — they are the two important aspects of vigorous effective Christian living. Worship is the great essential. If there is no worship or communion with our Lord there is nothing left. But if worship has its proper place or priority, then all else will be done for His honor and glory.

We read in Genesis chapters 5 and 6 where both Enoch and his great-grandson Noah worshipped God so fervently and had such close communion with their Lord that it is recorded of them that "they walked with God." And the prophet Amos says "can two walk together unless they be agreed?" — unless they are in harmony and accord.

This dual quality of worship and service is prominently seen in the life of the Lord Jesus— our great Example. Withdrawn from men He obtained God-given power to serve men. It has been said that "nights of prayer make days of power," and they do — even for us. The Psalmist tells us to "Be still and know that I am God."

We read in Luke 9:28 where Jesus went apart into a mountain to pray. From the mountain of worship He came down to the valley of service.

God, who is Himself Holy calls upon each Christian to become holy or set apart to a life of righteousness, and thus to glorify our Lord. But how can we obtain this manner of conduct or a life of service for our Lord unless we first spend much time in worship — "much time in secret with Jesus alone?"

The Apostle Paul, after his experience with Jesus on the Damascus Road, spent three days in Damascus without sight or food or drink to distract his communion with the Lord. He spent three days of worship and communion with His Master before he was ready to start the greatest of all missionary careers in service for his Lord.

We see also these two elements of Christian life in the lives of Mary and Martha of Bethany, the two sisters whom Jesus loved. Martha placed the wrong priority on service and was gently rebuked by Jesus for it. But Mary first sat at Jesus' feet and worshipped and learned of Him before she undertook service for Him.

How can we hope to serve Him effectively unless we too "sit at His feet" and worship?

"When I do not start my day with Christ
My all in all —
'Tis then that Satan has his way,
And I am sure to fall;
'Tis then that *little things* annoy
And feelings crave release;
'Tis then I seem to lose His joy
And miss His inner peace."

—Selected



How Honest Are We?

EDITOR'S NOTE — Below we print a verbatim copy of an actual letter which has come to our desk. In it there is much food for thought. Names have been deleted.

—L. N. B.

January 11, 1959

Dearest—

It was welcome news to learn that the conductor failed to punch your railroad ticket so you can use it a second time. In this year of heavy expense every little bit helps.

Incidentally, if you are on the alert there are other ways of picking up odd amounts here and there. By timing your departure from a restaurant you may slip out in a crowd and avoid paying the check. Also, by being constantly on the lookout you may discover loose change and various unidentified objects which may be acquired without detection.

This procedure fits in exactly with many persons' definition of integrity, "To be honest as long as anyone is watching."

One of many fallacies in this theory lies in the fact that someone is always watching. The man "upstairs" — yes — but this principle goes beyond that and falls with equal weight on the atheist or agnostic who doubts that there is an "upstairs", for this watcher is the one who stares back at you when you look into a mirror, the constant bedfellow with whom you must be reconciled if you would sleep.

A relentless fellow, this, who may be ignored or shaken but temporarily if at all, who may be veered from his course for a time but never for long. For this synthetic super Sherlock Holmes' mighty engine derives irresistible force from nature's most compelling fuel, a concoction of the ethical imperatives of the Sermon on the Mount.

History's men of stature have been compatible with this sleuth. Bobby Jones, the only man who ever won golf's quadruple crown — the American Amateur and Open, and the British Amateur and Open — once had a shot from deep in the woods on a crucial hole in a major tournament. No one saw him shoot. All assumed he was out in one. The scorekeeper announced his score as a four. "No," said Bobby Jones, "I missed a shot in the woods. I had a five." He lost the tournament, but he won the battle of life.

On second thought, I guess we can't afford the real cost of using that ticket a second time. What think you?

Devotedly,

January 30, 1959

Dear ————:

I don't want you to misunderstand my motives when I spoke Tuesday (at Presbytery) about the "percentage" in the budget for 1959. I was speaking not so much for "less" for any of the other causes as for "more" for World Missions and all the causes. And that "more" not percentage-wise, but in actual amounts contributed. I and my people here at ———————— feel the need, as much as you, for our own camp-site in ———— ———— Presbytery. And so for all the other causes. But I am afraid too many of us, pastors and people—and the pastors are the ones who guide the people—have forgotten the major purpose of the Chuch—EVANGELISM—and that includes World-wide evangelism (or missions)—Acts 1:8. If we have not forgotten it, we are neglecting it. We are so engrossed in our own parish situation with its needs that we have failed to look up to see "the fields white unto harvest" that lie beyond our own parish, our own Presbytery, our own Synod, our own Assembly, and even unto the uttermost parts of the world.

You and I labor here—and we think we have plenty to do and plenty of needs. But we labor in a situation where other churches are working alongside us—call it "co-operation" or "competition", as the case may be. We cannot go far before we pass another Christian Church—even tho it be not a Presbyterian Church. Very few pastors in our Assembly shepherd as many as five or six flocks (or churches), and they are fairly close together, and easy to reach with our automobiles. Most of us—like you and me—have but one church, one flock, and it closely knit within a small radius of our church and manse.

Now I can speak out of my own experience on the field (which happened in God's Providence to be in China). I had sometimes as many as 18 different churches and flocks, assisted in the shepherding by never more than six, often only four or three, undershepherds—elders, licentiates, but not ordained ministers. These were scattered over an area up to 40 miles in radius from my center—which center (at one time) was itself 60 miles from my place of residence. That distance was multiplied and extended many times over by the primitive modes of transportation I had to employ.

You and I here deal with people who have known, or known about, the Bible from infancy. Our missionaries in every field (including the Roman Catholic fields) are dealing with people who are ignorant 100% of the content and teachings of the Bible, and 95-99% ignorant that there is such a book as the Bible. Most of the missionaries live in the midst of sanitary conditions to which you would not condescend to take your wife and family on an afternoon ride, much less live in day and day out for months and years at a time. You and I **may** meet a little opposition in the way, more of competition. Our missionaries daily and hourly meet with opposition that, particularly in Roman Catholic and now in Mohammedan countries, is fanatical even to the point of bodily danger at times.

You and I have colleges and seminaries that have trained us and our fellows for our work. And some of us have assistants, secretaries, and helpers (paid or voluntary) who are trained for their particular jobs and obtained by selection from many possible candidates. The helpers and assistants of the missionaries (if there be such) are those whom each one chooses (as looking promising) from among 'his' converts, has either to train himself or send to institutions of much lower grade and standards (in most cases) to get any training and instruction at all.

You have only to suggest to, or place before, your constituency a superfluity of literature to meet every conceivable situation, for them to buy it for themselves. The missionaries, if they have literature suitable for any situation or use (more often it is not available), must subsidize the publishers to get it published at all, and then subsidize the buyer (by lowering the price) to get him to buy it at all.

If you could ever visit a missionary home, you would see for yourself the (what would seem to you) primitive conditions in which they have to live. You have conveniences—utilities—which save you time and effort, of which most missionaries have very few or none at all. In some fields, of course, paid servants take the place of these utilities; but they may or may not be faithful, loyal, efficient; and most often are non-Christian and unsympathetic, and so employed for the evangelistic opportunity thus provided, both by teaching and example.

And yet this is the work we **must** do if we are to be Christians—faithful and obedient to our Lord's last will and testament, His command. And not only must we do it for obedient love's sake, but we must do it for our own salvation. The urgency of the world situation makes time of the essence in the world mission. In every field where we are at work today there are heathen or communistic forces at work trying to "get there first" with their particular doctrines and way of living. Communism is trying desperately to capture the following of the people in Japan, in Korea, in Mexico, in Brazil, in the Congo, to say nothing of the other and smaller fields. Romanism is trying desperately to beat out the Protestants in Brazil, in Mexico, in Portugal, in Equador, in the Congo, in Taiwan, and in all the other fields. Mohammedanism is trying to hold the loyalty of the people of Iraq, and to gain the loyal following of peoples in the Congo and in other neighboring lands. There is still much "heathenism" in all our fields, but it is more or less dead superstition (that yet has a deathly hold on the people). But now coming more and more into the fore are these "living" forces that are fighting not only to keep what they have, but to get there before Christ and other competing forces take hold. It is a question of "Christ or Marx", "Christ or Mohammed", "Christ or the Pope (or the Virgin Mary)"—which will get there first? which will

gain the ear of the people first? which will gain the heart of the people first? which will get there first with the most?

What will **you** have? what do **you** want? It depends upon what you and I and multitudes of Christians decide, what we choose — our own present welfare and comfort today, with we know not what if we shut our eyes to the consequences and refuse to consider them—or our own present self-sacrifice and doing without a little while longer (even of things that may seem to us essential), with the promise of ultimate satisfaction and security in the heaven of our Lord.

I am pleading not only with you, but with every pastor and elder in our Presbytery, and in our Synod, and in our Assembly — and every Christian in this so-called Christian land, so God-favored, yet so blinded with our own prosperity.

Please forgive me, ————, if I have seemed to be stepping on your toes. But I believe the time has come for us not to "WAKE UP OR SHUT UP", but (to paraphrase the words of Dr. Frank Laubach) "WAKE UP OR BE BLOWN UP"—in which case surely (if what we preach is true) we ourselves shall be saved, yet so as by fire. And what of the millions and millions of unbelievers! ! !

And as to the effect of giving to World Missions or the giving to the other benevolences of the Church, I have no fear—only a great hope. For I remember a statement by our sainted Executive Secretary of earlier days, Dr. Egbert W. Smith: "If I were called to the pastorate of a 'dead' church, the first sermon I would preach would be on foreign missions. For I verily believe that unless they are dead indeed, that would do most to awaken them." Try it! Test it! Prove it to your own satisfaction. But you have to do it with his spirit—in fulness of faith, in fulness of love, trusting the Lord to bring forth the harvest.

With my love for a brother minister and pastor, and with my prayers,

Cordially and fraternally,

Antidote to Folly and Juvenile Delinquency

By Wade C. Smith

In this day when there is so much publicity concerning juvenile delinquency and teenage outlaws, it is refreshing to have reports of character building activities by groups of young people who have been led to see there is something much more satisfying than vandalism. While the reports of Mr. J. Edgar Hoover, chief of the F. B. I., showing that crime among teenagers has increased 10% in the past two years, are alarming enough, yet there are literally millions of young people who are leading normal lives and developing into good citizens. Vandalism in spots here and there is played up in the "news", because it is of exciting interest, while the vastly greater proportion of normal and wholesome life existing among the youth of our land gets scant notice from the press. The situation in juvenile crime is bad enough and calls for the utmost efforts to combat it. Sunday Schools, parental training and guidance in Christian homes, Bible teaching in public schools (where permitted) and the Boy Scout organization are serving in large measure to forestall youthful folly, but in some areas they seem to be losing ground.

Now comes a report of what a Boy Scout troup is doing in the First Presbyterian Church of Thomasville, Georgia, "For God and Country", religious phase of the Scout program. Five boys of the troup, whose names and pictures appear on the front cover of this issue, earned the award after working for it more than a year. Following are some (not all) of their activities in earning this valued award, symbolized by a colorful "Crusader's Shield", featuring the cross in red on a white background. The Shield is suspended on a blue ribbon, attached to a blue bar, with the inscription "God and Country" in gold letters.

The following is reported by Mrs. R. G. Fleetwood, Jr.:

The Scouts began their work toward the God and Country award by drawing a map of the World and placing the nine Mission Stations of the Southern Presbyterian Church on it.

They took an active part in "World Missions Season" by making posters for bulletin boards in the Fellowship Hall and Church School. Decorated buildings for the World Missions Season. Studied about Japan and the work of our missionaries there. Brought mementos of Japan for the Sunday School classes. Attended services as a group (in uniform) when missionaries from Japan and Africa spoke to Church family.

Drew a map of Georgia and placed on the map all the institutions owned by the Synod of Georgia.

Set up tables for the Men of the Church suppers and served at the tables during the meal.

Waited on tables for Family Night Suppers for over a year.

Visited new people in town and brought in five (5) new Sunday school members. Two of these have joined our church.

Under the direction of D. C. E., Gail Christensen they collected and packed samples of medicine and vitamins for Mission stations in Korea.

Planted winter grass for church and fertilized all shrubbery.

Visited the Welfare Dept. and helped during Christmas.

Visited Salvation Army and learned about their work.

Drew Seal and Symbol of Presbyterian Church and learned their meanings.

Read history of local church and wrote it down for the minister.

Memorized the books of the Old and New Testaments, the Ten Commandments, the Beatitudes, and 23rd Psalm and recited same to Elder, David Mallard.

Delivered Civil Defense emergency handbook.

All work was done under the direction of Mrs. Prince Jinright

Jesus Passed By

Looking upon Jesus as He passed by,
John stood with two young men one day;
"Behold the Lamb of God!", he said,
The two then followed Him all the way.
As Jesus passed by, Nathaniel said,
"Can any thing good come from Galilee?"
Doubtfully questioning, astonished, he asked,
"Thou Son of God, whence knowest Thou me?"
Nicodemus, the ruler, came by night,
To know the secret of Jesus' fame;
"Marvel not", said He, "by the Holy Ghost,
Ye surely must be born again!"
He passed by the water, turned it to wine,
This man of miracles, at the wedding feast;
He passed by His mother, yet somehow she knew—
"Whatever He saith, that we must do".
When in the temple, they bought and sold,
Great was the sin they committed there!
Jesus passed by;—He drove them all out—
"My Father's house is a house of prayer!"
A woman came to draw water one day,
Then, Jesus passed by this Samaritan well,
He told her all she had ever done—
Many souls came to know Him by what she did tell!
For cleansed and forgiven, rejoicing she went,
Worshipping not in any certain place,
But God in Spirit, and God in Truth,
God the Father, the Son, the God of all Grace.
Jesus passed by! how sweet the sound!
"What will ye do with Him?", the Spirit spake,
I turned and accepted Him in my heart—
As one day He came and passed my way.
What have you done with Jesus?
As He comes passing your way?
You need Him! He wants you! harden not your heart!
Now is the hour, today is the day!

—V. R. K.

"To Every People,

Tongue and Nation"

★

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for

World Missions

February 22 - March 1

Pray — Study — Give

The National Council Urges The Churches To Aid Communism

By Vernon W. Patterson

How does the National Council really work? It is obvious that its vast activities cannot be planned or carried out by its triennial General Assemblies or its quarterly General Board meetings. How does it operate in formulating its frequent pronouncements and in its other activities designed to influence public opinion and legislation, both nationally and internationally?

The last meeting of its General Board, Dec. 3-4, 1958, adopted this resolution:

"If and when . . . it appears that specific pronouncements in any area of international affairs should be made by the National Council of Churches, such pronouncements *will be developed by the responsible departments and divisions of the Council* for adoption by the General Board."*

Notice that the starting point is *not* with the churches or their governing bodies.

The Cleveland, O., World Order Study Conference, Nov. 18-21, 1958, sponsored by its Department of International Affairs, illustrates clearly the operation of this principle.

The Department of International Affairs had a "Message to the Churches" "prepared by a committee of 23 outstanding laymen and clergy under the chairmanship of Dr. John C. Bennett, dean of the faculty, Union Theological Seminary, New York, with Dr. Theodore A. Gill as rapporteur . . . Dr. Gill is president-elect of San Francisco Theological Seminary in California."

The Conference then was called by the President of the National Council, Dr. Edwin T. Dahlberg, and was convened by the Division of Christian Life and Work and its Department of International Affairs.

The "delegates were from the Council's 33 constituent communions, councils of churches, and related church agencies. The churches' delegates were selected by the denominations and included both clergy and laity, with the latter constituting two-thirds." "They (the Conference delegates) were *chosen* for their specific competence in the field of foreign affairs."

How well "chosen" they were is attested by the fact that the startling, pro-Communistic "Message" of the Conference, as finally modified after four days of discussion, was *"as a whole approved unanimously on the floor."*

This Message" was then sent to the General Board, which met Dec. 3-4, 1958. The Board adopted a resolution, in which, while withholding official endorsement, it "commended" the Cleveland Conference for speaking out "on controversial political, economic and social issues" in its "Message to the Churches, calling for changes in the United States foreign policy."

"The Board then declared that the Cleveland study conference 'has performed a valuable function in helping the churches and their members carry forward the process of the American people's development of their foreign policy.' "

The resolution adopted by the Board concluded as follows:

"We call upon our constituency and all American citizens to study carefully the full text of the message of the Cleveland conference, and later, when available, its full report, to the end that reasoned progress may be made by the people of the United States and their government toward solving the serious problems faced by our nation in its foreign relations."

Dr. Kenneth L. Maxwell, Executive Director of the Department of International Affairs, reported that "the Council will devote *a year of intensive education and action* to a coordinated emphasis on Christian concerns in international relations." This will run from June, 1959, to June, 1960, and will be carried on through denominational and interdenominational leadership training in conferences, camps and assemblies from coast to coast; then through institutes in state and local councils of churches, and programs for peace developed in local churches."

All of these pronouncements and actions were promptly given the greatest possible publicity by every means available.

Briefly summarized the "Message" and the accompanying "Report of Section II," "The Power Struggle and Security In a Nuclear Age," advocated the following:

Diplomatic recognition by the United States of Red China.

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*Unless otherwise indicated, all quotations are from National Council news releases or publications.

Italics are supplied by the writer for emphasis only.

Admission of Red China to the United Nations.

Co-existence with "the Communist nations."

Avoidance of "the posture of general hostility" to "the Communist nations."

A call to "fellow churchmen to work to overcome segregation in *all areas, beginning with their own congregation* and *including housing*, public services and economic or occupational opportunities."

Ratification of the genocide convention.

Internationalism to supersede national patriotism.

"Disarmament by multilateral agreement" with "the goal of universal disarmament."

The use of military force only when "sanctioned by and under the control of the United Nations."

"The creation of a permanent United Nations police force." Abolition of universal military training.

Abolition of "the system of military conscription" and of the Selective Service System.

Opposition to "the concept of nuclear retaliation or preventive war."

Extension of trade and travel without restrictions between the United States and Communist countries.

This could not have more nearly conformed to the Communist "line," if it had originated in the Kremlin.

THE WORKER, Communist organ, exultantly gave a third of its front page to reporting this as the expression of "38 million Protestants."

The representation of the Presbyterian Church in the U. S. is an illustration of how far from the truth this claim was. Of the 639 officially registered delegates, only three were listed as members of this denomination. These were Mr. John H. Cooley of Davidson, N. C. representing the United Council Youth Movement; Mrs. W. Murdoch MacLeod of New York, N. Y., representing the National Council of Churches and the United Church Women; and Dr. Malcolm P. Calhoun of Richmond, Va. Dr. Calhoun is not listed in the 1958 Minutes of the church's General Assembly as one of its representatives to the Council.

Some church leaders are so naive as to believe that, by being members of the National Council, they can exert an effective evangelical and stabilizing influence on it. Others are so misled and deceived as to think that their churches can use the Council to aid in propagating the blood-bought gospel of the virgin-born, crucified and risen Son of God.

The Cleveland Conference and the later action of the General Board demonstrates that, on the contrary, the National Council is seductively and aggressively using the churches to promote pacifism, socialism, and to give aid and comfort to the Communists.

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LESSON FOR MARCH 15

By THE REV. J. KENTON PARKER

Jesus Undergoes Trial

Background Scripture: Mark 14:53-15:15
Devotional Reading: Psalm 22:1-19

Psalm 22, written by David, is a Messianic Psalm and is referred to in the gospel accounts of His crucifixion. Let me call your attention to several of these verses. Verse one, "My God, My God, why hast thou forsaken me?" is the verse Jesus used on the cross as He uttered this awful cry. (see Matthew 27:46 and Mark 15:34). Verse 7, "All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, (verse 8) He trusted in the Lord that he would deliver him: let him deliver him, seeing he delighted in him" (see Matt. 27:39, 43 and Mark 15:29) Verse 16, They pierced my hands and my feet (see Matt. 27:35 and John 20:25. Verse 18,) They parted my garments among them, and cast lots upon my vesture (Matt. 27:35; Luke 23:34; John 19:24). These references show how truly Messianic this Psalm is. David, writing by inspiration of the Holy Spirit, used expressions that can only be fulfilled in Christ. The prophets often did this when they wrote their prophecies.

In verses 45-53 of Mark, chapter 14 we have the account of the betrayal and arrest of Jesus, and the cutting off of the servant's ear, and then the simple statement: and they all forsook him and fled. After all their boasting that they would never desert him. What would you and I have done? Do not be too hard on the disciples until we can be sure about ourselves. I wonder sometimes about myself. It is easy to judge others and call them cowards, but who knows the weakness of his own flesh? Our lesson today concerns the trials of Jesus, and we see how unjust and unfair and brutal these were. Think as we proceed with the lesson, of Jesus, the Son of God, the Future Judge of all nations, undergoing all this for us. Think of His suffering as He stands before these wicked men. This is part of the price He paid for our salvation. This was a part of His humiliation as He emptied Himself and became our Saviour. It is hard for us to fully understand all of this. Try to put yourself in His place as He faces the high priests, the Sanhedrin, and Pilate and Herod; the Sinless One tried by sinners.

I. *His Trial Before the High Priest*: 56-65

John tells us that He was led first to Annas, the father-in-law of Caiaphas the high priest. This first trial was before a hastily gathered meeting of the council, composed of chief priests and elders and scribes. This was not legal and was not a regular meeting. In the morning they seemed to have met again to ratify their action of the night before. We cannot help but feel that Nicodemus and Joseph were not among those who examined Jesus that night. We know there were others who did not agree, but the Bible says they would not confess Him because they loved the praise of men more than the praise of God. It is so easy to go with the majority, to run with the crowd. It does seem such a pity that there was not a man among them brave enough to "stand up for Jesus". What would you and I have done if we had been there that night and the next day? It is all very well to point out their timidity or cowardice, but would we have been any more courageous?

They sought false witnesses against Him but their testimony did not agree. Finally they found some who said that He would destroy this temple made with hands and build another made without hands. If we turn to John's Gospel chapter 2 we find that Jesus was talking about the temple of His body and we know that He spoke the truth. All this time Jesus held His peace and answered nothing. Isaiah had prophesied that as a sheep is dumb before his shearers so he would not open His mouth. Then the high priest asked Him the question, Art thou the Christ, the Son of the Blessed? Jesus said, I am. The high priest rent his clothes and said, what need have we of further witnesses? Ye have heard the blasphemy; what think ye? And they all condemned him to be worthy of death.

How easy it would have been for Jesus to escape the cruel death and the cross by simply saying as the Unitarians say of Him. "I am just a good man and a teacher." But Jesus claimed to

be The Son of God, and it was this claim that led to His condemnation. The issue is clear cut and plain. Jesus had to tell the truth, the whole truth, and nothing but the truth. This He did. To do otherwise would make Him a liar. So He was condemned for speaking the truth.

Notice now the shameful treatment He received at the hands of those who tried Him. Try to picture the brutal scene. These men were supposed to be a sort of jury and their duty was to see that justice was done. All the base and brutal instincts of evil man seem to come to the surface and reveal the wickedness of those men. This was but a mockery of a trial.

II. *Peter Denies His Lord*: 66-72

"Let him that thinketh he standeth take heed "lest he fall," is a good verse to remember as we think about Peter and his denial of his Lord. Peter had been very sure, and even boastful, of his ability to stand by Jesus, even though all the others might desert Him. "The spirit is willing, but the flesh is weak", is another verse we should keep in mind. This old human nature of ours is very weak. I will have no confidence in the flesh, said Paul, even though he could have boasted of many things. He described his struggles in the seventh chapter of Romans and concludes by saying that we have victory in the Lord Jesus Christ. The only life is the life led by the Spirit and filled with the Spirit. We can be strong in the Lord and in the power of His might.

To be fore-warned is to be fore-armed, and Peter was solemnly warned that "before the cock crow twice thou shalt deny me thrice." Peter, so sure of himself, paid no attention to this warning and only remembered when it was too late. Then the apostle forgot to watch and pray, to be on the alert. When he should have been watching he was asleep. How often the Bible tells us to "watch", to be always "alerted" and never at ease.

Peter followed Jesus but he followed "afar off" unto the palace of the high priest. Perhaps if he had stayed closer to his Master that night as they led Him to the high priest, he would have been by His side the next day when Jesus was unable to carry His cross and would have been pressed into service instead of "Simon a Cyrenian". We do not know where Simon Peter was the next day, but what an honor would have been his if he, Simon Peter, had gone out to Calvary bearing the cross for Jesus, instead of the other Simon. I wonder if Peter ever thought of the honor that might have been his. It was to his credit that he followed to see what would happen to Jesus. It took some courage to come back and do this after they had all forsaken Him and fled.

He ventured in when Jesus' enemies were treating Him so shamefully, he "warmed himself at the enemies' fire" and when the tests came, he denied Him even to cursing and swearing. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, before the cock crow twice, thou shalt deny me thrice. And when he thought thereon he wept.

Simon Peter repented. He was forgiven and restored to leadership in the band of disciples. He was never made a "pope". He remembered his weakness and sin to the day of his death, I am sure.

There are many lessons for us in this sad case. It never pays to boast of our standing as Christians. It is only in the strength of Christ that we stand at all. We must always be on our guard — watch and pray — for temptations slip upon us and we need to be "on the alert" always. Keep close to Jesus. Follow Him and be ever near Him. We need Him. He needs us. If we fall, do as Peter did, repent, weep bitter tears. He will forgive if we come back. I am sure that Peter's denial hurt Jesus even more than the treatment by the Jews. Let us beware lest we hurt Him today.

III. *Jesus' Trial Before Pilate*: 15:1-15

There was one more step which the Jews had to take before they were satisfied: they determined that He must be crucified, and in order to put Him to death, the Roman authorities must pass sentence, for the Jews were not allowed to put anyone to death. So the Jewish leaders held a consultation and bound Him and delivered Him to Pilate. Pilate was a wicked and weak man. Read all the accounts and see how he tried in many ways to let Jesus go free. He pronounced Him innocent, for he perceived that for envy these rulers had condemned Him. He tried to get them to agree on his releasing Him, but they asked for Barabbas and demanded that Jesus be crucified.

Jesus' Trial before Pilate was mockery. Pilate pronounced Him innocent, and also Herod, but both allowed Him to be treated in the most brutal and shameful manner. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified. Two things we see in Pilate: cowardice and cruelty. He was a coward for he was afraid of the people. He *scourged* Jesus, although he knew Him to be innocent, and *scourging* was almost as painful as crucifixion. Jesus stood before Pilate: Pilate will have to stand before Jesus in the Day of Judgment.

Recommend The Journal To Friends



YOUTH PROGRAM FOR MARCH 15

By THE REV. B. HOYT EVANS

The Importance Of Our Thoughts

Scripture: Ephesians 4:11-24

Suggested Hymns:

"O God, Our Help in Ages Past"

"Rise up, O Men of God"

"Awake, My Soul, Stretch Every Nerve"

Program Leader's Introduction:

Have you ever heard someone say, or have you ever said yourself, "What difference does it make what I think?" Certainly we are tempted to believe that our thoughts are not of much importance in determining the course of the world. It is a fact however, that only those people who have been willing to think have had much influence on the world. It would surely be surprising if we could know how often matters of real importance have gone by default because no one was willing to say or do anything. There have been times when evil and unworthy persons have seized control of situations because they were the only ones who were ready to act. What we say and do are determined by what we think. We prepare ourselves for opportunity by being thoughtful. If we are unwilling to do any serious thinking about life and the things that matter, we shall not be prepared to meet life's opportunities.

When the three hundredth anniversary of the founding of Harvard University was celebrated in 1936 it was observed that during those three hundred years much more progress had been made in the area of material science than in matters of morals and the spirit. Perhaps the reason for this difference was that people had been doing more serious thinking about material progress. It is possible that we are still giving more thought to material things than to the things of the mind and the spirit? Many people are persuaded that we are.

From this time forth let us try to keep in mind the fact that our thoughts and our ideas do matter. In this program we shall see why they are important.

First Speaker:

When we come to think of it, history is very largely a study of people who have had ideas and the courage to translate those ideas into action. The notable changes that have taken place and the outstanding events have largely been the results of ideas. A man named Copernicus had an idea that the earth and the other planets revolved around the sun, while practically everyone else was satisfied to believe that the earth was flat and the center of the universe. Few people paid any attention to this idea until Galileo invented the telescope, which revealed new evidence to support the theory. Many of the "scholars" in the schools and the churches resisted this new and radical idea. Then Sir Isaac Newton brought forth his findings about the laws of gravitation, and the Copernican theory had a reasonable explanation. The work of these three men has opened new worlds, new opportunities, and new areas of progress, and it was a work which in every case had its basis in ideas. It is only when people are willing to do some serious thinking that new ideas come forth, and new ideas lead to progress.

There was a man named Karl Marx who had some very influential ideas. He believed that the real things are material things, that the most important things to people are the material necessities of life, and that the ultimate good would be for all the people to share equally all the things. Since wealthy property owners would not be likely to give up their rights and their property willingly, Marx believed that violence would have to be used to bring about the desired goal. He believed that the goal was so important that any means would be justifiable in obtaining it. We are seeing these ideas at work today. We are living in an age of violence when Communistic Russia is using every means to bring about the goal of Marx . . . the materialistic, Communistic society. Wars, threats, pressures, tortures, mass executions, mass imprisonments, lies, tricks, broken promises . . . all of these are the results of the ideas of a man. Who would dare to say that what a man thinks is unimportant?

Second Speaker:

It is certainly important to be creative and original in our thinking, but that is not all that matters. It is even more essential that our thoughts and our ideas be morally and spiritual-

ly good. There have been criminals who had very clear and original ideas, but they were evil ideas and they brought forth that which was evil. The most dangerous thing in the world is perverted brilliance. As we consider the value of serious thinking, we must remember that our minds should always be in submission to Christ. Until our lives are transformed by the power of Christ and we are made new creations in Him, our lives are sinful and all our thinking is contaminated by sin. Men have tried to improve themselves, but have always failed. Our only hope of having our lives transformed from sinfulness to righteousness is in admitting our own helplessness and in putting our trust in the redeeming work of Christ. Once we have trusted in Christ as our Saviour from sin, we know that we have newness of life, but this does not end our responsibility. We must continue to test our thoughts by the truth which God has revealed in the Bible and in Christ. This means that we must be increasing our knowledge of the Bible and its meaning and we must seek to know Christ more personally and more perfectly all the time.

Third Speaker:

We are living in a time when if we do not have some serious thinking on the part of many young people, we shall see our way of life destroyed before our eyes. We criticize the Communists for their godless, materialistic philosophy, but many of our people are just as materialistic as they are. The main difference is that the Communists have done some thinking and we have not. Far too many of our people seem to be interested only in material security. They will approve any policy and any official which promises them comfort and security. We need people who are committed to the idea that freedom is deeper than comfort. We need people who are willing to oppose that which is popular but wrong and who have the courage to stand for that which is difficult but right. We need young people who know right from wrong and who are not willing to compromise the right for the sake of popularity or comfort. We need young people who will stand for the truth and the right as God makes it known to us in Jesus Christ.

Some of the most prominent nuclear scientists are young men who were in their teens less than ten years ago. They are thinking young people, and they are making their contribution to the world. We too can make an important contribution, not only in the areas of industry and science, but in the areas of morality and spirituality, if we will think seriously and keep our minds submissive to Christ. There is no question about it . . . our thoughts are important!

(For a closing prayer it would be most appropriate to sing the first stanza of "Take Thou Our Minds".)

NEWS of CHURCHES Around the World

Columbia Theological Seminary

Columbia Theological Seminary announces that it has just received a conditional gift of $500,000, or one-tenth of the amount which is being sought in the institution's current Expansion Program. This anonymous contribution — by far the largest single gift ever provided for Columbia Seminary — is offered as a challenge to Presbyterians of the supporting Synods and the whole will be available only if $4,500,000 is subscribed by other friends by January 26, 1964. In order that the seminary may not have to wait until the entire sum has been raised before receiving any benefits, however, the donors have agreed to contribute $50,000 of the total promised each time the seminary has secured$450,000 from other sources. A further condition of the grant is that at least $500,000 of the $5,000,000 to be raised shall be used to provide endowment for the Department of Pastoral Care, with a view to developing at Columbia Seminary one of the outstanding Departments in that field to be found in the entire country.

It is believed that this challenge gift, coming in the early stages of the campaign to provide for the needs emphasized in the recent report of a Survey Committee headed by Dr. Charles L. King, will serve as a tremendous stimulus to increased efforts on the part of all friends of the institution. Reports received from Pee Dee Presbytery in South Carolina, the first area in which an actual canvass has been conducted, are highly encouraging and various churches have already advised the seminary that they have reached or exceeded their quotas, based upon an average gift of $20.00 per member.

The present phase of the Seminary's campaign in the Synods of South Carolina and Georgia is to be concluded in 1959. A general campaign in Atlanta is to be conducted during the month of April under the leadership of Mr. Ivan Allen, Jr., a prominent young business man who is a member of the First Presbyterian Church of that city. A campaign in the Synods of Alabama and Mississippi has been authorized for 1960.

World Mission Receipts

Budget for 1959	$4,530,000.00
Received to date	73,984.01
Percentage of Annual Budget received for 1959	1.63%
Balance needed for 1959	4,456,015.99

GEORGIA

Fraternal Delegates

Atlanta—(PN)— The General Assembly's Permanent Committee on Inter-Church Relations has announced their choice for fraternal delegates as follows:

1) To the United Presbyterian Church, U. S. A.,
The Rev. David L. Still, principal
The Rev. James I. McCord, alternate.

2) To the Associate Reformed Presbyterian Church
The Rev. Marc C. Weersing, principal
The Rev. Ferguson Wood, alternate.

3) To the Reformed Church in America
The Rev. E. C. Scott, principal
The Rev. Kenneth G. Phifer, alternate.

4) To the Church of Scotland
The Hon. Philip F. Howerton

5) To the Presbyterian Church of Ireland
The Hon. Philip F. Howerton.

ALABAMA

Birmingham—(PN)— Beginning February 1, the worship service of South Highland Presbyterian Church here, is being broadcast at 11:00 a. m. over radio station WCRT.

The pastor, the Rev. Eugene Poe, said that South Highland church will be one of the first Presbyterian churches of the Birmingham area to broadcast its services.

Hymnals will be distributed to shut-ins so that they may join in the singing as well as listen to the service each week, Mr. Poe said.

Birmingham—(PN)— A young Baptist minister was suddenly called on to fill some big shoes when he addressed a missions rally of all churches in the Birmingham Presbytery, (U.S.).

Dr. Lamar Jackson, pastor of the Southside Baptist Church, stepped into the seven-league Texas boots of former General Assembly Moderator, Dr. William M. Elliott, on short notice, when the Dallas pastor's plane was grounded in Jackson, Mississippi.

Dr. Elliott was the scheduled speaker for the rally for world missions held February 3 at the South Highland Presbyterian Church here.

Dr. Jackson boosted Presbyterian mission efforts and suggested four guides for Christians to follow in both the home and foreign mission programs:

(1). Learn about missionary work and needs around the world. (2). Trust missionary leaders to do their jobs. (3). Offer prayers and money. (4). Dedicate lives to fulfilling the Great Commission.

"Our aim as Christian witnesses", he said, "is to bear the good news to all parts of the world. The future demands that we do more."

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Dr. Jackson emphasized the shortage of missionaries reading a want-ad from the Christian Observer. "This ad asks for 200 missionaries in all fields from agriculture to medicine", he noted.

While he urged concern and support for foreign missions, he said, "let's keep the home base strong." He urged the assembled Presbyterians to support home and foreign missions simultaneously.

He paid tribute to missionaries who "have been faithful unto death, and have established beachheads for Christianity throughout the world."

The Rev. Donald Esty of Ensley First Presbyterian Church, and the Rev. Eugene Poe of the host church also participated in the program, which was preceded by a dinner.

World Mission Conferences

TUSCALOOSA PRESBYTERY — World Mission Area Conferences were arranged by Rev. J. David Simpson, Executive Secretary, to be conducted in Tuscaloosa Presbytery Jan. 18th - 25th inclusive. In these conferences the Presbytery was privileged to have the services of Dr. William A. McIlwaine of our Japan Mission, Miss Jacquelyn Muris of our Belgian Congo Work, and the Rev. John Talmage of our Korean Mission. The conferences consisted of inspirational messages, class meetings for both youth and adults, and the showing of the Film — "Mid-East Profile."

The host churches serving as area-centers for the holding of the conferences were Aliceville, First Church; Boligee, First Church; York, First Church; Greensboro, First Church; Demopolis, First Church; and Salem, First Church. On the opening day of the conferences the Tuscaloosa Municipal Area was covered by the Missionaries with addresses and programs in the First Church, Tuscaloosa, the Covenant Church, Second Bethel and the St. Paul Church.

In addition to the conferences and special addresses with different separate groups during the week, the Tuscaloosa Presbytery meeting in the First Church, Tuscaloosa, on Tuesday the 20th heard Dr. William A. McIlwaine in a special address.

All of the host churches serving as area centers served bountiful suppers on the evenings that conferences were held in their churches. The fellowship, inspiration, and instruction received in these conferences will doubtless better prepare the churches of Tuscaloosa Presbytery to contribute more in prayer and material substance to the cause of World Missions.

Prattville—(PN)— Prattville Presbyterians dedicated a scholarship fund for needy Presbyterian boys and girls, so that that they may continue their education.

The fund, known as the James M. Graham Fund, was begun with a gift of $5,000 by the H. B. Dowell family, Tulsa, Okla. The Dowells are former members of the Prattville First Presbyterian Church.

Dr. James M. Graham was pastor of the First Church from 1928 until 1948 when he was elected pastor emeritus. He continued to serve in this capacity until his death in 1955. He had served as moderator of the East Alabama Presbytery, and for many years was treasurer of the Presbytery's Home Mission Committee.

Other activities included Red Cross service, and helping to organize the Alabama Tuberculosis Association and the Autauga County Health department. He spent many years working in Alabama, Mississippi, and Tennessee.

GEORGIA

Atlanta—(PN)— The annual training classes for the Women of the Church of Atlanta Presbytery began Thursday, Feb. 12, at the North Avenue Presbyterian Church here.

Classes are scheduled for 10 a. m. each consecutive Thursday for five weeks. Each Thursday duplicate interest groups will be offered during two class periods. Some examples of the subjects are: Visitation for the Church, Cooking for Large groups, and How to Lead a Discussion.

Two credit courses will be offered to the Women of Atlanta Presbytery. Dr. Arthur Vann Gibson, pastor of Morningside Presbyterian Church here, will teach a course in "Our Presbyterian Beliefs".

The Rev. James V. Johnson, Jr., Secretary of Stewardship of the General Council of the denomination, will teach the credit course in Stewardship.

Synod of Georgia

Presbytery of Augusta-Macon

The Presbytery of Augusta-Macon met in the historic First Church in Augusta, Ga., on January 27th, 1959, with Dr. Charles H. Gibboney as Moderator. There were twenty-six ministers and twenty-nine ruling elders present, plus seven alternates and several visiting elders and deacons.

One of the highlights of the day was the report of the Commission appointed to constitute the new Covenant Presbyterian Church in Augusta. This Church was organized on January 25th, 1959, with 127 charter members, eight ruling elders and fifteen deacons. The Church School, worship services and young people's activities are being held in the Langford High School at present, with the Rev. James V. Johnson, of the General Council, serving as temporary supply. Plans are being made for beginning construction of the Church plant on the property purchased by the Presbytery for this purpose.

The Presbytery voted on a revision of its Manual to allow for setting up of a Presbytery's Council, charged with Stewardship work and the oversight of the office of the Executive Secretary.

The Rev. Wick Broomall was received from the Presbytery of South Carolina and a commission appointed to install him as pastor of the Westminster Church, Augusta. All treasurer's reports were presented and the books submitted for audit. The Stated Clerk gave a partial statistical report showing that there was a marked increase in the membership of the Presbytery, due in part to the special emphasis on evangelism during the year. Benevolence figures showed that there was an increase of over $10,000 to Assembly's causes over the past year and over $12,000 to budgeted benevolences.

The Commissioners to the next General Assembly were elected and are as follows: Ministers: Principals — E. Lamar Wainwright and Henry A. Erion; Alternates — Robert Strong and Wade P. Huie.

Ruling Elders: Principals — Marcus Hickson, Fort Valley, Ga. and L. A. Williams, Tennille, Ga., Alternates — Jack Hubert, Crawfordville, Ga., and Tom Lovelace, Eatonton, Ga.

The Presbytery went on record as disapproving of the statement made recently by representatives of Churches of the National Council of Churches at a special study meeting on World Order. This statement has been much publicized and refers to recognition of Red China.

The Presbytery engaged in special prayer in relation to the conditions in the Belgian Congo.

Another highlight of the day was the report of several Churches asking for permission to amend calls to provide for salary increases to their ministers and the report of the Church Extension Committee that the Home Mission pastors now receive at least $4,200 a year plus Group Insurance and Medical coverage, along with the other provisions made by the Churches and the Committee.

Detailed information was given by members of the Committee on Christian Education concerning its work and the dates for the young people's camps, etc. Special recognition was made of our ministers serving as Chaplains who either were in attendance or had submitted excellent reports of their work along with statistics which may be included in the Presbytery record.

The Rev. John D. Campbell was elected Moderator and the invitation of the Henry Memorial Church in Dublin to meet there on April 21st, was accepted.

R. D. Earnest, S. C.

Savannah Presbytery

The regular winter meeting of Savannah Presbytery was held in the First Presbyterian Church, Waycross, Jan. 27, 1959. There were twenty Ministers and twenty two Ruling Elders present. The Retiring Moderator was Mr. Terrell Porter, a Ruling Elder in the host church. Following the message by the Retiring Moderator the Communion of the Lord's Supper was administered by Revs. R. W. Schmoyer and F. Clyde Pratt.

Rev. Richard Bass, St. Marys, was elected as Moderator. Rev. John P. Simmons is Stated Clerk, and Rev. J. Edward Bates is Permanent Clerk. Dr. H. Dockery Brown, Jr., pastor of the host church, welcomed the Members of Presbytery and visitors, noting that the Presbytery was meeting in the new sanctuary recently completed.

Rev. Ben F. Moore was received from the Presbytery of Mecklenburg, accepting a call to the St. Simons Church. Rev. R. W. Cochran was received from the Presbytery of Westminster, accepting a call to the Metter Church. Arrangements for their installations were made. The Special Committee appointed to consider amendments to the Confession of Faith and Book of Church Order, gave its report through the Chairman, Dr. J. Walton Stewart, Jr., recommending that they be approved. The vote was twenty three for and seventeen against. The report of the Special Committee appointed to study the Revision of the Book of Church Order was given by the Chairman, Dr. J. E. Cousar, Jr. It was largely approved, with a few suggested changes.

Commissioners to the General Assembly were elected as follows: Ministers, J. Walton Stewart, Jr. and David E. Boozier; Ruling Elders, Fred Anderson of Jesup, and G. H. Achenbach of Vidalia. The Alternates are: Ministers, J. P. Simmons and L. A. Beckman, Jr.; Ruling Elders, Silas M. Hearn of Fitzgerald, and H. T. Beasley of Savannah.

Mr. Fraser Rambo, a Ruling Elder in the Hinesville church, was named as moderator-in-Nomination for the next Stated meeting. The next regular meeting, being an adjourned meeting, will be held in the Jesup church, May 19th, at 10 A. M.

LOUISIANA

New Orleans—(PN)— Mrs. Malcolm Williams, a member of the St. Charles Avenue Presbyterian Church here, was elected president of the United Church Women of New Orleans at their annual meeting in January.

Mrs. Williams is a former president of the board of the Young Women's Christian Association.

New Orleans—(PN)— Dr. David L. Stitt, president of the Austin, Tex., Presbyterian Theological Seminary, conducted a series of evangelistic services at Metairie Ridge Presbyterian Church during the last week of January.

Dr. Stitt 's first sermon was on Sunday morning, and he spoke each evening through Friday at 7:30.

The host church extended an invitation to attend the series to all Protestants in the Greater New Orleans area.

Dr. Stitt is well-known throughout the South. He is a former moderator of the Synods of Missouri and Texas, and held pastorates in Haskell, Tex., and St. Louis, Mo., prior to his becoming president of the seminary. He has done work of much service in the denomination, and has been a featured speaker for the 1956 Presbyterian Hour, produced by the Protestant Radio and TV Center.

New Orleans—(PN)— Earl S. Mulley of New Orleans has been named the 1959 seminary fellowship winner at the Austin, Tex., Presbyterian Theological Seminary.

The son of Mrs. Harold J. Mulley, and senior student at the Austin Seminary, Mr. Mulley will receive his B.D. degree in May.

Mr. Mulley was student body president at Warren Easton Senior High School, and served as senior class president of the Tulane college of business administration. He was also president of the Tulane Westminster Fellowship. He holds a degree from Tulane University.

As part of his seminary field work, Mr. Mulley has served as the student assistant pastor of the Claiborne Avenue and Westminster Presbyterian churches of New Orleans.

The seminary fellowship, awarded annually by the seminary board of trustees for graduate work, is given on the basis of Christian character, scholarship, personality and ability.

LOUISIANA

The Presbytery of Louisiana held its Winter meeting January 20, 1959 in De Ridder, Louisiana. The meeting was called to order by the Retiring Moderator Dr. C. D. Wardlaw, First Presbyterian Church of Lake Charles.

In Lieu of the Moderator's sermon, Mr. W. S. McKee, Candidate for licensure and ordination and pastor elect of the First Presbyterian Church of Jennings, Louisiana preached using the text John 3:16. This was accepted as parts of trial for ordination.

The Sacrament of the Lord's Supper was conducted by Rev. Roger Greenslade, First Presbyterian Church, De Ridder, and Dr. C. D. Wardlaw.

Ruling Elder B. M. Skerrett III, First Lafayette, moderatoral nominee was elected unanimously as moderator for the next six months of Louisiana Presbytery.

Rev. H. J. P. L'Heureux, Fairfields Presbyterian Church, Baton Rouge was elected Temporary Clerk.

Rev. Roger Greenslade was elected as Moderatoral nominee.

Two communications taking the form of petitions for Church organization from groups in the cities of Denham Springs and Lake Charles, Louisiana, were read by the acting Stated Clerk, Rev. W. B. Venable, First Presbyterian Church, Baker, Louisiana.

The petitioning group from Denham Springs represented the Chapel which has been developed under the auspices of the Home Missions Committe of Louisiana Presbytery. This group began in an assembly room of the Senior High School on July 27, 1958. Shortly thereafter they purchased an old abandoned elementary school building located on 2½ acres of land at the cost of $11,000.00. The building which has been renovated by the congregation has an auditorium with a seating capacity of approximately 250 and 12 usable class rooms. This group is made up of Presbyterians from the Synods of Texas, Missouri, Arkansas, Mississippi and Louisiana. There are three deacons and 1 elder and 10 Sunday School teachers from these churches.

In addition a lovely new manse of brick construction has been purchased awaiting the occupancy of the first pastor. A Sunday School has been organized with an enrollment of approximately 50. The Women of the Church has been organized and is functioning with one Circle. Gifts from the congregation and friends have amounted to approximately $4,000.00. The tentative budget, which has been adopted for 1959, is $9,000.00. The development and organization of the First

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Presbyterian Church of Denham Springs is the result of co-operative efforts on the part of all of the ministers in the Baton Rouge area who have given of their time to supply the pulpit and of their substance to equip the church. The following have been elected by the Presbytery of Louisiana to serve as the commission for organization of the First Presbyterian Church of Denham Springs on March 1, 1959.

Rev. Parks Wilson, University Presbyterian Church, Chairman, Dr. G. Aiken Taylor, First Presbyterian Church, Alexandria, Louisiana, Dr. John Melton, First Presbyterian Church, Baton Rouge, Louisiana, Rev. Leonard O. Elmore, Second Presbyterian Church, Baton Rouge, Louisiana, Rev. H. P. J. L'Heureux, Fairfields Presbyterian Church, Baton Rouge, Louisiana, Rev. J. K. Aiken, Monte Sano Presbyterian Church, Baton Rouge, Louisiana, Rev. William O'Neal, Broadmoor Presbyterian Church, Baton Rouge, Louisiana, Ruling Elder John Naylor, Broadmoor Presbyterian Church, Baton Rouge, Louisiana, Ruling Elder R. L. Hamilton, Baker Presbyterian Church, Baker, Louisiana, Ruling Elder Reed Gardner, First Presbyterian Church, Baton Rouge, Louisiana, Ruling Elder Selser Pickette, Sr., First Presbyterian Church, Alexandria, Louisiana, Rev. C. L. Cheshire, Jr., Supt. Church Extension, Louisiana Presbytery.

Dr. C. D. Wardlaw, Minister of the First Presbyterian Church of Lake Charles, presented the petition approved by the session and session's Committee on Church Extension which contained 149 signatures. One hundred thirty three of the petitioners are members of the First Presbyterian Church of Lake Charles. There is a great possibility that before the church is officially organized on February 8, 1959, that this group will increase to approximately 175. When the first worship service was held on January 4, 1959, in the ROTC Building at McNeese State College in the Wesley Foundation Methodist Student Center, a Sunday School was, also, organized with 146 enrolled. There are twenty teachers. In this group there are two elders and four deacons from the First Presbyterian Church, Lake Charles and several men who were previously ordained as deacons in other churches.

Due to increase in number this group is now meeting in the ROTC building of McNeese State College. Four Circles for the Women of the Church have been organized. Temporary committees have been appointed. Sponsors for both Pioneer and Senior Fellowship have been chosen.

The church will be located on a lot consisting of a little more than two acres adjacent to McNeese State College. This property was purchased from the proceeds of real estate originally acquired by the Presbytery of Louisiana. The First Presbyterian Church of Lake Charles has committed itself to furnish $30,000.00 for this project to be paid over a period of three years. In addition, it will furnish housing for the minister for the first year and equip and provide an office. Other gifts from the Presbytery, Synod Student Foundation and the General Assembly will aggregate approximately $45,000.00 for building purposes. It is estimated that additional funds will be secured from the personnel of the newly organized church. This will enable the St. Andrew's Presbyterian Church, the name proposed by the congregation, to erect a first unit valued at $75,000.00.

The following commissions were appointed by the Presbytery of Louisiana to organize the St. Andrew's Church on February 8, 1959:

Dr. G. Aiken Taylor, First Presbyterian Church, Alexandria, Chairman.

Dr. C. D. Wardlaw, First Church, Lake Charles.

Rev. Roger Greenslade, First Church, Lake Charles.

Rev. Roy McCown, Westminster Church, Maplewood, Louisiana.

Rev. C. Linwood Cheshire, Baton Rouge.

Ruling Elder T. W. Kirby, First Church, Lake Charles.

Ruling Elder John Fowler, Westminster Church, Maplewood.

Commissioners to General Assembly elected:

Ministers:

Rev. C. J. Matthews, Rev. George H. Taylor, Rev. Carl C. Phillips.

Alternates:

Rev. John C. Neville, Rev. James Terrell, Rev. J. K. Aiken. Ruling Elders: Westley Chatellier, Dr. Edward O. Munson, Jr., Mansell Slaughter.

Alternates:

Lee O. Lester, David P. Mills, G. A. Nordstrom.

The report of the ad interim committee on marriage, divorce and re-marriage was approved.

The report of the interim committee on "A Proposed Revision Of 'The Form of Government of the Presbyterian Church in the United States", was approved with the following exceptions: 19:2; 25-3.

Report of the Women of the Church of the Presbytery of Louisiana was presented by Mrs. J. R. Sheppard, President and Member of the Jackson Street Presbyterian Church, Alexandria, Louisiana. The emphasis which this organization is placing upon its work for 1959 is that of increasing its membership and attempting to get active those women who are now being carried on inactive rolls.

Report of the Commission on the Minister and His Work, was presented by Rev. Hiram Reeves, Chairman, Pastor of the First Presbyterian Church, Opelousas, Louisiana. The Committee approved the calling pending examination for licensure of Mr. W. S. McKee, Pastor-Elect for the First Presbyterian Church, Jennings. Approval was given to Rev. Roger Greenslade so that he might become the Minister of Education at the First Presbyterian Church of Lake Charles pending the pastoral dissolution of the Presbytery of Louisiana. This dissolution being effected, Mr. Greenslade, will assume his new duties on January 21.

Report of Evangelism Committee was presented by Rev. Jeff Aiken, Minister of the Monte Sano Presbyterian Church, Baton Rouge, Louisiana. The recommendations which were adopted related to the General Assembly's program of Evangelism. The Presbytery of Louisiana has promised to cooperate in this effort.

Candidate for the Ministry. Mr. John Fowler, Ruling Elder in the Westminster Church, Maplewood, Louisiana, was received under the care of Louisiana Presbytery as a candidate for the Gospel Ministry. Mr. Fowler plans to enter one of our seminaries just as soon as the way is clear.

Recommend The Journal To Friends

The meeting adjourned to meet in order to finish the business on the docket at the First Presbyterian Church, Opelousas, Louisiana, February 12, 1959.

Submitted by: C. Linwood Cheshire, Jr., Supt. Church Extension, Louisiana Presbytery, Baton Rouge, Louisiana.

William Venable, Acting Stated Clerk, Baker Presbyterian Church, Baker, Louisiana.

MISSISSIPPI

The Retirement of Rev. Allen W. Duck

Your committee appointed by Presbytery to bring in commendations on the Honorary Retirement of Rev. Allen W. Duck beg leave to submit the following:

Allen Washington Duck was born in the area of the Unity Presbyterian Church about eight miles south of Liberty, Amite County, Miss., March 20, 1887. He was reared in the above community and attended grade school there. Later he went to Centerville, Miss. where he worked and attended high school at Liberty where he also did a good part in working his way. After this he entered Southwestern Presbyterian University at Clarksville, Tenn., where he graduated with the degrees of Bachelor of Arts and Bachelor of Divinity. He was married to Miss Mary Wiley Hampton October 24, 1917. To this union two sons were born, Allen Washington, Jr., and Joyn Charles.

He was licensed and ordained October 12, 1916 by Mississippi Presbytery where he served for the most of his ministry. His pastorates were Redlick, Miss. Presbytery 1916-1923; Long Beach and Handsboro, Meridian Presbytery, 1923-1928 and Wesson and Monticello, Mississippi Presbytery 1928 till retirement, which means he was there for thirty one years. He has been honored by our department of country church work and we honor him to day for this long and faithful service in all the above churches and work.

Mr. Duck has also served the Presbytery in many ways. He was elected Stated Clerk of the Presbytery in 1943 and continued this till this meeting of Presbytery or his retirement. He has been a member of the Board of Directors of Chamberlain Hunt Academy since 1940. He attended the General Assembly four times: Charleston, W. Va.; Chattanooga, Tenn. 1940 and Montreat 1932 and 1953.

We wish to congratulate Mr. Duck on his honorary retirement and express to him appreciation for his long and continuous and faithful service in the Kingdom of God.

May God continue to bless and use him in his retirement and say to him: "Thou hast been faithful over many things. Enter thou into the joy of thy Lord". We feel that Mr. Duck can well say: "I have fought a good fight".

Respectfully Submitted.
Robt. M. McGehee, Chairman

NORTH CAROLINA

Burgaw—(PN)—An elder in the Presbyterian Church here, T. T. Murphy, who is known through out his state as "Mr. Superintendent", has resigned as head of Pender County Schools after 56 years of service in that capacity.

Thurmond Tate Murphy became superintendent of Pender schools in 1903, and served almost continuously since. The only break came when he went to the University of North Carolina in 1906.

Setting records is not new to Mr. Murphy. Long active in the civic and religious affairs of the area, he set something of a record several years ago by serving as clerk of session in the Presbyterian Church for over 30 years.

He has also served about 30 years as secretary of the Masonic Lodge in Burgaw.

Mr. Murphy was the oldest superintendent in point of service in North Carolina's public school system.

Howard Holly, a member of the Board of Education in Pender County, led the praise for the retiring superintendent when he said, "Pender County is a richer place for having had his services".

Holly pointed out that "Children just naturally love him, and he certainly loves them. He always will stop whatever he's doing to talk a minute with a child".

Mrs. Murphy is the former Julia Logue. Their two daughters, Julia and Nancy, are both teachers.

Davidson—(PN)— Davidson College is one of 64 private institutions in the country to share in grants totaling $528,630 from the Esso Education Foundation, it was announced January 23.

The capital grants are being made by Esso to aid science education at the undergraduate level.

Raeford—(PN)— The Rev. W. B. Heyward, Raeford Presbyterian Minister, was honored by the Kiwanis Club here as their "Man of the Year" for 1958.

Mr. Heyward has served the Raeford Church since 1947. He is a graduate of Hampden-Sydney College and Union Theological Seminary, Richmond, Va.

SOUTH CAROLINA

Columbia—(PN)— Dr. Norman Dunning, British attorney, educator, and preacher, has been the special speaker for a mission at the First Presbyterian Church in Columbia during the last week in January.

Dr. Dunning was also invited to lead the opening prayer in the S. C. House of Representatives, as guest chaplain. He was introduced by House chaplain, the Rev. Leslie Edwards.

Columbia's two daily papers, published by the State-Record Company, have given enthusiastic support to the meeting. Tom McMahan, editor of religious news for the State, who has been reporting Dr. Dunning's sermons each day, says that in his opinion, Dr. Dunning "is remarkable for lucid thought and felicity of expression and he majors on making clear the meaning of Scripture and relating that meaning to history and to common life today".

Clinton —(PN)— Dr. Raymond B. Purdum, former president of Davis Elkins College in West Virginia, and Presbyterian College professor here since 1956, died Feb. 4, following a brief illness, in a hospital in Greenville, S. C.

Dr. Purdum, 60, is survived by his wife, Mrs. Myrtle Matthews Purdum and four children.

He served the West Virginia school as president from 1944 to 1954, and had also served as head of the chemistry department there, and as dean.

Upon retirement, he had devoted his attention to coal interests in Elkins, W. Va., until coming here in 1956 as a chemistry professor.

A native of Providence Forge, Va., he attended the University of Virginia. Active in Presbyterian affairs, he was moderator of Greenbrier Presbytery in West Virginia, and had served as a commissioner to the General Assembly in 1947.

Clemson—(PN) — Presbyterian forum leaders for Religious Emphasis Week, Feb. 10-14, at Clemson College were The Rev. Lynn T. Jones, pastor of the Eastminster Presbyterian Church of Columbia, S. C., Dr. C. Newman Faulconer, pastor of First Presbyterian Church of Greenville, S. C.; and Dr. S. J. L. Crouch, retired Presbyterian minister to students at Clemson College.

The Rev. C. E. Raynal, Jr., is pastor of the Fort Hill Presbyterian Church in Clemson. He was in charge of the direction of the Presbyterian part of the program.

TENNESSEE

....**Nashville—(PN)—** The Rev. and Mrs. Edward C. Langham, Jr., of Our East Brazil Mission announce the arrival of a daughter, Eleanor Davidson. She was born on Jan. 31, in Campinas.

The Langhams have two daughters.

Mrs. Langham is the former Elizabeth (Betty) Kilpatrick of Augusta, Georgia. She studied at the Junior College of Augusta and is a graduate of the University of Georgia. She is a member of the Reid Memorial Presbyterian Church of Augusta.

Mr. Langham is from Montgomery, Ala. He studied at Alabama Polytechnic Institute and Huntington College. He is a graduate of Presbyterian College and Columbia Theological Seminary. He is a member of Congaree Presbytery.

VIRGINIA

Hampden-Sydney—(PN)— "The Civil War in Retrospect" will be the subject of a series of lectures and discussions sponsored at Hampden-Sydney College throughout the month of April. Four of the nation's outstanding historians, Dr. Avery Craven, Dr. Frank Vandiver, Dr. Henry Steele Commanger, and Dr. Bernard Mayo, will be brought to the campus to direct these lectures and discussions for the students and interested friends of the campus.

Dr. Avery Craven will lecture on Tuesday, April 7, on some aspects of the origins of the Civil War. He will be accompanied by Dr. Mayo who will act as moderator of the three sessions and provide the unifying thought to the series. On Tuesday, April 14, Dr. Vandiver will speak on some phase of the conduct of the War and on Friday, April 24, Dr. Commager will take some broader views of the entire period.

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SOUTHERN PRESBYTERIAN JOURNAL

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Dr. Avery Craven is a native of North Carolina. He received his doctorate from the University of Chicago in 1923, and since that time he has taught at Michigan State College, Illinois University and the University of Chicago where he has been the full professor of history since 1929. Further, he has been a visiting professor at Sydney, Australia, at the University of Cambridge, and at the University of Salizburg. He is former president of the Southern Historical Association.

Dr. Vandiver, a native of Texas, was awarded his doctor's degree from Tulane University in 1951. He is now the Associate Professor of History at Rice Institute in Houston. He is the author of the **Confederate Command System** (1956) and **Mighty Stonewall** (1957).

Dr. Commanger was born in Pennsylvania. He worked for his doctorate at the University of Chicago, receiving it in 1928. He has also studied at Oxford and Cambridge receiving an M.A. from each. He has served on the faculty as a member of the history department at New York University, Columbia University, and since 1956 has been Professor of history and American Studies at Amherst College. Commanger is the recipient of the Herbert B. Adams Award of the American Historical Association for the year 1929. He has visited as the Harmsworth Professor of American History at Oxford University and has served twice as a visiting professor at Cambridge as well as at universities in Sweden, Germany, Israel, and Italy.

Dr. Mayo, the moderator of the three meetings, is a native of Maine. He was awarded his doctor's degree from Johns Hopkins University in 1931. Mayo has been a member of the faculties of George Washington University, American University, and Georgetown University. Since 1940 he has served as professor of history at the University of Virginia. In 1946 he visited at Harvard as the professor of history. His latest book is **Jefferson and Way of Honor** (1951).



BOOKS

THE WORK OF THE HOLY SPIRIT IN PRAYER. Division of Evangelism, Presbyterian Center, Atlanta, ten cents.

The Division of Evangelism is to be warmly congratulated on discovering and making available for this year's program on evangelism this able brief treatment of a most vital theme by the professor of Bible in the Assembly's Training School.

As a piece of sermonic work, this is a gem. We are recommending it for use in the department of homiletics as an example for our students, and we commend it to ourselves and our brother ministers as a study needed to remind us of the kind of careful contextual, exegetical and expository work that ought to go into every sermon.

A study in prayer, it will help bring the grace of the Spirit to undergird our praying and our living. Hope and the Holy Spirit are the bonds that call us to godly living. Most of all, as an important section of the Bible this study makes this portion of the Word of God—become alive for readers and hearers.

—W. C. R.

AND TO THE ESKIMOS. Gleason H. Ledyard. Moody Press. $3.75.

The author is the chairman-director of the Eskimo Gospel Crusade, a mission reaching Eskimos with the Gospel message. This race of people who inhabit the Arctic coast, live by hunting and fishing as they did hundreds of years ago. From Mongolian stock, these hardy people have clung to their former way of life along with the witchcraft that binds them. This volume is the story of the progress of Gospel work in this seldom-heard-of field and several accounts of God's watchful care over the Ledyards as they toiled in this perilous Arctic.

THE YEARS THAT COUNT. Rosalind Rinker. Zondervan. $2.00.

For 12 years Rosalind Rinker has worked with young people. She has come to recognize their problems, not only as real problems but as her own. She had already lived through a rich background of 12 missionary years in the Orient, experiencing at first hand the vast difference between life lived in the Light of the Presence of Jesus Christ and life in darkness. She believes that the basic problems of all human nature—young and old—educated and uneducated, are still unsolvable except through personal Oneness with Christ. In this work the author shows young people that Christianity is Jesus Christ. The author urges young people not to be satisfied with second best. This volume will be beneficial to high school students, college students, working young persons and also those who want to know how to deal with the problems of young people.

ALL THE MEN OF THE BIBLE. Herbert Lockyer. Zondervan. $4.95.

Dr. Lockyer has given in this volume a portrait gallery of more than 3000 Biblical characters. It is a cyclopedic work with the names and their meaning and the appropriate Scripture citations of these men. The book shows careful research and is a splendid work for ready reference. This volume should be of special value to ministers who are planning to preach on the characters of the Old and New Testaments.

DEVOTIONS AND PRAYERS OF JOHANN ARNDT. John J. Stoudt. Baker Book House. $1.50.

Johann Arndt was a German theologian of the 16th century. He is best remembered for his classic works "True Christianity" and "Garden of Paradise." These devotions and prayers have been selected from these two books.

Dr. Stoudt has chosen 52 selections that will serve to deepen the life of faith for modern man. He believes that these selections are as meaningful for us today as they were for Johann Arndt when he first gave them to his congregation in Brunswick, Germany. We heartily recommend this volume to all who are seeking fresh, devotional material.

John R. Richardson

BIBLE DOCTRINE FOR LEADERS IN CHRISTIAN EDUCATION. Committee on Christian Education, Bible Presbyterian Church. 25c.

The purpose of this course is introductory. It is not meant to be an over simplification or a shortcut. The truths to which attention is given in this study are those which every Christian ought to have more than a passing acquaintance. Those in places of leadership in our churches should most certainly have a working knowledge of the truths considered in this booklet.

THE PEOPLE OF THE DEAD SEA SCROLLS. John Marco Allergo. Doubleday & Co. $5.00.

This volume gives a complete pictorial record of the dramatic story of the Dead Sea Scrolls. There are pictures to show the places where the Scrolls were found as well as the desert and caves in which the people of the Scrolls lived just before the dawn of Christianity. The striking photographs tell the exciting story of the discovery of the Scrolls and the subsequent archaeological excavations and research. The superb illustrations are accompanied by an exceptionally clear text which explains the history of the Scrolls and their importance to present-day religious faiths.

The volume with its magnificent photographs brings the ancient community to life as no text ever could.

ENCYCLOPEDIA OF THE PAPACY. Hans Kuhner. Philosophical Library. $6.00.

The Encyclopedia of the Papacy is made up of concise historical accounts in chronological order of the more than 260 popes of the Roman Catholic Church. Largely factual, the account of each pope includes the exact dates—day, month, and year—of his pontificate, information which is invaluable in studying the sometimes perplexing papal chronology.

Protestants will disagree with some of the ideas found in this volume. For example, Peter is put

as the first pope. This, Protestants refuse to accept. Although this is a useful book it should be pointed out that it will be more acceptable to Roman Catholics than to Protestants.

YOUNG PILLARS. Charles M. Schulz. Warner Press. $1.00.

The author is a well-known cartoonist. Here he deals not exclusively in humor, but he manages to present a low-pressure message about the well-balanced Christian life. His humor is always gentle and kind.

JEROME'S COMMENTARY ON DANIEL. Gleason L. Archer, Jr. Baker Book House. $3.95.

Jerome was a Church Father and famous ecclesiastical author who died in A.D. 420. His writings cover all the principal departments of Christian theology but the most numerous and important belong to that of Biblical study. Among such is his commentary on Daniel which is one of the most interesting and significant of his expository works. It is frequently consulted to this day. It here appears for the first time in the English language. This commentary has high value for the academic world and it is of particular value for research.

PREACHING ON THE LIFE OF CHRIST. W. S. McBirnie. Zondervan. $2.00.

The author has gone back to the very foundations of the gospel story. He has walked over the very places where Christ preached, healed and taught. From his extensive background of archaeological study in the Holy Land, Dr. McBirnie brings new vividness to the treatment on the life of Christ.

HE IS LORD OF ALL. Eugene Carson Blake. Westminster Press. $1.00.

Dr. Blake devotes 5 chapters to this great subject, "He is Lord of all." The chapters represent addresses given to the National Council of Presbyterian Women's organizations and to its executive committee which met at Purdue University in the summer of this year.

As we read this volume we marked notes of assent beside certain paragraphs. We've also marked dissent beside others. It is clear that the author follows the liberal theological position held by many in his communion. He espouses the hypothesis of biological evolution and goes in for the universal brotherhood of man. We are grateful, however, to have him affirm that the way to know God is through Jesus Christ our Lord.

—John R. Richardson

WOMAN IN THE CHURCH. Russell C. Prohl. Eerdman's. $2.00.

What is the God-pleasing status of woman in the church? How can a woman best fulfill her duties and obligations as a royal priestess? These and other such questions find serious consideration in this volume. The difference of opinion on the status of woman in the church has existed for a long time. The author seeks to throw some light upon this problem in the light of the Scriptures. He believes that this problem requires a Biblical answer based on sound hermeneutical principles. The 12 chapters in this volume represent the results of such a searching on the subject.

THE HOLY SPIRIT IN YOUR LIFE. Andrew W. Blackwood, Jr. Baker Book House. $2.50.

Most of our readers are familiar with the writings of Dr. Andrew W. Blackwood, Sr. Dr. Blackwood has contributed much to the departments of homiletics and especially Biblical exposition. It is a pleasure to note that his son has inherited much of his father's ability and is gaining a reputation for his own gift in indicating the revelance of the Bible for contemporary living.

There are 11 chapters in this book. They deal with such important subjects as the Spirit of the Bible, the Spirit and the Church, the Spirit in Salvation and Receiving the Spirit. The author is correct in saying that the outstanding need of the church today is to rediscover the Holy Spirit. This, however, does not mean that God is lost and man has to search for Him. Rather, as the author points out, the facts are just the opposite. Man is lost and God is searching for him. This volume will help readers to realize afresh that the church needs the flaming consciousness that God is present in the person of His Holy Spirit to guide His church and to confer magnificent blessings.

For the most part this book is marked by theological maturity. On page 54, the author writes, "I am sure that Jesus in the days of His flesh knew sickness as one member or another of His body was ill." This reviewer cannot subscribe to this idea. Christ's body was a sinless body and since the Scriptures do not indicate that He had the slightest illness, we may well believe just the reverse of what the author states in this respect. We do concur, however, with his idea that the body which is His church is not completely healthy.

Ministers who plan to prepare a series of sermons on the Holy Spirit could gain a number of fine insights from this new work. It can be read with pleasure and profit by all who are interested in the third person of the Holy Trinity.

John R. Richardson

WESTERN ASCETICISM. Owen Chadwick. Westminster Press. $5.00.

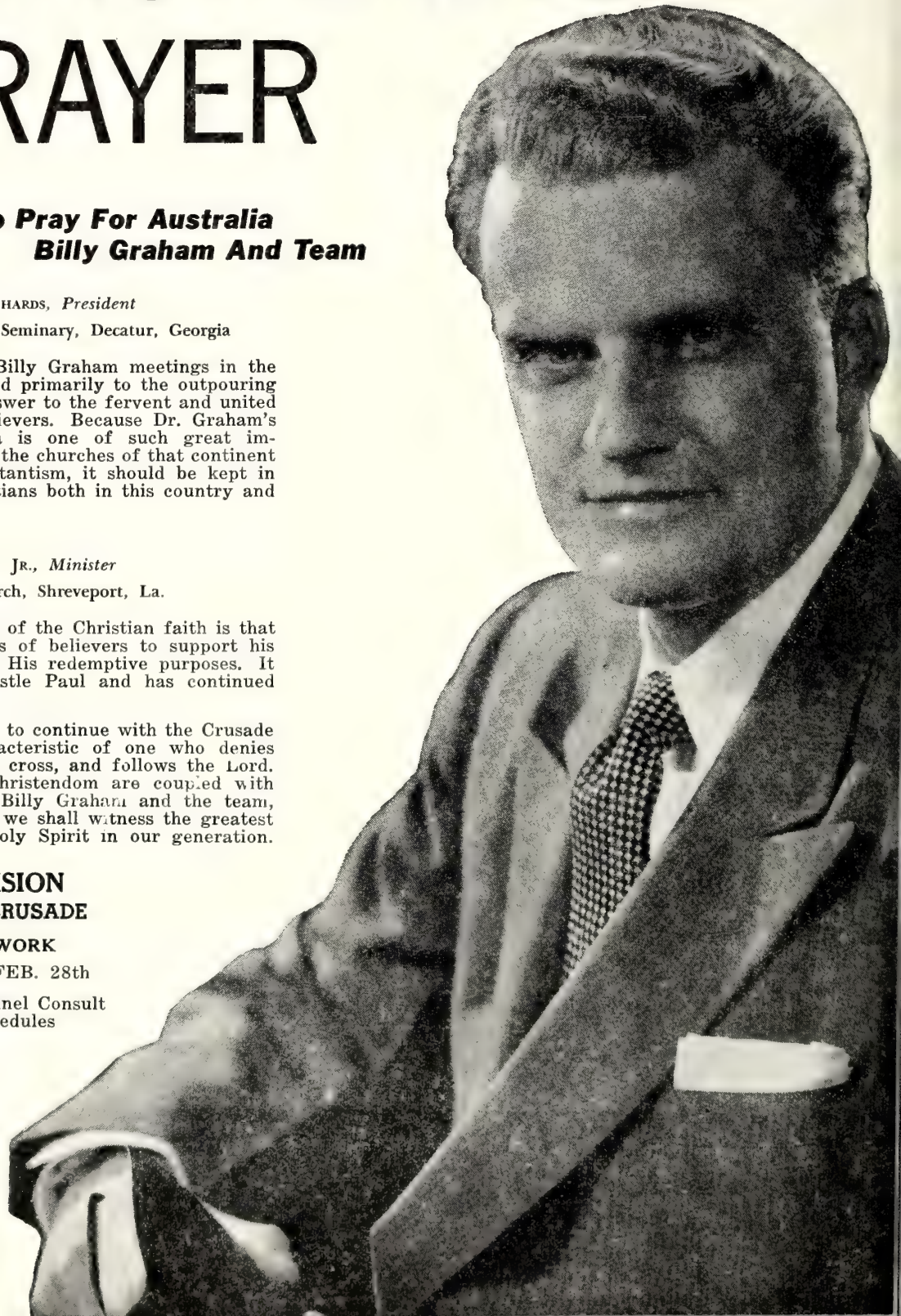
Dr. Owen Chadwick, distinguished English scholar, presents in this volume, 3 important documents of the early Christian church: the sayings of the fathers, the Confidences of Cassian, and the Rule of St. Benedict.

The sayings of the fathers comprise more than half the entire book. The authors separated themselves from their communities and lived as hermits along the banks of the Nile. They acquired a great reputation for sanctity. John Cassian visited Egypt and carried the message of the desert fathers to monasteries in Gaul. In his Confidences, he reproduces conversations of the Egyptian ascetics adding, it is generally thought, some literary refinement in the process.

The third section presents the Rule of St. Benedict of Nursia. The great religious genius softens the rigors of physical austerity and stresses the spiritual qualities of obedience, humility and patience. Benedict organized his monks in communities and made manual labor a daily requirement for all. His Rule which deals with all aspects of the monastic life, is full of humility and gentle understanding.

This book will be of special interest to students of the history of religion. It should be of value to Roman Catholics and certain groups within the Anglican communion where ascetic practices are still observed.

GOD IS ANSWERING PRAYER



Continue To Pray For Australia Billy Graham And Team

DR. J. MCDOWELL RICHARDS, *President*
Columbia Theological Seminary, Decatur, Georgia

The success of the Billy Graham meetings in the past can be attributed primarily to the outpouring of God's Spirit in answer to the fervent and united prayers of many believers. Because Dr. Graham's mission to Australia is one of such great importance, not only to the churches of that continent but to World Protestantism, it should be kept in the prayers of Christians both in this country and in other lands.

DR. WM. A. BENFIELD, JR., *Minister*
First Presbyterian Church, Shreveport, La.

One of the mysteries of the Christian faith is that God uses the prayers of believers to support his servants in fulfilling His redemptive purposes. It began with the Apostle Paul and has continued until this day.

Billy Graham's desire to continue with the Crusade in Australia is characteristic of one who denies himself, takes up his cross, and follows the Lord. If the prayers of Christendom are coupled with this commitment of Billy Graham and the team, it could well be that we shall witness the greatest outpouring of the Holy Spirit in our generation.

ON TELEVISION
AUSTRALIAN CRUSADE
ABC-TV NETWORK
beginning SAT., FEB. 28th
For Time and Channel Consult
Local TV Schedules

The Southern
PRESBYTERIAN Journal

VOL. XVII NO. 44 MARCH 4, 1959 $3.00 A YEAR



PRESIDENTS OF FURLOUGH HOMES missionaries of the Presbyterian Church, U.S., met in Atlanta, Ga., recently to exchange ideas on administration of the four centers where furloughing missionaries may live rent-free. These leaders are pictured here examining contents of a box of linens, soaps and kitchen utensils given by a South Carolina circle to Mission Haven, Decatur, Ga. The four leaders are, left to right, Mrs. Frank Lyon of Little Rock, Ark., president of the Board of Directors for Mission Ranch, near Austin Seminary, Austin, Texas; Mrs. J. F. Gregory, of Louisville, Ky., chairman of the Board for Presbyterian Furlough Home, Louisville Seminary; Mrs. George A. Washburn of Richmond, Va., president of the Board for Mission Court, near Union Seminary, Richmond; and Mrs. Francis M. Womack, Jacksonville, Fla., president of the Board for Mission Haven, near Columbia Seminary, Decatur, Ga. (See Page 23.)

Another Journal Editorial Receives Nation-Wide Recognition

See Page 2

THE SOUTHERN PRESBYTERIAN JOURNAL

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EDITORIAL

Another Prize-Winning Editorial

In 1953 our Associate Editor, Dr. Nelson Bell, received recognition by the Freedoms Foundation of Valley Forge for his *Journal* editorial —"While Men Sleep". For this he was awarded a George Washington Medal.

Last year Dr. Bell's editorial, "What of Tomorrow?" was selected as the top editorial of 1957,—newspapers, secular and religious magazines all being included in the survey. For this Dr. Bell was honored at a special convocation at Valley Forge, — General Curtis LeMay, Ex-President Herbert Hoover, Mr. Cecil Demille, Rev. Frederick Brown Harris and General Lewis B. Hershey also receiving awards. He received a lucite encased medal, a check for $1,000 and an exact replica of the watch George Washington carried at Valley Forge.

Just as this issue of the Journal goes to the press we have been notified that Dr. Bell's editorial, "What Shall It Profit?", which appeared in the May 21st, 1958 issue of this *Journal* has received special second-place recognition.

This editor is particularly gratified that this distinguished and dedicated Foundation has selected this particular type of editorial as worthy of special recognition.

Our congratulations to them, and to Dr. Nelson Bell!!

We reprint below this prize-winning editorial:

—H. B. D.

What Shall It Profit?

The world is intrigued with the scientific progress which makes an assault on the moon a very real possibility. In almost every realm of human endeavor new discoveries and their exploitation open up vistas for the future, limited solely by the boldness of imagination and the willingness to explore.

To minimize present achievements or to question their ultimate dwarfing by those of the future is utterly foolish. In the writer's own specialty (surgery), the advances of the last dozen years have opened up fields at one time thought to be beyond the realm of successful approach. To illustrate: that which is being done in the area of cardiac, vascular and neuro surgery is so startling that the public is but vaguely aware of it. For all of this we should thank God and take courage.

But it is imperative that we shall not become blinded either by that which man has accomplished, or that which yet lies in store for the future. It is desperately important that we maintain our proper perspective. Man has never discovered, nor can he, anything which the Creator did not put there in the first place. For that reason it is of primary importance that we accord to God His rightful place in His own universe. That He is so often ignored, or pushed into the shadows, by the assertiveness and blindness of man is but a reflection of man's sinfulness and need for redemption.

What shall it profit if we shall successfully conquer outer space, set up a station on the moon and attain domination of these hitherto unattainable areas of the universe if at the same time we do not learn of Him through whom alone the inner reaches of the soul are cleansed and disciplined?

For a generation we have worked to establish the highest living standards the world has ever known. Gracious living has become a reality for millions. Compared with the rest of the world we are wallowing in material prosperity.

But what shall all of this profit us should we lose our national soul in the process?

No amount of religiosity, of pious affirmations or participation in church programs can compensate for the lust and selfishness and pride which is gnawing at the vitals of our moral and spiritual lives.

Enamoured with the achievements of today, and the promise of yet more ease of living for tomorrow, we need to stop before it is too late and ask ourselves the question: "What does all of this profit if Christ is left outside the door?" How bleak and hopeless the future without Christ, and yet our desires seem so largely centered on the present.

We are concerned about the problems of education. We are frantically trying to recoup our lost supremacy in the realm of science. We recognize the very real danger of becoming a second-rate power from a military standpoint. These and many other problems highly deserve our concern and should enlist our support for every legitimate and fruitful effort to improve the situation. But at the same time let us remember that a nation's strength is to be found primarily in the character of its people, for it is righteousness which exalteth a nation and sin that drags it down. The *trend* in America, so far as moral and spiritual standards is concerned, is down and not up, of the flesh and not of the Spirit.

Because of this it is of vital importance that the Church shall maintain her vision and discharge her rightful functions. We have no fault to find with those who would have the Church exercise upon the contemporary social order her influence for righteousness, *provided there shall be a comparable zeal to maintain the personal message of the Church to sinners.*

The Holy Scriptures leave neither to the imagination nor the interpretation of men just what is the *content* of the Gospel message and in the forefront of that message is the fact that men out of Christ are lost sinners, that they need His cleansing and redeeming salvation, and that while the wages of sin is death the gift of God is eternal life through Jesus Christ our Lord.

It is the dilution, the evasion of, or the substitution of something else for the message of sin, of righteousness and of judgment to come which is the most ominous sign on the horizon on contemporary Christianity. We are rightly concerned about Christian race relations; about a just social order; about a sense of world brotherhood which recognizes the needs and aspirations of the less fortunate. We long for just and durable peace, and sanction a multitude of humanitarian activities, all of which are good — *and for which we should strive.* But what shall the attaining of all of these things profit us, or those for whom we are concerned, unless at the same time Jesus Christ is received as their Saviour from sin and made the Lord of their lives?

The *primary* task of the Church is to preach Christ, crucified, risen and coming in triumph. What shall it profit the Church if she neglect this task or dilute the content of the message while helping usher in a world order still in the clutches of the devil?

We are not being facetious but are desperately in earnest. We are in the gravest danger of continuing to treat world symptoms while we neglect the cause of those symptoms — sin in the human heart and for which there is but one course, and for the preaching of which we and we alone are responsible.

Looking through the astigmatic lenses of immediate problems we are in danger of losing sight of those which are ultimate and eternal. The Apostle Paul reminded the Corinthian Christians that he had put first things first: *"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures."* (I Cor. 15:3). It is because this is no longer the primary message of so many pulpits across America that we as a people, and the Church as the Church, stands in jeopardy. God is not going to be mocked. The salvation He wrought out for mankind in the counsels of eternity and brought into effect on the Cross of Calvary is God's way and there is no other.

In every activity and emphasis the individual Christian and the Church as such should ask the sobering question: "What shall it profit if I carry this through to a successful conclusion — only to lose my own soul or the souls of those who need the message that Christ died for our sins?"

There is no better way to keep our perspective of time and eternity than to frequently ask ourselves the question:

What shall it profit? —L. N. B.

The Southern Presbyterian Journal, *a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by the Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

A Vital Decision

Official Washington, both Democratic and Republican, has come to see and acknowledge the tremendous contribution to world peace which Mr. Dulles has made and to credit him with the insight and determination for a long time neither recognized nor admitted.

Mr. Dulles has carried into his tasks a degree of Christian idealism most difficult to sustain in virtually pagan surroundings. He has also had an amazing ability to see through various forms of Russian intrigue and propaganda and to recognize them for what they are.

While Mr. Eisenhower is determined to avail himself of the services of Mr. Dulles as long as it is physically possible for the Secretary of State to serve, he nevertheless almost certainly faces the task of appointing his successor.

This will involve a vital decision. Knowledge of world affairs, wisdom, restraint and the ability to deal wisely with problems on which hinge the peace and welfare of the world must be augmented by faith in God and a sense of dependence on Him if the ship of state is to be guided aright.

We should pray for Mr. Dulles and also for the President, that God will in His infinite love and wisdom lead to the decisions and the choices on which so much will inevitably hang.

To so pray is a part of our Christian responsibility.

—L. N. B.

The Melbourne Crusade

Never in the history of Mr. Graham's work has there been such enthusiastic and prayerful preparation at the local level as has been true in Melbourne, and God is answering the prayers of His people all over the world.

Handicapped by a small auditorium with thousands turned away each night the meetings were moved to an outdoor music stadium for the first week end. Friday night 25,000 were in attendance, the next night 40,000 and Sunday 70,000 came.

In a telephone conversation with Mr. Graham he said that never in his experience had he sensed the power and presence of the Holy Spirit as there in Melbourne.

The newspapers have given tremendous coverage, all of it sympathetic and helpful. The meetings are being broadcast by radio and beginning the second week Australian TV stations are carrying the services twice each week without charge.

An indication of the tremendous interest was noted the first Sunday after the Crusade opened when at the Melbourne Cathedral (Anglican) the sanctuary was packed to hear the dean preach with people standing around the walls.

Mr. Graham's eye is still giving him considerable trouble with very marked blurring and discomfort by the end of each sermon. He has been placed under the observation and care of a world-known specialist in Melbourne.

This *Journal* would solicit for Mr. Graham the continued prayer support of our readers, that this handicap of impaired vision may be used for the glory of God and that there shall be such a spiritual awakening in Australia that the entire world may receive a reflected blessing thereby.

The Face of the Lord Is Against Divorce?

That is evident from the divine act and word at the creation of the primal pair. That is evident in the reflection of God's gracious covenant with His people in the marriage covenant. That is entirely clear in the teaching of our Lord and Saviour in every gospel account. That is also clear in the Epistles and in the eschatological pictures of the marriage feast of the Lamb. Ought it not also to be clear in our practice and in our standards? Will the adoption of the proposed new chapter in the Confession and changes in the Book of Church Order make this fundamental position of our God more clear, or has not the very adoption of the new statement by our Assembly of 1958 already put in question our Church's position in the matter in the press reports of the same?

A friend phoned the other day that he was trying to lift the banner of the Lord at this point by observing the apostolic teaching that the elder can only be the husband of one wife. That is, he is trying to get his congregation and session to agree that no man having two living wives be added to the session or diaconate. He reported that unfortunately he was getting little support from the practice in other congregations. Brethren, the whole question of divorce and re-marriage is a very difficult and complicated one. We h a v e no notion that the position of this faithful minister can be made retroactive. But as he is able, he is seeking to stand by the main testimony of God as given in His Word. May his hands be strengthened in the Lord and may his tribe increase! Of course, there are human interests and complications, but ought not the revealed will of our Lord be the first concern of His ministers?

—W. C. R.

The School of Jesus and the Twelve

A recent study in the Gospel tradition is suggesting that not only did Jesus come preaching; but "in the beginning was the school" of Jesus and His disciples. The life situation out of which comes the Gospel material is described as like that of the rabbis. In the case of Christianity it was the Twelve and a few others who sat at Jesus' feet who received and shaped the material. Jesus gave them instruction according to the method of the rabbis. That is, He made them learn by heart His teachings, e.g. such a matter as the Lord's Prayer. Behind the situations in the life of the early Church, this suggestion takes us to the situations in the life of Jesus which show Him as a rabbi instructing or catechizing his disciples. Since this material was regarded as "holy word" it would be handled with extreme care and would be "historical" in a high degree with a minimum of interpretative creation in it.*

If catechetical and *memoriter* instruction goes back to our Lord, ought it not to be used more among us? A current study on the Presbyterian Church in the Southeast distinguishes the forms of Christianity by three denominations thus: the Baptist was structured by the congregation, the Methodist by the class, the Presbyterian by the home and the covenant. In those homes of a century ago children and servants were carefully catechized.

* H. Riesenfeld, *The Gospel Tradition and its Beginnings*, London, 1957.

—W. C. R.

What the Ploughman Taught the Preacher

James Hervey was one of the early members of the Oxford Methodist Movement. Being in bad health his doctor sent him to the fields to follow the ploughman and seek to regain his strength. On such an occasion Hervey asked the farmer what he thought was the hardest thing in religion. His companion suitably replied that it was more fitting that the minister should instruct him than he the preacher. Hervey, accordingly, cited Matthew 16:24, "If any man would come after me, let him deny himself, and take up his cross and follow me." From this Hervey added that the hardest thing in religion is to deny one's sinful self. The ploughman ventured the opinion that there was something even harder, namely TO DENY ONE'S RIGHTEOUS SELF AND NOT TO LEAN ON ONE'S OWN SELF-RIGHTEOUSNESS. Evidently, the preacher learned from the ploughman for in later years James Hervey's *Thereon and Aspasio* presents in discourse fashion the Gospel, and in so doing rings the changes on the *imputed righteousness of Christ.*

Even our Lord Jesus said that He came not to call the righteous but sinners to repentance. That is, He here gives a gentle probe to the self-righteous to renounce their fancied self-righteousness and find themselves in the class of sinners that they may hear His call to salvation. If we say we have no sin we deceive ourselves and the truth is not in us. If we confess our sin, He is faithful and just to forgive us our sins and the blood of Jesus Christ His Son cleanses us from every sin.

Nor is this lesson out of date. Professor Reinhold Neibuhr insists that we need to apply it in international tensions:

One of the reasons it (communism) seems insufferable is that it is informed by a fanatic creed, which makes absolute distinctions between the "righteous" nations and the "unrighteous", that is the "capitalistic" nations. But we are not sufficiently conscious of the fact that we are in danger of developing an even more vexatious self-righteousness of our own because we represent the "free-world" or because we are "God-fearing" nations rather than "atheistic" ones. This self-righteousness is not only a moral hazard in our relations with the uncommitted nations, but it violates the basic principles and insights of our faith.

The brilliant English writer, Dorothy Sayers insists on the personal application: Cursed by the man that trusteth in man — even if he be a pious man, or rather particularly if he be a pious man. For the besetting temptation of the pious man is to become the proud man. He spake this parable unto certain which trusted in themselves that they were righteous.

—W. C. R.

Another Thought on the First Commandment

What man would like to be married to a wife with whom he was second choice? The fact is, no real man will tolerate a rival for his wife's affection. The Lord is the same way. The true Church (which includes all Christians) is Christ's bride on this earth and He demands first place in His bride's heart.

Let us face this fact — Our Lord WILL have the number one place in our hearts or He will have no place. No one can second-choice the Lord. He will not tolerate a rival.

Wouldn't it be a good idea to make an inventory of the things you love? What is first in the list? Is it some dear one in your family? Do you love money? Or position? Is the esteem of your fellowmen paramount in your life? Where is your Lord in the list? Is anyone or anything usurping His place at its head?

The atheist denies there is any God. The polytheist claims there are many Gods. Both are wrong. The former, because he could explain God's presence on this earth easier than he could explain His absence. The latter, because the symmetry and coordination of the whole clearly evidences one hand behind it all.

Many of us, however, are unconsciously practicing polytheism, worshipping many gods, of tinsel and gods of the golden calf. Empty, shallow things they are to be sure but painted with the superficial gloss of the world they seem very attractive.

Etch these words on your heart, "Thou shalt have no other Gods before me".

—R. LeC.

Listening to Preaching

The Protestant Church stresses preaching. Instead of the altar we have the pulpit and the sermon is certainly considered one of the most important parts of the worship service. The Seminary is a place where we learn to preach and the minister is often called "preacher".

We ought to have some way of training the congregation to listen. No matter how good the preaching may be, if the people do not listen there will be no lasting results. Jesus was the Greatest Preacher in History, but He was constantly urging his hearers to take heed how they heard. The prophet said, hear, and your soul shall live, or listen, and your soul shall live.

Good preaching and good listening go together. If people listen well, the preacher can preach better, and if the preacher preaches well, the people usually listen better. I used to have an elder in my Collierstown church who sat near the front and listened with all his heart and I felt I could preach better when he was present. He was an inspiration to me.

"These were more noble" (the people at Berea), "in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, therefore many of them believed". How can we have a ready mind?

A ready mind is one that is eager to know the truth. It is free from prejudice. Paul and Silas were preaching something new. It was indeed "Good News". Was it true? Their minds were open. Our minds ought to be seeking the truth.

A ready mind, when we are listening to preaching, is one that searches the Scriptures to see whether these things are so. Mr. Moody said he had to be careful what he preached when in Scotland for the people there knew their Bibles. It would be fine if this were true of our congregations today, for there are strange words from some pulpits today.

A ready mind is one that is illumined by the Spirit of God. Do we ask the Spirit to enlighten our minds that we may be able to listen as we should? Do we listen with diligence, preparation and prayer?

"Therefore many of them believed". If we listen well we will believe, for faith comes by hearing, and hearing by the Word of God.

—J. K. P.

Jehovah's Witnesses

When Jehovah's Witnesses with commendable zeal come to your door in their house to house canvass, what do you do? Do you tell them that you are not interested and politely shut the door? Or do you try to show them that the Scriptures teach the Deity of Christ?

If you are one of those who has the time as well as the conviction that Jesus is the second Person of the Trinity, you may quote to your visitor the first verse of John's Gospel: "and the Word was God." This is the verse most people quote under such conditions, because it is the verse that most people know.

The Witnesses have an amazing answer to this verse. With their great knowledge of Greek they tell you that there is no indefinite article in Greek and that the verse should be translated, "and the Word was a God." Does not Paul also say that "there be gods many and lords many"? Apparently Paul and John taught a form of polytheism!

Now it is true that Greek does not have an indefinite article; but it has two other words (*eis* and *tis*) which are both used in the Gospels for the same purpose. Besides there is also the Greek usage of predicate nouns. But as most people do not know Greek, the Jehovah's Witness has the better of the argument.

Once I played a dirty trick on a zealous canvasser. He had just explained to me his interpretation of the Greek text of John 1:1. I was dutifully impressed and complimented him on his great knowledge. It was summer time, and I happened to be sitting on the lawn in the shade, when he approached. I had been reading a book. It was a Greek book. So I showed it to him and asked him to translate a passage. At this point the conversation ended.

But it is not necessary to play dirty tricks on your visitor, provided you know more of the New Testament than the first chapter of John. The Deity of Christ is found, not only in that well known verse, but it is found in many other

verses, some of which I feel sure that Jehovah's Witnesses have never looked at carefully.

In the same Gospel (5:22-23) it is said that the Father . . . hath committed all judgment to the Son that all men should honor the Son even as they honor the Father." The verse needs no commentary; on the face of it, it says that we are to pay the same divine honor or worship to the Son that we pay to the Father. We are not to honor the Son any less than we honor the Father.

The apostolic benediction, so frequently used, shows the intimate relationship of the Father and the Son: "The grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Ghost be with you all." Suppose some Lord's Day, after the last hymn, the minister raised his hand and said, "The grace of the one and only God, the good will of the created angel Gabriel, and the blessing of the Virgin Mary be with you all"! The inappropriateness of such a form is a point against the Witnesses, for they hold that Jesus is a created angel.

Another passage, which unfortunately seems to be relatively unknown, is Matt. 11:27. I have the impression that even ministers hardly ever preach on it, and people who frequently quote Scripture seem to pass it by. And yet it is a powerful assertion of the Deity of Christ.

After the disciples had returned from a preaching mission and had reported to Jesus that some people had believed their message and some people had not, Jesus offers a prayer in which He thanks the Father for these results. The Father has revealed the good news to babes but has hid these things from the wise and prudent. Even so, Father, for so it seemed good in thy sight.

Then Jesus continues, "All things (particularly all the messages of revelation that these disciples had been preaching) are delivered unto me of my Father." By itself this would require the recipient to be a most unusual person; but as it is just barely possible that all revelation could be put into the hands of a created angel, we shall proceed to the next phrase. "And no man knoweth the Son but the Father." Well, of course, there is nothing surprising here. Naturally the Father knows every single person and thing in a way that no human or angelic being could know. God's knowledge is the knowledge of a Creator. It is an eternal knowledge. This is not at all surprising. But what comes next? "Neither knoweth any man the Father, save the Son." Here the knowledge which the Son has of the Father is compared with the knowledge that the Father has of the Son. If the Father's knowledge is a divine and eternal knowledge, then the Son's knowledge is equally divine and eternal. To enforce this conclusion, the next words say, "and he to whomsoever the Son will reveal him." At the beginning Jesus had said that the Father revealed and hid the truth as He pleased. Here He says that no man knows the Father unless he himself reveals the Father. The choice of the Father and the choice of the Son are the same choice. Both the Father and the Son are equally sovereign in deciding upon the person to whom they will reveal the message.

Now, if equal knowledge and equal sovereignty in revelation are ascribed to the Father and the Son, does it not follow that the Father and the Son are equal in power and glory?

Try this passage on the next Jehovah's Witness that comes to your door.

—G. H. C.

Who Says 38,000,000 Protestants Want To Recognize Red China?

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—Editor

Few Protestant Christians subscribe to The Worker, the Communist weekly. Consequently few saw a headline in that journal for November 30, 1958, reading: 38,000,000 Protestants Tell Ike: Recognize China. Few knew the story behind the headline.

The story was that a body of Protestant clergy and laymen known as the World Order Study Conference of the National Council of Churches of Christ in the U. S. A., assembled at Cleveland, had "unanimously" passed a resolution which urged that "steps should be taken toward the inclusion of the People's Republic of China (Communist) in the United Nations and for its recognition by our Government."

Inasmuch as few Protestant Christians, aside from the signers of fellow-traveler propaganda literature, have urged the recognition of a regime which continues to imprison and torture Christians and has made slaves of its own people, the question arises: What is the World Order Study Conference and how were its delegates selected? Also, to what extent did this resolution reflect opinion in the denominations supposedly represented?

Dean John C. Bennett of the Union Theological Seminary in New York, who had a leading part in the conference, asserts that the delegates were appointed by the officials of the various denominations, although "some delegates were

chosen by various units of the National Council." Dean Bennett mentioned as one selective factor "a high degree of interest in the subject matter of the conference." The leaders seem to have known how to pick the right people. A leader in supporting this dubious resolution was Ernest A. Gross, former United States delegate to the United Nations, with which Red China is still technically at war!

The Rev. Daniel A. Poling, editor of the Christian Herald, in an editorial for that magazine, denounced the resolution. Doctor Poling declared that most of the delegates were members of "social action" groups within the denominations.

To test Protestant opinion, the Committee of One Million Against Admission of Communist China to the United Nations polled some 50,000 American Protestant ministers on two questions: (1) Do you believe that the United States should recognize Communist China? and (2) Do you favor admission of Communist China to the United Nations? Early returns indicate that 87 per cent of the ministers polled were against Red China on both counts, 11 per cent gave favorable replies and 2 per cent had no opinion.

Thus American Protestantism has been taken for a propaganda ride by a group of "progressive" leaders whose titles suggested that they represented more Protestants than they did. Even the "unanimous" vote was misleading, because it had been stipulated that, if the minority polled less than 25 per cent, the vote should be announced as "unanimous."

Needless to say, the news caused dismay in Formosa and in free Asia generally. A missionary on Formosa described the resolution as "a betrayal of the enslaved, tortured and often martyred Christians in China." If American Christians, safe at home and above the battle, are represented as indifferent to savage persecutions of their brethren, how can those in the front line of resistance to Red aggression be expected to stand firm?

An Evaluation of Karl Barth

By Bernard Ramm, Ph.D.

Although to some, Barth's theology has become passe', this writer believes that there is a gathering momentum in the Barthian theology, and that its greatest days of influence in America are yet ahead. Already there is a strong Barthian beachhead in Scotland, and the steady number of Americans studying in the Scottish schools insures a Barthian influence in American theology. It has been only in the recent past that men have set themselves to give us all of Barth's massive *Church Dogmatics* in translation, and this in itself will create a strong Barthian influence in our American thought. Men will step into this general Barthian movement from the liberal school as well as the conservative.

The interpretation of Barth is no easy matter. The materials to be handled are very large. Right now the *Church Dogmatics* is housed in ten huge volumes and more is yet to come. Because Dr. Barth discusses a given topic in several places, one is almost forced to read the entire writings of Barth to be sure he has Barth's mind on a given subject. Further, the thought of Barth is very complex and very shrewd. It is the easiest theology to read and grasp with a settled feeling that now one knows what is really said. When criticism is offered the standard objection awaits us: "But you really do not understand Barth or you would not say that."

Writers representing historic Reformed orthodoxy are themselves divided over the interpretation and evaluation of Barth. Some can see no good in Barth. His version of Christianity is totally different from Reformed orthodoxy and where he *seems* to be orthodox as in his defense of the Incarnation, or Trinity, or Virgin Birth, he is really not defending orthodoxy but a version of it garbled by his theological presuppositions and philosophical assumptions.

Other Reformed men look at Barth the same way they look at Augustine. Augustine's theology is a mixture of Protestant and Catholic elements. Calvin himself confessed that he could practically reconstruct his entire theology out of the writings of Augustine; and Aquinas, the great Catholic theologian of the Middle Ages cites Augustine as his principal authority among the Fathers! The procedure of the Reformed theologians has been to select out of Augustine that which is acceptable and to pass over the rest. And so it can be argued today that because Barth has read so deeply in the Reformed tradition (as he confesses himself in his foreword to H. Heppe's *Reformed Dogmatics*), and because he has given more attention to biblical exegesis in the body of his work than any other great theological, he will in many instances say things acceptable to Reformed theologians. I think this latter opinion will eventually prevail

in Barthian interpretation, as distasteful as it might appear to those who defend the first position.

One can form a ready criticism of Barth by noting those passages where Barth expressly states his divergence from Reformed theologians. For example, Barth repeatedly rejects the older views of inspiration; he rejects the Covenant of Works; he does not accept Calvin's doctrine of election as he finds it in the *institutes;* and, he does not work with the traditional framework of the relationship of Adam to the human race. This list could be extended but there is no point in doing so at this moment. We simply call attention to the fact that Barth in many places states his rejection of some part of Reformed theology in such a clear and unambiguous manner that no attentive person can mistake him. This in itself is no simple refutation of Barth, but it shows that he does not attempt to follow the lines of historic Reformed theology with any consistency. When Barth says that he has a strong antipathy to the type of theology defended by Abraham Kuyper, it is not a matter of great theological erudition to further deduce that he would feel a similar antipathy to those great American Presbyterians who are in sympathy with the kind of theology Kuyper wrote.

Even though Barthian criticism is yet in a fluid stage, and even though some parts of his theology are subject to dispute among the Reformed theologians themselves, certain matters have been sufficiently debated, or are sufficiently clear in Barth's writings, that something may be said now. We now turn to those matters.

(1). *Barth does not believe that revelation is essentially a disclosure of truth.* The older Reformed theologians taught that revelation brought us real and true knowledge of God. If this were not the case theology would be impossible, for theology is possible only if we can say meaningful and significant things about God. Although this view has been charged with being a dry religious intellectualism, and a belief in lifeless "propositional revelation," this is not the case — at least with the careful writers. Calvin insisted that where there was a knowledge of God *there is also worship of God.* Abraham Kuyper wrote that in revelation we not only have the truth about God, *but we have God Himself,* else revelation would not be religion.

Barth prefers to think of revelation as an *event.* He avoids the word "experience" because this has wrong associations with religious liberalism; and bad connotations, for it makes revelation appear to be but "mere experience." By calling it *event* he attempts to (i) preserve the priority of God in religious experience, for it is God's grace which brings the event to pass; and (ii) he wishes to stress that revelation *always* involves God and man in a togetherness. There is really a third something in the event of revelation and that is a medium. Revelation *occurs* when (i) God chooses some (ii) medium, such as the Bible, a sermon, or a sacrament, to speak his Word of reconciliation in Jesus Christ (iii) to some sinners. Thus revelation is not something that is true, nor is it primarily God's attempt to reach us with truth; but it is an event, it occurs, it happens. Barth is not completely consistent with his own position or else he could never have written a word of his *Dogmatics.* The reality of theology is predicated on the basis that the truth of God exists in revelation for theology to work with.

Historic Reformed theology looks at knowledge as a necessary prerequisite for man's worship of God and communion with him; revelation must then supply that knowledge. In short, the Scriptures must contain truth. But Barth fractures this conception when he defines revelation as *event.* Barth's practice is better than his theory, for eventually he does talk of a real knowledge in revelation. Here he must be charged with inconsistency, for he does speak of revelation as "word" and "deed", but never grants a real truth-status to "word." Now if in practice he grants a truth-status to the "word" in revelation, and if he claims a real knowledge of God in revelation, then much of his (and his followers'!) objection to the older Reformed view is undercut.

(2). *Barth does not believe in the divine inspiration of Scripture as the historic Reformed theologians did.* This is beyond controversy. In numerous places Barth states his objection to any form of inspiration which secures the writers from error, even if this securing is limited only to the principle theological statements of the Scriptures. He thinks that verbal inspiration is not something derived from Scripture but is a device of the older dogmaticians to produce a rationalistic and visible anchor for their faith. Barth, to the contrary, thinks of the Bible as an inspired *witness* to revelation. He does use the expression, "holy, inspired Scripture."

What does Barth mean by an inspired *witness?* To be a witness (an arrow, a pointer) to revelation, the Bible must be human or it must possess a *humanity.* It must speak our language, partake of our cultural background, and *share in our human errancy.*

Barth believes that Christ assumed fallen human nature in the incarnation although virgin born, but he remained sinless and so purified His fallen nature. When He died on the cross He died free from personal sin. In making a parallel with the Scripture Barth believes the fallen human nature of Christ corresponds to the errancy of the Scripture. And the errancy of the Scriptures pertains to all matters—*even to those of theology.*

If Barth's work on inspiration is compared with Warfield's the difference in procedure is immediately apparent. Barth's view is primarily dictated, and we may even say strongly domineered by his view of revelation. Warfield's view is the result of a very extensive consultation of the Biblical materials themselves to see what doctrine of inspiration emerges out of the Bible itself.

Warfield and his predecessors realized that although revelation was the more central concept than inspiration (for the former gives us the knowledge of God without which inspiration could not live), nevertheless it was necessary for the adequate protection and preservation of revelation to have a high doctrine of inspiration. If we falter with a doctrine of inspiration we weaken the connection between the revelation of God and our apprehension of it in Scripture. Furthermore, it is the Scripture itself which keeps such a firm and intimate connection between revelation and inspiration.

Dr. Barth has an elaborate doctrine of revelation. I do not think that any theologian in the entire history of theology has given such elaborate and detailed attention to revelation as Dr. Barth. He constantly and continuously discusses it again and again in all parts of his extensive *Church Dogmatics*. But when we look for a doctrine of inspiration to protect, to secure, to undergird this great doctrine of revelation, we are disappointed. In the final analysis inspiration is but the *willingness* of the prophet and apostle to speak the word of revelation, and this is *a subjectivistic doctrine of inspiration.* The great text, 2 Tim. 3:16, speaks of Scripture as God-breathed ("inspired" is not in the Greek text), and this puts the locus of inspiration in the acting and action of God, not in the inward state of the writers. Thus Barth's doctrine of Scripture as an inspired witness, as inspiration as the willingness of the prophets to bear their witness, and as permitting the writers to write all manner of error, is a structure of toothpicks which is called upon to support several tons of weight demanded by his doctrine of revelation.

(3). *Barth does not believe in the human sufferings of Jesus Christ as part of our redemption.* The incarnation is not an easy doctrine to grasp in all its complications, and theologians have warned us not to attempt to untie all the knots it presents. There is a residual mystery to the incarnation ("great is the mystery of godliness . . . God manifest in the flesh," I Tim. 3:16) and this we must respect. Part of this mystery is the nature of the sufferings of Christ. Can we partition the sufferings of Christ between his two natures? Although some have felt that we may locate all of the sufferings in the human nature, most have felt that the human and divine shared in the sufferings in some unfathomable manner. But certainly none — or a very small minority at best — would ever think of excluding the sufferings of the human nature from the atonement.

But Barth's doctrine of substitution calls for the total replacement (or displacement) of the human by the divine. That is, God must totally displace man at the cross; He must, to speak pictorially, push man off the mound of Golgotha, and there suffer Himself for man. This total displacement of man at Golgotha means that the human nature of Christ is thereby excluded from the sufferings of reconciliation. God Himself bears the full sufferings of the cross. This is a significant departure from the total sweep of orthodox theology, and I am sure if we were forced to choose the human or the divine sufferings we would feel necessary to choose the human. The question to be asked is this: is not a significant and necessary bond cut which binds believer and Redeemer if no redemptive significance is attributed to the *human* nature of our Saviour?

(4). *Barth conceives of the gospel in a totally different manner than the Reformed theologians.*

The Reformed theologians postulated three great periods of the divine-human relationship: (i) man as sinless under the Covenant of Works; (ii) man as sinful and under the saving actions of God; (iii) man in the sinless state in a redeemed eternity. This involved such concepts as: original, special revelation; original righteousness; an original location, a Garden; and an original man, Adam, holding a special relationship to the entire human race which he would generate. After the fall we have towards the elect such concepts as: special revelation and the special acts in man's redemption (e.g., call of Abraham, election of Israel, incarnation of God in Christ); and towards the race as a whole we have such concepts as common grace and general providence.

Barth rejects a covenant of works; an original Garden; an original, special revelation; a unique historic fall; and Adam as our historic representative.

Barth takes a completely Christological view in all of this. To him there is only *one* covenant, the covenant of grace; there is no common grace nor providence, but only saving grace and special providence; there is no general revelation but only saving or soteric revelation; there are not two models of human nature, Christ and Adam, but only one, Jesus Christ.

This amounts to a very extreme supralapsarian doctrine. In general supralapsarianism teaches that God elects *man as man;* and infra-lapsarianism teaches that God elects *man as sinner,* Although both positions have been held in historic Reformed orthodoxy, most theolo-

gians have been infra-lapsarian. But Barth is not supra-lapsarian in this traditional sense, but only in an extended sense. In that he takes an exclusive Christological position in all things, he must of necessity rule out infra-lapsarianism and take a position which is a sort of supra-lapsarianism. And in this supra-lapsarianism of Barth's we have a very divergent notion of the total saving acts of God from that which is found in our historic Reformed and Presbyterian theologians.

The simple conclusion — and Barth would be first to agree — is that Barth's theology does not follow the lines of historic Reformed orthodoxy. American Reformed orthodoxy has always had a close affinity with Dutch theology, apart from some minor differences among them such men as Kuyper, Bavinck, Berkouwer, Hodge, Greene, Warfield and Machen have formed one theological front. Barth's antipathy to this front puts it beyond controversy that he does not represent the form of Reformed orthodoxy many of us have been raised and nurtured upon.

Note

In *Church Dogmatics* (½, p. 833) Barth writes: " I betray no secret in alluding to the fundamental (and, if I may say so, mutual) aversion which exists between the 'historical' Calvinism which follows in the footsteps of A. Kuyper and the Reformed theology represented here." In the Foreword of III/4 Barth strongly rebuked the Reformed school in Amsterdam for its hard-hearted treatment of him; but he retracts some of it in the Foreword of IV/2 because Berkouwer gave him fair and competent treatment in his *The Triumph of Grace in the Theology of Karl Barth.* For years the best general account of Barth was admitted to be that of the Roman Catholic, Hans Urs von Balthasar (*Karl Barth. Darstellung und Deutung seiner Theologie*). We now have the very careful and elaborate work in three volumes of another Catholic, Henri Bouillard (*Karl Barth;* in the French language).



March Bible Study in I Peter
II. Membership in God's Family. 1:3 - 2:10

By the Rev. Albert H. Freundt, Jr.

Thus far in this section of the Epistle, Peter has written that (A) membership in God's family entitles Christians to a wonderful inheritance (1:3-12) and that (B) they, as God's children, are expected to display a characteristic trait of the family — holiness (1:13-21).

This month the study is devoted to:

C. CHRISTIAN PROGRESS AND BROTHERLY LOVE.
1:22 - 2:3 (Study in your Bible.)

This section continues to regard Christians as children of God (1:3) and as heirs in His family (1:4). Three implications of the family idea are drawn by Peter: the responsibility of loving one another within the brotherhood, the duty of renouncing unbrotherly conduct towards one another, and the obligation of making progress in the spiritual qualities that characterize the children of God.

1. Membership in God's Family Requires a Unique Expression of Brotherly Love (1:22-25).

Christians should express love within the bonds of God's family. John wrote: "He that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" (I John 4:20). Now Peter states: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (v. 22). Christian love, then, should be cultivated and exercised towards all who have responded to the truth of the Gospel in the obedience of faith (cf. Rom. 1:5; Acts 15:9).

a. Christian love has a distinct character.

No man has fulfilled the obligations of Christian love who has only a sentimental affection for likable persons. Christian love cannot be so widely dispersed upon a large and unseen multitude that it is without warmth and effect. It is primarily directed towards those who are our spiritual brethren. Such love was a marked characteristic of early Christians. The early Christian apologist Tertullian remarked, "See how these Christians love one another!" Love cannot stop with, or be defined by, mere emotion. It has in view the welfare of its objects. It is not what is broadly comprehended today

by what is sometimes called "brotherly love," for kindness and goodwill fall far short of exhausting what is termed "love" in the New Testament.

The New Testament uses two words for love—*agape* (the love that gives without counting the cost) and *philia* (friendship, or goodwill, compounded in the name Philadelphia, "brotherly love"). Forms of both of these words are found in the passage before us as well as in the interview which Christ had with its writer on the Sea of Galilee (John 21:15-17).

There are several dimensions to Christian love. It reaches to heaven, for it is inspired by God's love (I John 4:10) and it is best seen in God Himself (John 3:16). Its depth is unsearchable, for it redeems the sinful rebel (Rom. 5:8) and descends to all in need (Luke 10:27-37). Its width and breadth is without limit. Although it begins with, and is primarily directed towards, those of the household of faith, it cannot be refused any man (Gal. 6:10). It encompasses the Christian brotherhood; but it is outreaching to those outside, and is receptive of all who need or desire it. It is seen in Christ (John 15:13), described by Paul (I Cor. 13), praised by John (I John), and required of all who are obedient to Christ (John 15:12).

(1). *The character of the love.* Christian love must be "unfeigned love" (v. 22). There must be no pretence in the love we profess. True love is more than outward show. "We are all tempted to profess more than we feel; to kiss those whom we are betraying; to cover with soft words crevasses which are yawning deeper every day. How much more effusive we are to our friends than our thoughts of them sometimes warrant! How often we are one thing to their face and another to their back! How subtly we are tempted to maintain appearances, because of some ulterior gain!... "Our words smoother than butter, whilst our hearts are drawn swords" (Meyer, *Tried By Fire*, p. 58). Unfelt smiles, courtesy, and politeness, due to their superficial, skin-deep, nature cannot approach what the Apostle requires. Yet how we fall short in living out the love that has been shed abroad in our hearts!

(2). *The intensity of the love.* "Love . . . fervently" (v. 22). Love to be real must be constant and intense and earnest. We love fervently when we exercise the same passion towards others that we do towards ourselves—rather, when we love the other more than self. Our Lord (who wept over the death of Lazarus and over the impenitence of Jerusalem) is the example of fervent love. This intensity of love is eager to make exertions and sacrifices. It cannot be harmed or destroyed by the slight causes that too often divide and break our friendships.

(3). *The source of the love.* "Love one another with a pure heart" (v. 22). By referring to a pure heart, Peter undoubtedly means that our love should be genuine and sincere; but he is also pointing to the source of that love. It must come from the heart if it is to be fervent and unfeigned. "Love with a pure heart," said John Brown of Edinburgh, "signifies the benevolent affection that naturally flows from a sanctified heart, and which can issue from no other fountain; which loves chiefly for such causes as can excite affection only in a sanctified heart; which seeks for its objects such a happiness as only a sanctified heart can desire; and which seeks it by means which only a sanctified heart can dispose or enable a man to employ" (*Expository Discourses*, pp 168, 169).

b. *Christian love is the expression of a new relationship.*

The early Christians were up against difficult circumstances that would baffle most people. Suffering social rejections, political suspicion, and bodily harm, how were they to be capable of persevering in love — even towards their enemies? The answer is that the love Christians feel is the outgrowth of a new experience and a new relationship among men.

(1). *It is the love of brethren who have obeyed the truth.* Though not confined to the circle of the brotherhood, this love reaches its greatest proportions, and is realized mainly, within the community of God's family. It is impossible to regard all men as fellow Christians, for they simply are not until they obey the truth. The love that is typical of the Christian fellowship transcends that natural affinity that draws people of likeness together. "This affection originates in the possession of a peculiar mode of thinking and feeling produced in the mind by the Holy Spirit, through the knowledge and belief of Christian truth, which naturally leads those who are thus distinguished to a sympathy of mind and feeling, of thought and affection, with all who, under the same influence, have been led to entertain the same views and to cherish the same dispositions" (Brown, *ibid.*, p. 167).

(2). *It is the love of brethren who have experienced a common birth.* The Christian brotherhood is traced, not to Adam or to our natural parents, but to God, our heavenly Father. The regeneration, or second birth, by which we enter the new relationship is "not of the will of the flesh, nor of the will of man, but of God" (John 1:13). The new sonship sets us apart from those who have not experienced it, for "of His own will God begat us by the word of truth, that we should be a kind of firstfruits of His creatures" (James 1:18). The love therefore that is incumbent upon us by virtue of the new family relationship is realized first among those who accept one another as brethren, "being born again . . . by the Word of God." "We must be in the family," in other words, "in order to our having the family spirit" (Brown, *ibid.*, p. 173).

The intent of brother love is set forth beautifully in the Westminster Confession of Faith under the heading of the Communion of Saints: "All saints being united to Jesus Christ their head, by His Spirit and by faith, have fellowship with Him in His graces, sufferings, death, resurrection, and glory: and, being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man. Saints by their profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus" (XXVII: 1, 2).

(3). *It is the love of brethren who shall be related for eternity.* The bond that unites Christians is indissoluble; its relationships shall not pass away. Membership in the divine family is permanent, seeing that the seed that produces the new birth is eternal. The brotherhood, as well as the sonship, are the result "not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (vv. 23-25). The force of Peter's reference to, and quotation of, Isaiah 40:6-8 seems to be this. The Word of God is eternal. It has produced eternal life in you and other believers with whom you have become related in an everlasting brotherhood. You are now in a position spiritually and socially, through an inward change, to love the brethren fervently with an unfeigned love.

The new love and the new relationship of God's children have their roots in the eternal Word of God, and like it, they shall live and abide forever. "If he is rightly considered as a monster who refuses to cherish and manifest peculiar regard to those who are connected with him by the ties of a natural relationship, which may in a moment, which must in a few years, be dissolved for ever, what name is to be given to a man calling himself a Christian, who does not regard and treat as brethren those who, if his profession be a sincere one, stand to him in a relation, of the intimacy of which the nearest earthly relation is but a feeble figure, and the duration of which can be measured only by the years of the Eternal?" (Brown, *op. cit.*, pp. 177, 178).

2. Membership in God's Family Requires the Renunciation of Unbrotherly Conduct. (2.1).

Peter has pointed out to his readers positively, that love is the appropriate expression of the character of the new brotherhood. Now, negatively, he must remind them that certain innate and naturally sinful traits and habits must be renounced and rejected altogether. Lay aside, or put off, "all malice, and all guile, and hypocrisies, and envies, and all evil speakings." It is shameful, but necessary, that Peter should have to remind Christians that they do not always live in the character of those who are born again. All of these forms of wickedness hinder the cultivation of love and are sins against the brethren. We should not only renounce these sins, but also put on their opposite virtues. Unfortunately, to learn of these sins it is not necessary to consult Peter. Too many of them could be recognized if we searched our own hearts with an unrelenting scrutiny.

a. *Malice.* The first sin in this awful catalog is malice or "wickedness" of any kind. It is so out of keeping with Christian character and love that all of the following sins result from it. More particularly, it is that ill-will or malicious disposition which is in utter contrast to love.

b. *Guile.* "Guile" is deceitfulness or craftiness by which a man, for his own purpose, appears to be what he is not. Malice leads to guile, or acting a part with the intention to deceive. Satan is such a hypocrite when he appears, contrary to his real nature, as an angel of light. The sin of Jacob was guile, when he deceived his father and stole the birthright from his brother, thereby breaking the natural family ties.

c. *Hypocrisies.* Hypocrisy goes hand in hand with guile. Originally it had reference to the actor who hid his identity behind the mask of impersonation. It is pretending to be what we are not, claiming a degree of holiness or love that we have not actually attained. Hypocrisy is presenting ourselves to be loving Christians by words and deeds that really do not express our nature and feelings sincerely.

d. *Envies.* Envy is the disposition of a malicious person to resent and to regret the attainments or the happiness of another. It is very difficult for an envious person to love anyone who should get into his way or should excel him in any manner. He repines at another's good.

e. *Evil speaking.* Evil speaking is anything that escapes from our mouths or pens that would degrade or defame another. Brown again is descriptive: "Calumnious slander is the worst form of this evil; but all whisperings and backbitings, all sly insinuations, hinting, at faults and hesitating dislikes, every species of state-

ment having for its object the lowering the reputation of another, which justice does not require, as well as truth warrant, are included. The mouth is as it were the vent through which the smoke and flames of the infernal fire of malice and envy, which rages as in a furnace within, escapes, polluting and withering all around" (Brown, *op. cit.*, pp. 202, 203).

3. Membership in God's Family Requires Progress in Spiritual Growth (2:2, 3).

Peter, having described what we are to renounce, now turns to what we are to appropriate, if we are to advance spiritually. He compares our condition to that of "newborn babes," points us to spiritual nourishment, and recalls us to an experiential enjoyment of God.

a. *Our condition is comparable to that of infancy.*

Peter figuratively describes Christians as "newborn babes." There is no attempt to humiliate or degrade them by his description. He is simply able to press home certain vital spiritual truths by means of this metaphor.

(1). *We are like infants in passing through a new birth.* We enter this world by means of a physical generation; we enter into the spiritual world through a regeneration. The latter is the only way to find oneself in the family of God. Entrance into this family is variously termed in Scripture a birth and an adoption. In either case, we must become what we are not by nature — the sons of God. "Except ye be converted, and become as little children," our Saviour warned, "ye shall not enter into the kingdom of heaven." (Matt. 18:3). The pity is that some do not grow any more, after becoming the children of God. But "the most advanced among us, in knowledge and attainment, are, in comparison with what they shall be, only as babes" (Meyer, *op. cit.*, p. 63).

(2). *We are like children in immaturity.* All Christians could well describe themselves as immature, though perfection is our goal in the life to come. Surely many of those to whom Peter addresses his words are elderly persons, but the description of babes still fits. We may remain babes in spiritual immaturity, or we may satisfy our appetites with the right diet and aspire to manifest some growth. Growth, though gradual and largely imperceptible, must be progressive. Growth is a factor in all kinds of life. "For there is no standing still in spiritual life, any more than in the natural life. Where there is no growth, decay has already set in; if there be no waxing of the powers, they have already begun to wane" (Lumby, *Expositors's Bible*, p. 65). In all humility, and with dependence upon God, let us accept our position as babes and determine that we shall not remain immature infants (Phil. 1:9-11).

b. *God has provided the spiritual nourishment necessary for our growth.*

The Word of God is His provision for our advancement, and an appetite for it may be regarded as a sure sign that we have been born anew. "Desire the sincere milk of the word, that ye may grow thereby" (v. 2).

Already, in 1:23, Peter mentioned the Word of God as the instrument which imparts the new life to Christians. Now, in this passage, he brings them back to it as the means of sustaining and nourishing the new life. There it was seed; here it is milk. It is the same thing under different aspects, for growth in grace is only possible by the same Word which imparts life. Mere activity will not increase our maturity. "But we appear often to imagine that we shall grow by attending meetings or doing Christian work. It is a dangerous mistake. And until we come to see that growth is proportionate to Bible-study, it will be impossible to rise up to the perfect beauty of the stature of Christ. We shall always be children, carried about by every wind of doctrine", (Meyer, *op. cit.*, p. 67).

The Word upon which we feed must be "sincere" or unadulterated milk. There is some question as to the translation of the phrase "the sincere milk of the word." We are sure, however, that it does not mean less than the inerrant Scripture which conveys to us an infallible declaration of the Gospel for our salvation and growth. It is unmixed with mere human interpretations and mistaken opinions. The Puritan Trapp says that the Word is "guileless, unmixed milk, not sugared or sophisticated with strains of wit, excellency of speech, etc."

"Oh well would it be if we were to minister to the regenerated spirits around us more of the pure and unadulterated Word of God! It is this which they really need. They may be attracted and pleased for a time by flowers of rhetoric and the dazzling glow of eloqence; but they will not be *satisfied* by these things. Underneath all there will be a great hunger for the sincere milk of the Word. And when that word is presented in all its fulness and simplicity, eager appetites will gather around as bees attracted by the flower-garden, or the fragrance of the heathers. . . . And here surely we are taught the reason why so many Christians around us are so puny and stunted in their growth. They are always needing attention, nursing, wheeling about in perambulators, because their teachers have not provided them with the nutriment which they really need. An unsuitable food, however abundant, will soon tell its own tale on the pinched face of a babe, so the sickly condition of so many Christians sets forth a lamentable complaint of the food with which they are supplied. To say nothing of strong meat, they do not even

get milk. Hence the Church of God too much resembles the wards of a children's hospital" (Meyer, *op. cit.*, p. 66).

c. *Our progress is a continuing experience of the grace of the Lord.*

The implication of the metaphors of newborn babes and unmixed milk is that those who have experienced the grace of the new birth will desire to continue growing and drinking. "Desire the sincere milk of the Word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious" (vv. 2, 3).

We cannot stray too far, or fail to make some progress if we return to the Lord and to His Word. And we who have come to know Him cannot be satisfied without remembering Him and opening His Word. Appetite and growth are stimulated by the remembrance of God's grace. Remember His gifts; remember His past providential care for you; remember His comforting presence in moments of trial. Remember how sweet it was the hour you first believed. Remember how Christ's reassuring promises of salvation became to you in the moment when all other things passed into insignificance. How good He has been to all who have truly known Him! "O taste and see that the Lord is good: blessed is the man that trusteth in Him" (Ps. 34:8).

* * * * *

Can non-Christians experience and exercise Christian love? Is there anything exclusive in the love Christians have for one another? Is love a characteristic of modern Christianity? Is a person capable of loving who has not experienced God's love first? How can love be brought into our casual relations with others in society? Can a person love who has not completely turned aside from malice, guile, hypocrisy, envy, and evil speaking? Is it possible to love people more by doing for them? Have I been born again spiritually? Do I feel that I am a man or an infant in spiritual maturity? What use am I making of the Word of God? Do I suffer when it is not taught or proclaimed? Have I ever been closer to the Lord than I am at this moment?

The Gospel For The Whole Person

By Rev. John C. Neville, Jr.

PURPOSE — TO DEFINE AND DESCRIBE THE WORK OF EVANGELISM IN THE CHURCH.

Have you heard — the last report of our church shows that 30 Southern Presbyterians worked all year to win one person to Jesus Christ? Can you see what this reveals about our spiritual condition? Doesn't it show us to be awfully lacking? To be blunt, it means we're in a fix, and it indicates the fix we're in — that of holding the Great Commission in our hands, but being too indifferent to do anything about it.

Evangelism is not the hobby of the Church— it's the calling of the Church. It is not to be pursued with "left-over time", but with the best in time, talent and manpower that can be had.

With this in mind, let us examine the *what*, *why*, and *how* of evangelism.

I. WHAT IS EVANGELISM?

Our English word "evangelism" comes from a Greek word which means good news, or glad tidings. It means "bearing the good news of God", or, telling the gospel. Our word "evangelist" comes from the Greek word which means "bearer of glad tidings", or, "messenger with good news". It refers to that person who tells others of God's salvation, which is good news.

Evangelism is the work of bearing the message of God's salvation to sinners. It presents Jesus Christ, the Saviour, to men. It invites them to believe in Him as their Saviour and commit themselves to Him as their Lord. It offers the Church as a means for worship, growth and service. It is a message, and, independently of the messenger, is God's gospel.

There are things, too, which evangelism is not. Evangelism is not a crusade against Communism, nor is it an invitation to imitate the Church or church members — it is bringing men to a saving knowledge of Jesus Christ. Nowhere does the New Testament consider evangelism as a means of effecting moral and cultural changes — it is concerned only with men and their God.

It is very evident that some would use the Church for social ends. Others want to use it to establish economic ideals. Still others would divert it into being a political pressure group, which would lobby for certain causes. However, a candid reading of the New Testament will make certain this fact about the Church and evangelism — the Church exists to bring men to God and God to men, and evangelism is doing just that.

From the Scriptures, we see that evangelism is Christ centered, and personal. We tell individuals about our Christ, and seek to lead them to Him. It's the individual that counts in

evangelism, and not society at large. We give our testimony about the experience we have had with the Saviour, and trust that the Lord will use it.

With this in mind, let us go on to the next question.

II. WHY MUST WE HAVE EVANGELISM?

We have defined what evangelism is. This definition implies that the Christian faith is a necessity in life. It considers evangelism to be an imperative urgency in the life of the Church.

The reasons for this are:

1. Without Jesus Christ, men are lost. (Eph. 2:1-3) Our Lord said that His primary aim in coming was to "seek and to save those that are lost". Paul says that they are dead in trespasses and sin. To be lost is to be separate from God. To be lost is not to know where you are, and not to know how to get back. To be lost means to be without all the covenant promises of the children of God — to be children of wrath. From this lost condition arises all the afflictions of sin, which can never be cured until God comes with His saving grace.

2. Without Jesus Christ men are in danger of eternal Hell. (John 3:3-6). Hell is as certain as the resurrection. It is the teaching of our Lord, and all of His apostles. It's awfulness can be seen in that only Christ's death could deliver us from it. Even those who don't know about God have a premonition of it, and fear death with a terrible dread.

3. In Jesus Christ, God will save men who are lost and in danger of Hell. (Romans 6:2-10). God has given His Son as a sacrifice for sin. He also gave His Son to break the power of sin and death, which enslaves men. This salvation is made effective when it is accepted on God's terms — plain faith. This is God's answer for man's dilemma.

4. In Jesus Christ, God is going to save. (Matt. 11: 25-30). Bishop Ryle puts it nicely in the statement: "God's love, like nature, abhors a vacuum". God does the saving, and has chosen to do so through our efforts at evangelism. If we don't spread the gospel, He will use someone else, because He is going to save. This is the primary meaning of predestination — that God determines to save, even though none are worthy.

With these reasons in view, we see why there is a divine imperative to win souls for Jesus Christ. Now let us consider the method of evangelism.

III. HOW ARE WE TO EVANGELIZE?

There has been a lot said about the methods of evangelism, much of it good. And yet, with it all, nothing can be more effective than a normal conversation. The personal testimony of one person to another about the saving grace of Jesus Christ does far more than anything else to convey the love of God. If this is not possible, a tract given in sincerity can be used of God to the same end.

All work of evangelism should be done in:

1. Knowledge — we need to know what we are talking about. We need to know what salvation is, and we need to have experienced it. Without this knowledge, we cannot effectively tell others of God's salvation.
2. Prayer — we should pray for the Holy-Spirit to be with us. The Holy Spirit guides us in presenting the gospel. At the same time He convinces the sinner who hears the gospel. In Luke 11:13 He is promised to all who pray for Him.
3. Love — which should fill the heart and life of the one who bears the message. This will free the messenger of God from any objectionable tendencies, such as hypocrisy, or the "holier than thou" attitude.
4. Urgency — we don't know how long the Lord will give us to bear our witness. Therefore, in the words of Paul, we should "redeem the time". Our opportunity exists only as it faces us today. Let us not lose it.
5. With no regard for after-effects. It is possible that speaking for Christ will bring animosity from a sinner, or personal spiritual agony in his life. This shouldn't stop the messenger from God, because the message he bears is of the greatest importance, and more precious than any treasure. Therefore he is responsible only for delivering the message from God.

These characteristics were in the early church, and were part of her great power. As they enabled her to do great things, so should they enable us.

CONCLUSION

As Presbyterians, we need to consider evangelism in its more complete emphasis. The Scriptures tell us that we need to speak about our Lord to every sinner needing a Saviour. We have been too prone to restrict ourselves to "Presbyterian material", and leave the rest to other denominations. On this basis, we have often justified our lack of enthusiasm in evangelism.

The best Presbyterian is a sinner saved by grace.

The great commission of Acts 1:8 tells us we must preach the gospel to all the world. It also implies that we have no right to restrict, restrain, or refuse the knowledge of the love of God from any sinner in need of a Saviour.



LESSON FOR MARCH 22

By THE REV. J. KENTON PARKER

Jesus On The Cross

Background Scripture: Luke 23:18-49
Devotional Reading: I Corinthians

Paul, in I Corinthians 15:1-4 tells us the two central points in the gospel which he preached: (1) That Christ died for our sins, according to the scriptures and that (2) He rose again on the third day, according to the scriptures. So, in today's lesson and in next Sunday's lesson we will be in the very heart of the Gospel. This being true, we should be sure that our hearts are prepared by the Holy Spirit for the understanding of these two basic truths of our Christian religion. If we really believe these two things; that Christ died for our sins and that He rose from the dead; if we believe in the atonement by His precious blood; if we believe in the bodily Resurrection of our Lord, we are on solid ground.

Let me look with you at these five words: *Christ died for our sins.* The first word is the name of the most unique Person this world has ever seen: Son of God and Son of Man. This world knows of no one like Him. He stands out as the Sinless One and and the Suffering One. The second word has been written after the name of every man who ever lived, except two. But the death of Christ is far different from other deaths. It is the death of the only sinless man. Death has passed upon all men for *all have* sinned. But He knew no sin. And yet He died, not an ordinary death, but the painful and shameful death of the cross. Let us look next at the last word. SIN or sins. It is a little word but wrapped up in it is all the immorality and crime, all the ugly and debasing things, all the sorrow and heartaches and tears of a world "soaked in blood and sweat and tears". Then the word next to sins, OUR, our sins. Notice the "I" in the middle of sin, as someone has said. Now, we come to the connecting link between the two halves of our text, FOR. He died *for* our sins. Every thinking man has to ask, why?, and as he stands beneath the cross; why did He, the Son of God, and Sinless Man, die? Only one sensible answer to that question. It is the answer of Paul, and of all scripture: Christ died *for* our sins. No other explanation will do. It is sufficent and satisfying. It is the explanation of Isaiah and of Paul and of the scriptures from Genesis to Revelation.

In our Devotional Reading Paul is stressing the cross of Christ. In his day, as in our day, there are those who belittle this central doctrine of our Christian faith. Just recently there has been published a book by one of the outstanding men of the church which practically denies all that the scriptures teach on this subject. There are still some, like the Jews, who find in the cross and the blood a stumbling block, and others, like the Greeks who think it is foolishness. But thank God there are still those who preach Christ crucified, the power of God and the wisdom of God. It is the Gospel of such a Christ that is the power of God unto salvation. God forbid that we should glory save in the cross of Jesus Christ.

Combining the accounts somewhat I wish to study the lesson in three ways and to aid in remembering it I am going to call these three ways (1) Seven people, or groups of people who watched Him die; (2) Seven Last Words of Jesus, and (3) Seven important events which took place.

I. *Seven People (groups of people Who Watched Him Die)*

Paul tells us in his defense before Agrippa (Acts 26:26) that this thing was "not done in a corner". The rulers of the Jews planned to have it done, not on a feast day, for they feared an uproar among the people, but God planned it otherwise, for it took place where all could see.

First, there was Simon of Cyrene whom they pressed into service when Jesus fell under the burden of the cross. He was the father of Alexander and Rufus. I can imagine that in after years all three were proud of the part Simon took in easing the burden, although at the time he did not understand the meaning of it all. I feel that Simon Peter wished many times that he had been the Simon who had this honor. We can see how weak and exhausted Jesus was from the ordeal through which He had already passed.

Second, a great company of people, and of women, which bewailed and lamented Him. Jesus said unto them, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your

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children. Terrible times were coming upon Jerusalem, and it was only about forty years before these times came.

Third, there were the soldiers. This was just another execution of a despised Jew, and they joined the others in mocking Him, as they had done in the judgment hall. They parted His garments among them and cast lots for the seamless robe thus unwittingly fulfilling the prophecy which had been written (Psalm 22:18). But the centurion and they that were with him when they saw the earthquake and those things which were done feared greatly, saying, truly this was the Son of God.

The two thieves. Remember that there were three crosses on Calvary. He died in the midst of two sinners. They both joined in mocking Him at first, but one was converted as we shall see later.

Fifth, the people who passed by, reviling Him by wagging their heads and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

Some of His friends were there. John was there. Was Peter? Then His mother was there and the sword was piercing her soul as Simeon had told her when he blessed her and the Child Jesus. (see Luke 2:35). Many women were there including the faithful and devoted Marys: Mary Magdalene, Mary the mother of James and Joses, Mary the mother of Jesus, and also the mother of Zebedee's children, Salome. Joseph of Arimathea was probably there for he came and begged the body of Jesus.

His enemies were there gloating over their final victory (as they thought) and still mocking and jeering at Him. It is hard to fathom the depth of sin in some men's hearts.

Was Barabbas there? Did he realize at all what it meant? Christ, the innocent One had died in his place. He was free because in a peculiar way Christ died in his stead. Let us hope that he understood enough to be saved.

"Were you there when they crucified my Lord?" If you and I had been there, to which group would we have belonged? To which group do we belong even though we were not there? The cross and Jesus on the cross, divides us all into different groups. I, if I be lifted up from the earth, will draw all men unto me. Has He drawn you? He has drawn millions of devoted followers. Are you among the number?

II. *Seven Important Events Which Took Place*

There will be some overlapping of people and events, of course, for some of the events deal with people.

One thing of importance was the placing of the inscription over His head, *This is Jesus The King of The Jews.* When the Jewish leaders wanted him to change it so as to read, He said I am the King of the Jews, Pilate refused. It would have been well if Pilate had been firm or stubborn a few hours earlier and refused to condemn an innocent man. The prophet Isaiah said He would be despised and rejected and so He hangs on the cross, their king, but their rejected king.

A second thing was the change which took place in one of the thieves who was crucified with Jesus. At first he had joined the other in mockery but suddenly he changed and said to Jesus, Lord, remember me when thou comest into thy kingdom. Jesus said to him, Verily I say unto you, today shalt thou be with me in Paradise. The souls of believers are at their death made perfect in holiness and do immediately pass into glory! We see no Purgatory here. A thief one day, in Paradise the next. What faith the thief had, to see in Jesus a king with a kingdom. Three people died on Calvary: "One died for sin; one died to sin; the other died in his sins".

A third thing of importance was the minute fulfillment of the very word of prophecy by the (soldiers) who parted His garments and also cast lots.

The Intense Darkness which came and lasted from the 6th hour until the 9th. The sun refused to shine when its Creator hung on the cross.

The veil of the temple was rent in twain from the top to the bottom, not rent by men, but by God Himself. This veil which separated the Holy from the Most Holy place was now done away. We can come through Christ, our High Priest, into the presence of God to obtain mercy and find grace to help in time of need. This rending of the veil is very significant.

The earthquake. It was natural for the very ground to quiver when such a crime was being perpetrated.

"And the graves were opened; and many bodies of the saints which slept arose and came out of their graves after His resurrection, and went into the holy city, and appeared unto many."

It was most natural for these things to take place at such an hour.

III. *Seven Last Words of Jesus*

We cherish the last words spoken by one we love. Let us cherish these last words of Jesus.

Father, forgive them, for they know not what they do. This prayer of Jesus was probably spoken as they drove the nails into His hands and feet before lifting the cross and letting it drop into the hole dug for it.

"Today shalt thou be with me in Paradise", spoken to the repentant thief.

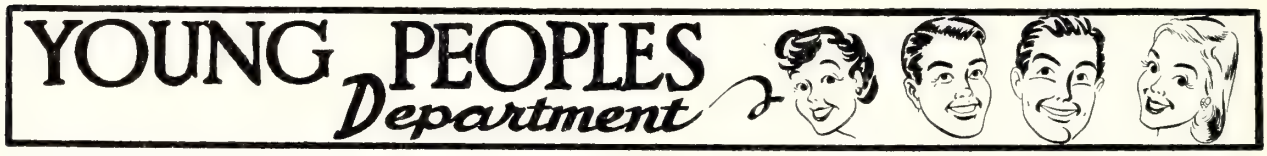
"I thirst", showing the effect of loss of blood and suffering.

"Behold thy son", "Behold thy Mother", spoken to John and Mary who stood by the cross.

"My God, My God, why hast thou forsaken me". The most terrible cry that ever came from human lips, for He was human as well as divine (see Ps. 22).

"It is finished". I have finished the work which thou gavest me to do: the work of Redemption.

"Father, into thy hands I commend my spirit."



YOUTH PROGRAM FOR MARCH 22

By THE REV. B. HOYT EVANS

Forward March!

Scripture: Ephesians 6:10-18 and II Timothy 2:1-5

Suggested Hymns:

"Who Is on the Lord's Side?"

"My Soul, Be on Thy Guard!"

"Onward, Christian Soldiers!"

Suggestions to Program Leader:

(In many communities there will be at least one minister who has served as a chaplain in the armed forces. If there is a chaplain or ex-chaplain in your community, you could ask him to speak to your group on the duties and opportunities of a young Christian in the armed forces. If you cannot locate a chaplain, perhaps there is a dedicated ex-service man who could speak to you on the same subject.)

Program Leader's Introduction:

A great many of our young American men have a military obligation to meet. It is likely that some of the boys in our group here will be wearing uniforms of the armed forces before many years. Most boys do not look forward to this prospect with much enthusiasm. Military service is often viewed as an interruption in a person's life . . . postponing or interfering with his plans for education, job holding, or establishing a home. Many young men think of their military service as just two, or three, or four lost years . . . as a time of marking time".

Others have discovered, however, that years spent in the armed forces can be years of progress, opportunity, and maturity. It does not have to be merely a time of "marking time". It should and it can be a time of physical, intellectual, and spiritual growth. It is because the years spent in the armed forces should be a time of going forward . . . a time for personal programs . . . that this program is entitled "Forward March!"

First Speaker:

One of the first essentials to making personal progress as a member of the military establishment is a determination to fight *with* the armed forces, not *against* them. By this we mean learning the lesson of obedience. Whatever a person does and wherever he goes, he must learn to adapt himself to the situation in which he finds himself. One of the best places to learn this lesson is in the armed forces. The success of any military undertaking depends on teamwork, and teamwork demands discipline. Many a boy who has been allowed a large measure of freedom in establishing his own habits finds it very confining to conform his life to military discipline. If he has the will power to bring his life under control and into conformity with military life, he will find that there is a great deal of satisfaction in being a member of the team . . . in doing with others what no person could do by himself. When this lesson is learned, it will prove of life-long value.

Second Speaker:

Another important consideration for boys in the service is the matter of companionship. In any of the branches of the armed forces we will find a cross section of society. This means that there will be boys of all kinds: good and bad, with high ideals and low ideals, rich and poor, well educated and nearly illiterate, religious and irreligious. Each individual is thrown in with the whole group, but his close friends and companions are determined by his own choosing. Temptations are multiplied to young men in the service, and many of these temptations come through other servicemen who have little or no moral and spiritual conviction. It is most important that Christian boys find some like-minded friends as soon as they enter the service. Their influence will be more effective as a group than by trying to go it alone. A high ranking, spiritually minded Army officer and an ex-Marine were in complete agree-

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ment on this point, when they were asked to give advice to young men who were looking forward to military service.

Third Speaker:

"Join the Navy and see the world!" How many of us have seen such a slogan on posters outside of the recruiting office? Many are tempted to respond with a cynical chuckle. If we are honest, however, we must admit that there is some truth in this whole idea. It is obvious that not every young man who enters military service will be given a free trip around the world, but most of them will go places and see things at government expense which would not have been made available to them otherwise. It is the wise boy who will determine to make the most of these opportunities. There will be hours of liberty in foreign countries and in unfamiliar sections of the United States which can be used to great advantage for sightseeing and cultural improvement. There are many people who pay large sums of money for the same opportunities to travel which service men receive free.

Fourth Speaker:

Another opportunity for personal improvement as a member of the military establishment comes through the educational program of the armed forces. A tremendous variety of specialized training is made available to the service man. His placement is determined in part by his proven aptitudes and by his own choice. His progress is determined by his own ambition. Of course, the government makes this training available to increase the value of the service man to the government and to the military establishment, but the same education which makes him more useful to the government can be taken with him into civilian life. Many ex-servicemen today are prospering in work which they learned to do through training received in the armed forces. The ex-Marine, who commented on the importance of proper companionship, stated that one of his greatest regrets is that he did not make better use of the educational opportunities offered him while he was in the Marine Corps.

Fifth Speaker:

Many people mistakenly think that the military establishment has no regard for moral and spiritual matters. From the earliest times our nation has made official provision for the moral and spiritual guidance of its servicemen. Every serviceman, regardless of his religious background or the lack of it, is required to take regular courses dealing with basic morality and character guidance. In addition to this general approach, chaplains are provided by the government to give spiritual leadership to the men. The chaplains are perfectly free to teach according to their own convictions, but they are responsible for the spiritual welfare of all their men, regardless of their faith.

The young Christian who is facing military service should make up his mind to give serious consideration to the program of moral instruction and character guidance. He should make it a point to know his chaplain and to seek his guidance. He should determine that he will be numbered among the faithful at the religious services conducted on his post, ship, or station. He should look for opportunities to work and worship in civilian churches wherever possible. The opportunities for spiritual improvement in the services are many, but there will be no one to insist that they must be met. The man who does the most of them, however, can grow into a "good soldier of Jesus Christ" while he is a soldier for his country.

Closing Prayer.

NEWS of CHURCHES Around the World

Correction

(From Presbyterian News)

We are informed that a story sent to you Jan. 30 is in error. The story, sent to us by an Alabama correspondent, concerns the meeting of North Alabama Presbytery and states that the Presbytery authorized a study to be made of the advisability of organizing church-operated schools in the event that public schools should be closed.

A letter from the Rev. James S. R. Tippens, permanent clerk of the Presbytery, advises us that this action was proposed, a motion made and seconded at the January meeting of the Presbytery, but that the motion was voted down. He requests that the accurate facts he supplied to you so that the Presbytery not be misrepresented in its actions.

The story as we sent it to you came to us from a correspondent. It seems likely that the correspondent got the information from a published source which was in error. This seems particularly likely since we have seen ourselves a clipping sent to us from another source that states the action as it was reported to you originally.

U. P. USA Funds Will Help Integrated Groups

New York (RNS)—An initial appropriation of $30,000 was voted by the Board of National Missions, United Presbyterian Church, USA, to help churches whose financial status is weakened because of their efforts toward integration.

The funds will be used to strengthen the treasuries of denominational churches, which, after integrating, find themselves with a dwindling congregation.

The Presbyterian allocation is part of the denomination's $1,800,000 annual program of providing assistance to churches in the inner city areas of metropolitan centers.

These funds will be used for new buildings, pilot projects in inner city work, and for training a field staff to assist churches suffering from population changes in their areas. The new $1,800,000 total represents a yearly increase of about a million dollars over what the board has been spending on city work.

In appropriating the aid to integrated churches, the board said the church should serve its neighborhood without discrimination, work with the acute racial tensions in inner city areas and meet the challenge of integration.

"This may cause the withdrawal of parishioners, resulting in financial loss the inner city cannot afford," it said. "Denominational resources will be made available to compensate for this loss."

The board noted that some of the denomination's presbyteries now have their own program of integration and urban church work. These include, it said, the Presbytery of New York, which is supporting integration and a ministry to minority groups in a $5,000,000 long-range effort.

Meeting of Board of Church Expansion

Atlanta—(PN)—The Board of Church Expansion, meeting here in mid-February, approved in principle what is believed to be a far-reaching plan for underwriting loans to churches for building purposes, and give enthusiastic approval to a three-year evangelism program that will culminate in the Centennial Year of the Presbyterian Church, U.S.

The evangelism program, as presented by the Rev. Al Dimmock, secretary of evangelism, and the Rev. George Chauncey, associate secretary, sets before the entire Assembly goals for each of the three years. During 1959, the secretaries told the Board, the attempt will be made toward "Deepening the Concern" of all members, through special efforts to develop the ministry of prayer, and through prayer, to develop commitment. In 1960 the emphasis will be upon "Renewing the Congregation," through worship, special efforts toward reclaiming inactive members, and self-examination by each member. These first two years, it is hoped, will provide a personal and congregational basis for the 1961 Assembly-wide emphasis on evangelism, with the theme, "Mission to the Nation."

The plans call for Presbyterian Cavalcades in 75 of the major cities of the South, during the first two weeks of October, 1960. Mass rallies, special training sessions, and preaching missions will be a part of these cavalcades. In 1961, the Centennial Year, the plan calls for Rededication Sunday on January 1, emphasis on outreach through church groups, person-to-person evangelism, preaching missions, and a special television series.

The Board received the evangelism plan with enthusiasm, and Dr. Joseph B. Ledford of Kansas City, Mo., expressed the appreciation of the Board for the work done by the Evangelism Division and the Council on Evangelism, saying: "We are very proud of what the Division of Evangelism is doing, and most enthusiastic about it. This is a tremendous vision; it can bring our Church alive as it has rarely been before."

Official action by the Board on the evangelism plan took the form of approval, and recommendation to the General Assembly for approval of the Mission to the Nation. It also gave approval to the employment of an additional man for the staff, as an assistant secretary, during the 1959-61 evangelism effort.

In another action, the Board gave its approval and $10,000 in financial backing to a one-year experimental program for the Stuart Robinson Memorial Presbyterian Church, Louisville, Ky. The program, designed to develop methods for meeting the problems of the inner-city church, will give the church $10,000 to undergird a special effort to reach the low-income bracket people living in the housing projects about the church. The money provided by the Board will be used for physical plant improvements and for developing new programs designed to serve the needs of the people about the church. The experiment has already advanced far, since the full-time minister (the Rev. C. C. Stone) first began work in 1957. Sunday

School enrollment has climbed from 41 to 102, and church attendance from an average of 52 to an average of 73. Church-centered activities have been greatly increased and the plan calls for further steps, including introduction of a week-day kindergarten, and Golden Age group, a young adult recreational program, a building program (fellowship hall), and major repairs to the church. A school bus will also be purchased for work with the kindergarten and youth groups.

It is hoped that the Louisville Church effort will point the way to methods for revitalizing old churches in run-down neighborhoods.

Reports presented to the Board included that of the Department of Negro Work, which showed that during five years just past the Negro membership of the Church has gained 40.8%, or three times the rate of growth of the Assembly as a whole. This growth was attributed chiefly to the Negro Work Campaign which made available funds for establishment of new Negro churches. But the Negroes themselves have done much to bolster the strength of the Negro work, as stewardship figures indicate. The Board was told that giving by Negro churches has doubled in the five years—a 100% increase.

Attention was called to the fact that growth in membership and in stewardship has been most rapid among the Negro churches that are members of geographical presbyteries. Growth in churches in all-Negro presbyteries has been slower. The latter have grown in membership 7.5% in five years; the former have grown 101.5%. In giving, the Negro churches in geographical presbyteries have gained 400% in the five years; the all-Negro presbyteries have gained 26.9%.

Notice was also taken that contributions to the Negro Work Campaign continue to come in, and have now reached the total of $1,957,000.

Reports given the Board on financial matters also included the report for total receipts during 1958. Mr. G. B. Strickler, treasurer of the Board, reported total receipts of $1,187,377 from living donors, $141,313 from the Equalization Fund, and $473,039 from the church loan fund, endowments and trusts. From this total, Mr. Strickland reported, $239,232 was used in out-right gifts or grants to churches for church and manse building costs. This was quite aside from the funds loaned churches for the same purpose. Another $518.428 went into direct support of missionary activities in 58 of the 83 presbyteries of the Assembly.

In other actions, the Board approved building fund gifts totaling $221,000, or about 25% of the amount requested by churches throughout the Assembly. A total of $744,450 was asked for 101 projects. Receipts in 1958 were large enough, the Board found, to grant the 221,000 in gifts at this time.

The Board further called upon the Church to join again in 1959 in the One Day's Pay offering, 80% of which stays in the local presbytery, and 20½ goes to the Board for distribution among presbyteries where building needs are most pressing, or where local resources are most sharply limited.

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Atlanta—(PN)—For the first time since the founding of the Church's four homes for missionaries on furlough, the leaders of the boards controlling these homes met in mid-February to discuss common problems and methods of operation.

The four homes, each located near one of the Presbyterian Church U.S., seminaries, were each represented at the meeting by the president of the controlling board of trustees. It was the first time these presidents have ever had an opportunity to meet and confer. Present were: Mrs. George A. Washburn of Richmond, Va., president of Mission Court, near Union Seminary, Richmond; Mrs. Francis M. Womack of Jacksonville, Fla., president of Mission Haven near Columbia Seminary, Decatur, Ga.; Mrs. Frank Lyon of Little Rock, Ark., president of Mission Ranch, near Austin Seminary, Austin, Texas; and Mrs. J. F. Gregory of Louisville, Ky., chairman of the board of Presbyterian Furlough Homes near Louisville Seminary. Mrs. William S. Dennis of Atlanta, local chairman for Mission Haven was hostess to the group in its meetings.

The four homes are under control of the Women of the Church of the synods which support each of the seminaries, and are not directly connected with the seminaries except through representation of the seminaries on the boards of the furlough homes.

The presidents of the homes reported that the four centers are full this year, and all have had to turn down applications from missionaries coming home on furlough during 1958-59. A total of 27 families are being cared for at the homes at the present. Austin's Mission Ranch has four families; Louisville has four; Mission Haven has seven families; and Mission Court in Richmond has 12 families. In addition, Mission Haven is serving two other families living in rented quarters near the units built for missionaries.

Mission Court in Richmond is the oldest of the four, having been established in 1920. Mission

Haven, Decatur, followed in 1950, and the Woman's Birthday Offering of 1953 made it possible to open the last two and expand the two older units.

The Birthday Offering supplied about $45,000 to each of the four units, so that in each area of the Church there is today a center with from four to 12 apartments or homes available rent-free to the Church's missionaries.

The four leaders who met in Atlanta exchanged information on administrative, financing and maintenance methods, and reached the conclusion that expansion of present facilities is needed immediately if the requests for space are to be met. (See front cover.)

Atlanta—(PN)—Total contributions to benevolence causes of the General Assembly of the Presbyterian Church, U.S., reached an all-time high in 1958, and showed an increase of 8% over giving in 1957, it was announced here today.

Dr. J. G. Patton, executive secretary of the General Council of the Church, reported that despite the recession which affected giving in many congregations last year, total contributions reached the record high of $6,693,172 for Assembly causes. This represents an increase of $507,938 over 1957's gifts of $6,185,234. Total gifts from the Church members to local church expenses and building costs, synod, presbytery, and Assembly causes are expected to exceed $80,000,000.

More than half the total contributions from Southern Presbyterians went to World Missions, and the increase in gifts to this cause was 10%, or more than the average increase to all causes. The 1958 contributions for missions were $3,-756,265, or $340,460 more than was given in 1957 for the same work.

Second largest increase in funds given went to the work of the Church's Board of Church Extension, which is responsible for mission work in the 17 Southern states in which the Presbyterian Church, U.S. operates. The funds for this work were increased by $67,377 during 1958 to a total of $1,187,377. This represented a 6% increase in giving to this cause.

Largest percentage increases were marked up by two of the smaller agencies of the Church, due to sizable increases in budgets voted by the General Assembly two years ago. These were the Historical Foundation, which had a 28% increase to a total of $20,431, and the Board of Women's Work, which had a 22% increase to a total of $105,315.

Only one agency of the Church received less money in 1958 than it did the year before. Montreat, the Assembly's conference center in North Carolina, had a loss of 1% in receipts, with a total of $84,139 coming in.

Dr. Patton, in announcing figures, reported that the total increase and the percentage increase in 1958 were both larger than for the previous year. Receipts for each agency of the General Assembly are as follows:

RECEIPTS FROM LIVING DONORS
GENERAL ASSEMBLY CAUSES
1957 and 1958

	1957	1958	Increase	Per Cent of Increase
World Missions	$3,415,805	$3,756,265	$340,460	10%
Church Extension	1,120,000	1,187,377	67,377	6
Christian Education	442,071	471,763	29,692	7
Annuities and Relief	560,330	598,495	38,165	7
Women's Work	86,092	105,315	19,223	22
General Council	124,105	128,083	3,978	3
Assembly's Training School	129,314	131,847	2,533	2
Montreat	84,663	84,139	—524	—1
Stillman	136,497	137,261	764	1
Historical Foundation	15,905	20,431	4,526	28
American Bible Society	34,997	35,771	774	2
Presbyterian Foundation	17,047	17,559	512	3
Interchurch Agencies	18,408	18,866	458	2
TOTALS	$6,185,234	$6,693,172	$507,938	8%

VIRGINIA

Richmond — New manager for the Presbyterian Book Store in Dallas, Texas, is Edward S. Hughes of Fort Worth.

Hughes took up his new duties February 16, succeeding George Stratman, who left in mid-January to become assistant to the Stated Clerk of the General Assembly.

A geologist with Gulf Oil Corporation in Texas since 1952, Hughes took his master's degree in geology at the University of Minneosta. While there he held several teaching and field assistantships.

The new manager served two years in the Navy from 1944 to 1946, including overseas duty at Guam. He holds his bachelor's degree from the College of Wooster in Wooster, Ohio.

Hughes is a deacon in the First Presbyterian Church of Fort Worth. He has served on the church's vocational guidance and Christian education committees, and with his wife as adviser to young people's groups.

The Hughes have two daughters — Patricia Ann, who is 4, and Judy Lynne, who is 1.

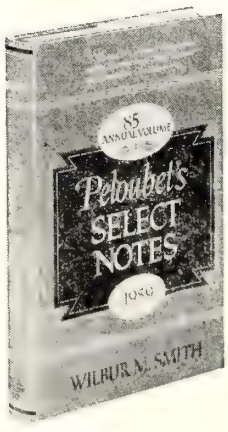
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EDITORIAL

Complete Provision

So few of us understand or appropriate to use the complete provision that God has made for those who accept the person and work of His Son. This side of eternity there is much we cannot understand, much which we accept solely on the basis of faith.

At the same time, Christianity is something which is eminently practical. It not only has its ultimates in the realities of heaven but it has unspeakable blessings for the present and immediate problems of life.

For Sin

God has made provisions for our sins. Man's greatest dilemma, the source of all of his troubles, stems from his estrangement from God and this estrangement is due to disobedience and the sin which is an ever-present part of our natures.

For this dilemma God has provided the perfect answer — the atoning and cleansing work of His Son. That which man could not do for himself God did for him on the Cross. For those who accept Christ there is therefore now no condemnation — we are freed from the penalty and guilt of sin and accepted as sons of the Eternal.

For Daily Living

In God's redemptive work for fallen man there is also provision for daily living. Christians are not snatched out of an alien and hostile world. They are left there to live for the glory of God — to be the "salt" and "light" among people who are ignorant of, ignore or reject the Gospel.

Because Christians continue in an alien environment and because they are beset by the problems, frustrations and opposition stemming from unbelief on every hand; and, because as long as they are in the flesh they also are confronted by sin in its many open as well as its insidious forms, they find themselves in an unending warfare. That some deny the reality of the enemy with whom they have to do insures their own undoing.

But God knows that we are in a war, with many battles, and He has provided the armour of defence and the implement of aggresive attack and no Christian can succeed without the two.

For Divine Guidance

The presence and power of the Holy Spirit is God's way of providing wisdom, guidance, perception and that inner quality of spiritual enablement without which nothing can be accomplished. To undertake *anything* in our own strength and wisdom is utter folly — yet what fools so many of us prove ourselves to be!

For Time—And Eternity

God's complete provision encompasses all eternity — the past, the present and the future. That we should reject or ignore that which He has done, and wants to do for us, is indicative of the blindness of the unregenerate heart on the part of those who do not believe, and of the Christian's own failure to appropriate the resources which are his through Jesus Christ our Lord.

—L. N. B.

The Founding Fathers Stood Together for the Faith of the Gospel

Now that *the Presbyterian Outlook,* Feb. 2nd, has undertaken, by means of an alleged spiritulastic medium, to reverse the stand of the founding fathers on inter-church relations, and that with the harsh judgment of "pious hypocrisy", it is important to notice that in the actual lives which God gave these worthies they stood together in their testimony to truth of the Gospel.

On the death of Virginia's great Christian Warrior, Dr. B. M. Palmer wrote: "Whilst Dabney sleeps with the honored dead in the rural graveyard in Prince Edward, those who stood by his side, fighting for the truth of God in his generation, are standing at the edge of their own graves opening at their feet. Together with their departed brother they will awake in the triumphant resurrection morn. Will those who take their places be faithful to the trust, and hold the truth of God in this age of empiricism, in which human devices are substitute for the power of Divine truth, and artifical combinations usurp the functions of the Church of God?"

At the funeral of Dabney, Dr. Moses D. Hoge declared, "No Church on this continent has been more favored of heaven in having at its very organization three such men as Thornwell, Palmer and Dabney." Evidently, Dr. Hoge did not regard these men or their actions as pious hypocrisy. Rather he and Palmer call to the present soldiers of Christ to fight as they fought of old and win with them the victor's crown of gold.

—W. C. R.

The Exercise of Ecclesiastical Power Has the Divine Sanction When . . .

This phrase from the Book of Church Order clearly indicates that there are times when exercises of church power do not have God's sanction. The Good Book frequently reminds us, "Judge not and thou shalt not be judged", "who art thou that judgest another man's servant? to his own master he standeth or falleth". Yet the Presbyterian Church in the United States seems to have arrived at a place in which ministers, elders and deacons are deposed from their offices on slight charges and they and members excommunicated for little or no true cause. Other reports are to the effect that pastors of long tenure in our ministry are deposed, or in other cases denied admission to presbytery on anonymous accusations.

Concerning such matters there is first of all the judgment of Almighty God with which everyone of us has to do. The wrath of God is being continually revealed from heaven against injustice of men as well as all ungodliness, Rom. 1.18. The Father has committed all judgment to the Son because He is the Son of Man, John 5.22,27, and as such our Lord is speaking in judgment as in grace to His people. Judgment begins at the house of the Lord. Whenever I unjustly treat a child of God, his Lord and mine deals with me for that injustice. If I am a true child of God, the Lord Jesus deals with me, the doer of the injustice, in this life. And if He does not deal with me for my injustice in the present life then I may well ask myself; am I indeed God's child or in judgment to be meted out to me in the age to come? Those with whom God speaks today in judgment, He judges, chastises and forgives.

In particular, we need to be careful lest in judging some brother for allegedly violating the fourth ordination vow, we ourselves forget to observe scrupulously toward him the third vow.

That is, is it right before God to excommunicate some brother for not yielding subjection to his brethren in the Lord when these brethren in their actions in the courts and appellate courts do not observe the government and discipline of the Presbyterian Church in the United States?

For example, anonymous charges against a minister may not be considered according to paragraphs 203 and 211 which provide that specifications be made and that the witnesses testify in the presence of the accused or at least after the accused has been notified and given opportunity to be heard.

It is neither Presbyterian nor American to judge a man without a hearing — both our church and our state give every man his day in court. Again, the appellate courts are strictly limited to "the record of the case", par. 216, 283, and if this is incomplete and faulty it is not the prerogative of the higher court to invite a member from the court of original jurisdiction to come before it and supplement the faulty record. "Nothing which is not contained in this 'record' shall be taken into consideration in the higher court without consent of the parties in the case." The notion that if the records are faulty some one from the lower court can be brought in and heard in supplementing the record without the knowledge or consent of the accused and without the accused being invited to be present is against both 216 and 211 of our Book and hence against our third ordination vow. These are offered only as samples.

The Southern Presbyterian Journal, *a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by the Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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Now suppose a minister, an elder, a member, or a group be put out of our Church or denied membership in our Church. And suppose they find themselves in another Presbyterian body in which they seem to have God's blessing. Ought not our court which put them out or refused to receive them take stock of its own action and ask itself solemnly: Did our action have the Divine sanction? If there is room for a reasonable doubt at this point, ought not some overture be made by our court to the exscinded party? As Auguste Lecerf points out in his *Reformed Dogmatics*, our aim is not juridical virtuousity but that the Church discipline her frail children with maternal love, and that they treat her with a filial response.

"The exercise of ecclesiastical power, whether joint or several, has the divine sanction, when in conformity with the laws enacted by Christ, the Lawgiver, and when put forth by courts or officers appointed thereunto in His Word." par, 19. "Jesus . . . is the only Lawgiver in Zion." "It belongs to His Majesty from His throne of glory, to rule and teach the Church, through His Word and Spirit, by the ministry of men, thus mediately exercising His own authority and enforcing His own laws unto the edification and establishment of His kingdom." par. 9.

—W. C. R.

John Calvin or Cardinal Sadoleto?

Ecclesiastical Autocracy or Presbyterian Order?

It is a good thing to read again the debate between Cardinal Sadoleto and John Calvin. The Cardinal insisted that everything the Roman Church did was of God the Holy Spirit. In reply, Calvin said that only that which was according to the Holy Scriptures was of the Holy Spirit. Every Church action was to be tested by the Word and only that which accorded with the Word had the Divine sanction. This principle is carefully preserved by Professor John B. Adger who served as Chairman of the Committee which prepared our Book of Church Order. Adger expressed the matter thus:

"In respect to Church discipline, that an *offence*, the proper object of that discipline is nothing but what the word of God condemns as sinful."

Likewise the Book which Adger's Committee produced still declares: "Nothing, therefore, ought to be considered by any court as an offence, or admitted as a matter of accusation, which cannot be proved to be such from Scripture, as interpreted in these Standards." B. C. O. par. 179.

On the other hand, it is reported that some are taking the position that since our Standards are based on Scripture and since these Standards confer certain powers of government upon our respective courts, that any violation of any rule which any of these courts may adopt makes the violator of such rule an offender against the law of Christ. Such "pontificating" is that of Cardinal Sadoleto. It is the Roman Catholic position that anything the Church does is of the Holy Spirit. It is not Calvin's answer that only that which is of the Word of God is of the Holy Spirit. Our Book of Church Order, par. 58 expressly says that jurisdiction of Church courts is only ministerial and declarative, that is, not magisterial or legislative. Further that Church courts "can make no laws binding the conscience." Likewise the Preliminary Principles of the UP-USA Church state "that all church power . . . is only ministerial and declarative; that is to say that the Holy Scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God."

Any Session that forgets its Presbyterian heritage in the Sufficiency of Scripture as the rule of faith and life and disregards the teaching of the Book of Church Order par. 9, that Jesus Christ is THE ONLY LAWGIVER IN ZION can have only spiritual headaches, tensions, and divisions in its congregation. John Calvin said that he found the sheep of God scattered upon a thousand hills and lifted a banner to gather them — it was not a new banner but the old banner of God's Holy Word.

"It floateth like a banner
Before God's hosts unfurled."

—W. C. R.



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The National Council of Churches How It Developed

By Horace H. Hull
Memphs, Tenn.

EDITOR'S NOTE:

There is a revealing analogy between the National Council of Churches and certain developments in the Labor movement.

Labor unions were established to promote the legitimate interests of laboring people and to protect them from exploitation. Now there are leaders who are going far afield, dictating and promoting practices and policies which can hurt every American. Furthermore, there are instances where the labor movement has gotten into the hands of unworthy leadership.

The National Council of Churches is the product of a legitimate movement which was intended to bring a united Christian witness in the world. Such a witness is needed. But it is now evident, as is true in the Labor movement, that some have gotten into positions of power and leadership who would use the Church to promote their own personal views with reference to world affairs. In using the name of the Church to promote political, economic and other secular activities — particularly on matters where sincere Christians disagree — the spiritual mission and influence of the Church is being compromised while, in some cases, the policies these men are advocating could well lead to serious consequences to our nation itself.

The following article tells how the NCC started.

I

On November 29, 1950 in Cleveland, Ohio, a group of clerical and lay delegates from 29 major Protestant denominations came together in the municipal auditorium and formed an ecclesiastical organization which was destined to exercise great influence on the life and thought of the American people, both inside and outside the churches.

What had been known as the Federal Council of the Churches of Christ in America since 1908, embracing most of the major denominations of Protestantism and most of the Eastern Orthodox Churches (Greek Catholic), merged with its various affiliates such as the International Council of Religious Education, the United Council of Church Women, United Stewardship Council, Home Missions Council of North America, Foreign Missions Conference of North America and the National Council on Higher Education and became the National Council of the Churches of Christ in the United States of America. Its former affiliates, now swallowed up, became departments in the new organization which was to produce more than 200 separate boards and commissions with those who are reputed to be experts on everything from farm problems to political affairs, and with carefully delineated programs for all sorts of social and economic reforms.

The new organization, like its predecessor, was assured of universal radio, television and press coverage for its conclaves and pronouncements from the outset, because it used the device of bringing high government officials of newsworthy note to its platforms as speakers. Presidents of the United States, Secretaries of State, Defense Department officials and foreign diplomats graced its rostrums while hundreds of representatives of the various media of communication filed tens of thousands of words of the proceedings and carried their voices by radio and television to millions of listeners and viewers. It appeared that no Council official objected to using the power and prestige of the State for Council purposes.

Soon this organization began to establish itself in the minds of the American public as the "Voice of the Church." Congressmen listened attentively as the leaders of the National Council of Churches came before legislative committees and used their offices to testify in favor of Foreign Aid, the United Nations, disarmament, and a myriad of other political subjects. Press agents were at hand to dole out hundreds of copies of the statements being made by the Council leaders to the Senate and House press gallery correspondents. More thousands of copies were sent down to the constituent denominational bodies, which in turn were urged to get the individual in support of the Council's objectives.

Before long the Council became not a group of churches working together to promote the Gospel of the Lord Jesus Christ and win lost men and women to Him, but rather the most powerful political action organization within

the United States, claiming to represent between 35 and 40 million Protestants! Unless the members of the United States Congress, sitting on the Committees listening to the Council's spokesmen, realized that a vote on a particular piece of legislation had never been cast by the rank and file of Protestant church members in the local congregations, then it appeared on the surface that this group controlled a powerful bloc of votes — approximately 39 million, in fact! Such spokesmen must then be listened to carefully!

In a booklet printed by the National Council and distributed in 1958, entitled WORKING TOGETHER THROUGH THE NATIONAL COUNCIL OF CHURCHES, it is declared: "The service which the National Council of Churches renders the church population of the nation goes far beyond its Protestant and Eastern Orthodox constituent member — communions. Individuals or representatives from thirty-five other U. S. denominations or denominational agencies, plus four Canadian bodies, cooperate with one or more National Council services. This would indicate that the National Council serves far more than the 38,-870,000 members of its constituent communions, and that the figure, if it could be computed, would be closer to 50,000,000."

The Council then goes on to list two page-length columns of church groups which have never joined the National Council of Churches, including such denominations as: The Church of God, Church of the Nazarene, Free Methodists, Lutheran Church — Missouri Synod and the Southern Baptist.

Such organizations as the YMCA, YWCA, International Association of Daily Vacation Bible Schools, the Salvation Army, International Society of Christian Endeavor, Campfire Girls, Boy Scouts and Girl Scouts are listed as having relationship with the Council.

In addition to the above-named denominations and groups, the Council claims that it works directly through thousands of state, county and city councils of churches, ministerial groups, and local chapters of the United Church Women (the Women's division of the National Council).

One can readily see, then, why a newspaper, radio or television commentator, or public official in ignorance of true facts would hesitate to criticize any action of this tremendous organization, for fear that it would bring the wrath of many of these cooperating bodies down on his head.

The governing body of the Council consists of 694 delegates with the clergy outnumbering the lay delegates by almost two to one. In the interim, between triennial Assemblies, a General Board of 256 members, 166 clergy and 90 laymen, conducts the Council's affairs. However, attendance at these interim meetings has been notoriously poor with the clerical members so outnumbering the lay people that the lay people's protests in regard to pronouncements of the Council on political affairs were drowned out. In fact, the man who organized the National Lay Committee of the Council and became its first chairman at the Cleveland conclave wrote a 316 page protest of the high-handed methods of the clerical delegates who refused to accept the suggestions of the lay people to the effect that the Council should preach the gospel of Jesus Christ and reconcile sinful men and women to Him, rather than issuing attacks on Congressional Committees investigating Communism, and against proposed amendments to the U. S. Constitution which would give much-needed protection for United States Sovereignty against World Government trends.

The National Lay Committee's existence was not renewed by the Council (President, Eugene Blake,) following the protests of the lay group headed by the distinguished Presbyterian lay leader J. Howard Pew, retired Chairman of the Sun Oil Company. It seemed that the clerics desired the service of the lay people for the purpose of raising large sums of money for the Council, but they did not appreciate the laymen's suggestions in regard to the conduct of the Council's affairs!

The Pew report was given widespread circulation through a printed volume and in summary form in the highly influential United States News and World Report magazine. The result was that many of the 200 odd members lay committee withdrew from active participation in the work of the Council and dropped financial support as well.

Chairman Pew stated in his report: "The members of the Lay Committee believed, and so stated, that the political adventures of the National Council in the fields of economic and political controversy would seriously hinder and not further Christian leadership in the pressing fields of evangelism, fellowship and education. It appears that the National Council could find no room for opposition to the philosophies and practices carried over from the old Federal Council."

Of interest at this point would be an answer to the question: "What were the philosophies and practices of the old Federal Council in the main?"

Volumes could be written on the anti-Christian and pro-Communist pronouncements of the old Federal Council whose leadership had been absorbed into the National Council. The Federal Council had become so leftish in its activities that the highly reputable Office of Naval Intelligence of the United States Navy Department, one of the top intelligence gathering agencies of the world, stated in a report which was read into the Congressional Record on September 10, 1935, as follows:

"Organizations which while not openly advocating the 'force and violence' principles of the Communists, give aid and comfort to the Communist movement and party. Among the strongest of these organizations are:

"The Federal Council of Churches of Christ in America: This is a large radical pacifist organization. It probably represents 20,000,000 Protestants in the United States. However, its leadership consists of a small radical group which dictates its policies. It is always extremely active in any matter against national defence."

The existence of this ONI report on page 13503 of the 1935 Congressional Record of the House of Representatives has proved to be extremely embarrassing to many of the present leaders of the National Council of Churches because of the fact that many of them were in the Federal Council's leadership at that time, and others were trained under the "small radical group" which dictated its policies.

These embarrassed leaders have sought to erase and discredit this government report, but they have been unable to do so, even through the smear technique. They have said the following about it:

1. It was read into the record by an irate Congressman to show the Navy up for what it was — a meddler, underhanded in its methods, etc. (What they do not tell is that a certain Congressman was a notorious left-winger himself and has a pro-red record in the Government files.)
2. That it was written by a minor Naval official. (It doesn't make any difference what rank the writer of the report had at the time. The Navy Department had the facts to prove the contents of the report were true.)

It can be shown that the successor to the Federal Council of Churches, the National Council, has followed the same course in its actions, pronouncements and leadership.

A Report of the Findings and a Declaration of Intentions by the Board of Christian Education Concerning Curriculum Improvement

In 1955 the Board of Christian Education launched a special Curriculum Improvement Program. In this effort the Board set out to make careful studies of all matters related to the communication of the Christian faith through the educational work of the Church in order to make certain that the organized educational programs and the literature recommended by the Board for use in the curriculum would continue to be the best which the Board could be recommending to the churches. It was believed that the number of new developments and insights currently available in various of the areas which constitute the foundation disciplines for Christian education justified a major effort at this time to re-examine and, if appropriate, to reconstruct the philosophy of Christian education upon which the educational work of the Presbyterian Church is carried forward.

The initial phase in this special Curriculum Improvement Program was one during which the Board provided for the work of a special non-staff study committee. This committee was requested to make a careful study of the communication of the Christian faith through the educational work of the church in terms of what it would consider to be basic presuppositions and guiding principles. The committee was asked to engage in its work without regard to organized educational programs or literature already being recommended by the Board, since the Board was hoping to establish first a basis upon which in later phases it could then provide for curriculum improvement as might seem desirable. This special study committee, therefore, worked at its assignment and reported its conclusions to the Board in October 1958 in the form of a paper entitled, "Toward a Curriculum for the Covenant Community."

Upon receipt of this paper the Board then began to provide for the next phase in its special Curriculum Improvement Program by providing simultaneously for a Church-wide Study of the special study committee's report and for a Special Research Program. The special study committee's report was reproduced for use in both of these, along with several additional papers, under the title "Christian Education Within the Covenant Community — the Church." And the paper was immediately offered by the Board to other General Assembly Boards and Agencies and to educational institutions of the Church for whatever use they might choose to make of it, also.

The Church-Wide Study effort as a part of the second phase in the Curriculum Improvement Program seemed desirable in that the special study committee's report was a kind which dealt with far more than the educational work of the Board of Christian Education; and it was believed that the report and other ma-

terials based upon it would be immediately useful to the churches in making improvements in their own educational work. The Church-wide Study effort seemed desirable, also, in that the Board could hope that through it the Board might be studying with the churches and hearing from the churches of the results of their studies.

The Special Research Program as a part of the second phase in the Curriculum Improvement Program is the provision which the Board has made to carry the work of the special committee forward toward the further reconstruction of the philosophy of Christian Education upon which the educational work of the Presbyterian Church rests, and to learn what the implications of this would be for the organized educational programs and the literature which the Board recommends. In this program provision was made for studies of the paper, "Christian Education Within the Covenant Community — the Church" by special groups seeking to identify implications for special committees which could undertake the task of working out a curriculum design based upon the special study committee's report, for special committees which could undertake the development of literature for curriculum use based upon this design, and for the experimental use of this literature in selected churches.

The Church-wide Study effort and the Special Research Program have been carried forward now for slightly more than a year. Neither has been adequately, completed, and so it is thought that both should be continued.

At this time, however, it has seemed appropriate to the Board to offer some report of its findings and to make some declaration of its intentions in order to offer a sense of direction to the Church and to its own staff.

The Board has concluded that the paper, "Toward a Curriculum for the Covenant Community," sets forth basic presuppositions and guiding principles upon which the educational work of the Presbyterian Church, U. S., should rest. Studies made throughout the Church, in addition to the Board's own studies, seem to warrant this conclusion.

The Board has concluded, therefore, that it is justified in providing for a further continuation of the Church-wide study effort and for increasing the size of its staff in order to carry the Special Research Program forward more rapidly. In so doing the Board is still working toward a reconstruction of the philosophy of Christian Education upon which the educational work of the Presbyterian Church, U. S. is to be based, and is expressing its purpose to provide for whatever changes the reconstructed philosophy might require in the organized educational programs and the literature recommended by the Board.

As soon as the work now being done as a part of the Special Research Program can reach a satisfactory stage of development, the Board will then expect to provide for a third phase in the Curriculum Improvement-Program during which improvements in the organized educational program and the literature recommended by the Board, as called for by the reconstructed philosophy, will be made.

BOOKLET ON

The National Council of Churches

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The Board of Directors of the **Southern Presbyterian Journal** has just published a booklet consisting of articles, editorials and other material published in recent months having to do with the present leadership and activities of the National Council of Churches:

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LESSON FOR MARCH 29

By THE REV. J. KENTON PARKER

Jesus Christ Lives (Easter)

Background Scripture: Luke 24:12-53

Devotional Reading: I Corinthians 15:1-11

Let us keep in our minds a clear distinction between the Immortality of the Soul and the Resurrection of the Body. Most of the sermons that I have seen at Easter seem to deal with the former instead of the latter. When we speak of Christ as the Living Christ we mean that His body rose from the dead and came forth and appeared to the disciples. When the angel said, He is not here; He is risen, he meant the body of Jesus was no longer in the tomb. Thomas said that he would have to put his finger in the print of the nails and thrust his hand into His side before he would believe, and of course, he meant the body of Jesus. A great many people believe in and talk very beautifully about the Immortality of the Soul who do not believe in the resurrection of the body. As Christians we believe in the Resurrection of the Body. Paul tells the Christians at Corinth that is one of the two main parts of the Gospel which he preached, (we studied the other — Christ dying for our sins — last Sunday)

Our Shorter Catechism sums up our belief as we find it in the Holy Scriptures in the answers to the questions concerning what benefits we receive at death and at the resurrection by saying that at death the souls of believers are made perfect in holiness and do immediately pass into glory; and their *bodies, being still united to Christ,* do rest in their graves till the resurrection. Then in answer to Question 38; at the resurrection, believers, being raised up in glory, shall be openly acknowledged, and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity. Our redemption, or salvation, is not complete until the resurrection. Paul tells us in I Thessalonians 4:13-18; But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel; and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words. The Resurrection of the body is a most comforting teaching and goes much further than the Immortality of the Soul.

Our Devotional Reading is taken from I Corinthians 15, Paul's classic chapter on the Resurrection of the body. The first eleven verses of this chapter take up the Fact of the Resurrection and give some of the proofs: He was seen of Cephas, then of the twelve, then of above five hundred brethren at once, then of James, and all the apostles, and last of all, seen of Paul. All through the forty days between His resurrection and His ascension into heaven He was seen of the apostles and others — spoke to them of the things pertaining to the kingdom and commanded them to remain in Jerusalem waiting for the coming of the Holy Spirit upon them. They saw Him as He ascended to heaven and were told by the two angels to go back to Jerusalem, that this same Jesus would come again as they saw Him go into heaven. They went back and continued in prayer — about 120 of them — until the coming of the Holy Spirit on the day of Pentecost.

Our Devotional Reading only goes through verse 11, but I wish to give a simple outline of the balance of the chapter: Vital Importance of the Resurrection, 12-34; Nature of the Resurrection with illustrations, 35-54; the Victory of the Resurrection, 55-57. He concludes this great chapter with what might be called the Effect of the Resurrection in verse 58: Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. Belief in this doctrine changes our whole attitude and outlook. Believest thou

this? said Jesus to Martha, when she met Him after her brother died. He would ask us the same question as we study about it today. Let us turn to Luke's account as given in our lesson for today. To get a full account read what the other three Gospels have to say. I wish to include verses 1-12.

I. *The Coming of the Women and Peter to the Sepulchre*: 24:1-12

In chapter 23: 55 and 56 we are told, And the women also which came with Him From Galilee, followed after, and beheld the sepulchre, and how His body was laid, and they returned, and prepared spices and ointments; and rested that Sabbath day according to the commandment. All honor to these faithful women. No one of them denied Him or betrayed Him. They were "the last at the grave and first at the tomb on the Resurrection Day". "Earth's Saddest Day and Gladdest Day were just one day apart", as someone has said. When these women left the sepulchre they, like the others, were in the depths of despair. Not even the women seemed to have understood and believed the words of Jesus concerning His resurrection. They came to anoint the dead body of Jesus and were asking the question, Who shall roll away the stone? When they came to the sepulchre they found the stone rolled away, saw the two men in shining garments and were reminded of what Jesus had told them. When they reported to the apostles they seemed to them but idle tales. From the other accounts we read more of the coming of Peter and John and also of Jesus' appearance to Mary Magdalene as she tarried at the tomb.

II. *The Two Disciples on the way to Emmaus*: 13-35

This appearance of Jesus is given only by Luke. These two unknown disciples were talking about all the things which had taken place, and as they reasoned together Jesus drew near and went with them but they did not at first recognize Him. He asked them what manner of communications are these that ye have one to another, as ye walk and are sad? They asked Him if he was a stranger in Jerusalem since he did not know what had taken place. He asked them, What things? and they told Him of the crucifixion of Jesus. "But we trusted that it had been he which should have redeemed Israel". Notice the depth of despair. Then they told Him what the women who had been at the sepulchre reported. Jesus, unbraiding them for their unbelief, said, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. When they arrived at the village they constrained Him to tarry with them and while they sat at meat he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. They arose the same hour and returned to Jerusalem and found the eleven who told them that the Lord had appeared to Simon.

Allow me to stop just a minute on verse 32: And they said one to another, Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the scriptures? There are many things in this chapter which ought to cause our hearts to burn within us. First of all there is our Living Saviour who is ever present with us. What a difference it makes when we fully realize that *He Lives!* We do not have a dead body in some tomb in Palestine where we go, but our Saviour arose and ascended and is now in heaven making intercession for us. On this Easter morn we glory in the empty tomb and the Living Christ. Second, the scriptures make our hearts burn as He becomes the center of the revelation of God to men. Their hearts burned as he opend to them the scriptures and our hearts will burn as beginning at Genesis and ending in the book of Revelation we see the amazing story of Christ, our blessed Redeemer. The story of the Christ binds the Bible together as we see God's love and sacrifice. The Bible is a Burning Book when Christ is seen in all His Sacrificial love and glory. Third, we have a Burning Message to take to men: that repentance and remission of sins should be preached in his name among all nations. The Gospel of Christ is the power of God and He needs men with "hot Hearts" to take this message for we are His witnesses. Then, we have the promise of the Father, the sending of the Holy Spirit Who will give us power and set our hearts on fire. Surely, our lesson today ought to make our hearts burn within us!

III. *His Appearance to All of Them*: 24:36-53

While the two disciples were telling their story Jesus appeared and said, Peace be unto you. They were terrified but He proved to them that He was not a spirit. Behold my hands and my feet. He showed His hands and His feet and ate a piece of broiled fish and honeycomb. He wished to make it plain that *His Body* was risen. He then opened their understanding that they might understand the scriptures. He led them out as far as Bethany and was parted from them and ascended to heaven. They returned to Jerusalem with great joy.

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YOUTH PROGRAM FOR MARCH 29

By THE REV. B. HOYT EVANS

Why The Disciples Did Not Return to Their Fishing

Scripture: I Corinthians 15:1-8; 12-20; 50-58

Suggested Hymns:

"Christ the Lord Is Risen Today"

"The Day of Resurrection"

"The Head that Once Was Crowned with Thorns"

Note to Program Leader:

(This is to be a program of Bible study. The results of the Bible study will show why the disciples did not return to their fishing. We are suggesting that you assign these passages to three groups or to three individuals. Ask them to study the prayer passage carefully, using the study questions as a guide. Each group or person should report to the whole gathering the results of the study, keeping in mind that we are seeking to show why the disciples forsook fishing as their calling.)

After all that had happened, Peter suggested going fishing, and the other disciples followed willingly along. They had spent three wonderful years with the Son of God. They had witnessed His miracles. They had heard His matchless teachings. They had experienced the tenderness of His love and the inspiration of His companionship. They had owned Him as Master and had confessed Him as Christ, the Son of God. They had accompanied Him in times of popularity. They had reluctantly shared His hours of bitterness and suffering. They were both pleased and perplexed when they discovered that He was no longer dead. Peter evidently thought it was time for things to become normal again. Even though they had known all these wonderful experiences with Christ, the disciples, following Peter as their leader, were ready to go back to the hum-drum business of fishing. Perhaps it was because they were confused, and did not know what else to do. Whatever the reason for their decision, it was not to last very long. The course of their lives was dramatically changed. What changed their plans? Why did they not continue in the business of fishing for the rest of their lives?

For our program today, we are studying some passages from the New Testament. In these Scripture passages we shall find the answer to our questions. These words tell us why the disciples could never have been satisfied to return to their boats and nets. *Luke* 24:13-48

In this passage the risen Christ appears to His disciples to clear up the confusion and misunderstandings in their minds. The followers of the Lord were confused because they could not reconcile the events in the life of Christ with their understanding of Old Testament teachings concerning the Messiah. First, on the road to Emmaus and then in the presence of the whole group in Jerusalem, Jesus made them to see how His life, death, and resurrection fulfilled Old Testament Prophecies concerning Him. Read verses 25-27 and 44-46. Prior to this explanation could the disciples have feared that Jesus was not really the Messiah, or, else that God's plan had failed? If they did not know what to say or to think about the Lord's death and resurrection before, what difference would this explanation make in their plans for the future? How would it help them to know that the crucifixion and the resurrection were both in God's plan for the redemption of the world? *John* 20:24-29

Is it not reasonable to assume that a person's life will not be the same after he has seen God face to face? This is the experience Thomas had. He had known Jesus for a long time, but he had not been fully persuaded that He was divine. If he had doubts before, it is very likely that they were multiplied when Christ was crucified. Then came reports of the resurrection. At one time when Jesus appeared to the disciples Thomas was absent. When they told him, he would not believe, and said that he would have to have bodily contact with the risen Lord before he could believe. His opportunity came. How did Jesus meet his demands? What was Thomas' response? If he had not been sure about the deity of Christ before, what about now? What difference would this experience make in any plans Thomas might have had for the future? Thomas had seen God before, but now *he* knew that he had seen Him in Christ. What did Jesus say about those people who were willing to take Him at His word without requiring special signs? *John* 21:1-23 *and Matthew* 28:16-20

These passages give the clinching reason which made it impossible for the disciples to return to

their fishing. The Lord gave them a new work to do. Of course, He had called them to their new kind of fishing long before, but in these passages He reissues the call in the form of a command. (Read Mark 1:16,17.) When Peter said he loved Jesus, what did Jesus say, and what did He mean? Was he asking Peter to prove his love? Do you think He was justified in asking Peter to show some proof? Peter had made strong statements before, but what happened? (See Mark 14:29-31 and 66-72.) Did Christ mean these words for Peter only? Could the disciples have continued with their fishing after these words?

In Matthew 28:19-20 we have the words which we call "The Great Commission." Why do you suppose the words were given this name? Do you think this commission was meant to be obeyed by the disciples alone? What does this passage have to say about the power (authority) and presence of Christ? After receiving such an order, do you see why it was impossible for the disciples to return to their fishing?

Program Leader:

The Bible tells us that if we are believers, we have Christ in our hearts. He is the risen, living Christ. He is still revealing God's will and God's plan for our lives. He is still GOD, and He is in us. He is still challenging young people to prove their love by feeding His lambs and by proclaiming His Gospel. Once we know Him in the power of His resurrection, how can we ever think that life is dull or unimportant?

Sing one stanza of "I serve a Risen Saviour".

NEWS of CHURCHES Around the World

Judicial Commission of the Synod of Florida Reverses Judgment of the Session of the Riverside Presbyterian Church of Jacksonville, Florida, and of Suwannee Presbytery, Florida, and of of Jesse A. Wallace

On January 30, 1957 Mr. J. A. Wallace was tried on the following charges:

"1. That you, in Jacksonville, Florida, in the year 1956, and acting as secretary of some group within the membership of the Riverside Presbyterian Church, which said group was not authorized by the Session of the said Church, nor reported to it, did send letters to the membership of the said Riverside Presbyterian Church which tended to destroy the confidence of the Congregation in a duly authorized and appointed committee; and that such letters did tend to destroy the unity and peace of the church.
2. That you, the said secretary of the group, in Jacksonville, Florida, in the year 1956, did secure from some source a list of the membership of the church, using such a list to circularize the Congregation.
3. That you in Jacksonville, Florida, without authority from the Session or Congregation, but as "Secretary of a group of members of Riverside Presbyterian Church, Jacksonville, Florida," did send to the Pilot Life Insurance Company, Greensboro, North Carolina a letter with accompanying documents which were prejudicial to the program of the church as approved by the Congregation.

—which is against the peace, unity and purity of the church, and the honor and majesty of the Lord Jesus Christ as the King and Head thereof."

The evidence having been considered and the accused and his witnesses having been heard, the Session on the basis of the evidence, found Mr. Wallace guilty as charged . . . and imposed the following censure:

> "Whereas you, J. A. Wallace, a private member of the Riverside Presbyterian Church, are convicted by sufficient proof of the sin of disobedience in violating the authority of the Session and Congregation of the Riverside Presbyterian Church by belonging to an organized group and acting as secretary of such group did act against the peace and purity and unity of the church and the honor and majesty of the Lord Jesus Christ the King and Head thereof, as charged in the indictment, we the Session of the Riverside Presbyterian Church in the Name and by the authority of the Lord Jesus Christ do now declare you suspended from the Sacraments of the Church until you give satisfactory evidence of your repentance."

This action was appealed to Suwannee Presbytery and sustained by said Presbytery.

This decision was appealed to the Synod of Florida and was placed in the hands of Synod's Judicial Commission with the following action having been taken:

Judicial Commission of the Synod of Florida

The Judicial Commission of the Synod of Florida has reversed the judgment of the Session of the Riverside Presbyterian Church at Jacksonville, Florida, and of Suwannee Presbytery, in the case of Jesse A. Wallace, a private member of said church.

The Commission took cognizance of the fact that the Appellee chose not to argue this case before this Court of Synod. Although there is good logic in the Appellee's position in not pressing his case before this Commission inasmuch as he was convinced (properly) that the Commission would undoubtedly follow the same line of Constitutional reasoning as it had in the Fetner case, yet it would appear to this Court that no case is completely identical to any other, and every case must be decided exclusively upon its own merits.

There were two Specifications of Error in the Appeal which was considered as follows:

1. In regard to Specifications of Error, No. 1, to wit: that the indictment of Jesse A. Wallace is not clearly drawn, and that it fails conclusively to state an offence which is the proper object of Judicial process (B. C. O. par. 179), it is the judgment of this Court that this Specification of Error be sustained.

(a) The Constitutional principle applicable here is the same as that relating to the Specification of Error, No. 4, in the Fetner case which this Court upheld, and need not be repeated here. We emphasize again that it is abundantly clear in the Book of Church Order that in all cases of Judicial process: "nothing, therefore, ought to be considered by any Court as an offence or admitted as a matter of accusation, which cannot be proved to be such from Scripture, as interpreted in these Standards". A Scriptural warrant for the charge must be convincingly adduced. No vague generalization can be made from the premise that since our Standards are based upon Scripture, and since these Standards confer certain powers of government upon our respective courts, that any violation of any rule (known or unknown) which any of these respective courts may possibly make in the interest of the proper expedition of its business, and its concept of discipline as used in the ordinary sense of the Standards, automatically renders the offender guilty of a contravention of the law of Christ. It is at least **theoretically** possible that some rule or regulation of some Church Court may be at variance with the law of Christ as set forth in Holy Scripture. So our fathers of the Reformation did definitely believe!

(b) Since the burden of the prosecution in any court is to prove beyond all peradventure of a doubt that the defendant is guilty as charged, it is the judgment of this Court that the case against Mr. Wallace as one worthy of stern punishment because he has violated the law of Christ has not been clearly established.

(c) It seems to this Court a rather curious contradiction to state unequivocally as the Session of Riverside Church has clearly done, that neither the Christian faith nor the Christian character of Mr. Wallace was ever called into question, but, nonetheless, to find him guilty of sinful acts which by their very nature, if proven to be true, would reflect strongly upon his Christian witness and his Christian faith.

If any of us are to be indicted and convicted in a Court of Jesus Christ simply because we show poor judgment, or have perhaps become confused in our loyalties, or differ decidedly from our brethren on various matters, or otherwise manifest the frailties of the human flesh to which we are all heir, then the probabilities are very great that the members of the Session of Riverside Church, that all of the members of the Presbytery of Suwannee, and that all of the members of this Judicial Commission, would have at some time or another stood in jeopardy of the same judgment, and should therefore be denied the privilege of the Lord's Table.

In regard to Specification of Error, No. 2, to wit: That the judgment of this Court of Trial was all out of proportion to the alleged offences committed, it is the opinion of this Court that this Specification of Error be sustained.

1. We note that new evidence was introduced in this hearing bearing favorably upon Mr. Wallace, and was so noted as such. The Appellee being properly advised took no issue with it.

a) There is no evidence that the Court of Trial felt that this new evidence was sufficient basis to instigate a new trial in the case of Mr. Wallace.

2. Again we submit that since the charges against Mr. Wallace are not clearly drawn, nor conclusively proved "beyond a reasonable shadow of doubt" we feel that the penalty inflicted upon the Defendant was improper and unjust, and is hereby reversed; and inasmuch as he has been denied the Sacrament of his church for many long months, it is the judgment of this Court that the original censure inflicted upon him is null and void, and that he should immediately be restored to his rightful place in the membership of the Riverside Church.

As a concluding note:

The principles of ecclesiastical jurisprudence as well as those of common and civil law place the burden of proof clearly upon the prosecution in any case of judicial process: "A man is innocent until proven beyond all reasonable shadow of doubt to be guilty". It is also a fundamental axiom of law that the offender must be tried strictly upon the charge made out against him. In other words, a man may not be indicted for theft, and then tried for murder, or vice versa.

It is evident to this Court, both in the original trial and in the presentation before this Court, many matters which were entirely irrelevant insofar as the proper prosecution of the case was concerned were nonetheless introduced by both the plaintiff and the defendants, — the appellants and the appellees. This is perhaps understandable in that not too many of us are too well versed in the procedure of church discipline. But in any case of judicial process, the proceedings should be kept strictly to the Constitutional issues involved.

This Commission has conceived of its task strictly and narrowly as one to ascertain whether or not the Constitutional rights of the Appellants have been fully vindicated or not as the case might be.

There were many facets of this case touching upon alleged unhappiness within the family of Riverside Church, and, indeed, within the family of Suwannee Presbytery, which very properly should have the patient and sympathetic counsel of some duly authorized commission of the church. We have not felt that it was within the province of this Commission to deal in any way with these matters as important as they may be, but to stick closely to the points of a Constitutional procedure involved in these appeals. We do note with approval, however, the attitude of deep regret often expressed to this Commission on the part of the Appellants for any part the unwisdom of their actions had contributed to a disruption of the peace and harmony of the Riverside Church, and the desire apparently sincerely expressed to be reconciled with their brethren.

The Synod of Florida put into the hands of a Judicial Commission the written record of a case handled by a Judicial Commission of Suwannee Presbytery from whose decision an appeal had been made. To the members of the Synod's Commission the most challenging message contained in the papers we received were these words from the Presbytery's Commission: "From a study of the records the Commission surmises that this trial is but an indication of the sickness that exists within the Riverside Presbyterian Church". Our hopes and prayers, as we engaged in our task, were that we might be used in some way to help remedy that sickness.

Of course, it was recognized that we were compelled to do our job within the framework of that

written record, no matter how much we may have desired to act with respect to personal wishes and knowledge beyond that contained in the record.

First of all, we would express our gratitude over the fact that the Session of a large and important Church, whose individuals are not only devoted Christians, but also men of affairs, was gravely concerned at the presence of dissension in the Congregation, while recognizing the right of every one to dissent. And they earnestly and anxiously sought to heal whatever divisions existed. The long and unusual hours they spent in an effort to reason through their differences and avert a rupture are most noteworthy. It adds respect to the office of Presbyterian Eldership to find a group of consecrated men thus concerning themselves, and by their example, other such groups lacking in loyalty and diligence are challenged. When they have done their utmost and have failed, and thus feel compelled to render an unpleasant judgment against a group of their fellows, it is freely recognized that they do it with sincere regret.

Likewise when an able and experienced Presbytery Commission has spent equally long hours and has given equally patient consideration to the affair, we praise them for their diligence, and in every case where we find it necessary to differ with their conclusions, we yet assure them that their judgment is not belittled. We plead our own limitations and freely agree that some rules are difficult of interpretation in their application to individual cases.

It is remembered that when a case is under review wherein one has been adjudged guilty of an offence, and made subject to censure, whether that of suspension or excommunication, the censure must be spelled out in terms of actual sin. In that Volume of final appeal, the Bible, we find, as in this case, that dessension within the Church and in the Body of Christ, is everywhere deplored, often severely criticized, and in some cases, dissenters are ostracised. But we fail to recall a case where it is designated as sin. There were differences of opinion in the Disciple Band, in the first Missionary group. But these differences were not Simon Magus or Ananias-Sapphira matters.

We should therefore plead with Suwanee Presbytery to join with us in requesting the Session of the Riverside Presbyterian Church to remove censure from these brethren, restore them to the privileges of the Table of the Lord and His Church, and the love and fellowship of His people, and we would earnestly call attention to the brethren thus restored that they also have an obligation to forgive and to walk humbly in Christian fellowship with other believers, even though there may be disagreements about policies and programs. For as Suwannee Presbytery's Commission pointed out, Schism in the Body of Christ is real sickness."

National Council of Churches Adopts Resolution on Housing; Urges Congress To Repeal Loyalty Oath Provision of the National Defense Education Act

HARTFORD, Conn., Feb. 26 — The National Council of Churches unanimously adopted a resolution today pledging its 38 million U. S. Protestant members to "work vigorously" to wipe out discrimination in housing because of race or religion.

The resolution, adopted by the council's 250-member General Board, urged churches to "sign

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and make public covenants which commit them to open occupancy housing in their neighborhoods" and to write Congress in support of more public housing "as one means of providing more housing on an open occupancy basis for low income groups regardless of race, national origin or religion."

The resolution said it was the concern of churches to "face and deal with the problem of racial segregation in housing," that they had not been "guiltless in prolonging discriminatory practices, often through evasion and indifference."

To ignore the issue, it said, would be to ignore "the imperatives of the Christian Gospel."

Churches were urged to "work through moral suasion, social action and support for enactment of laws to achieve the right for every person to acquire housing" which permits adequate health and well-being standards for all "on the basis of personal preference and financial ability without regard to race."

The council called upon the entire membership to give strongest support toward this goal and commended churches and church councils for what they have done "to achieve housing markets free of racial discrimination."

The General Board, conducting its two-day session, also urged Congress to repeal the loyalty oath provision of the National Defense Education Act as a requirement of students seeking financial assistance.

"The requirement of an affidavit denying disloyalty carries the clear implication that this trust no longer exists," said a pronouncement of the board.

The council voted in favor of extending the federal and state minimum wage laws to all economic groups not now covered "as a means of assuring a standard necessary for the maintenance of health and decency for family living today."

Board of Church Extension Approves Long Range Plans for Church Loans

GEORGIA

Atlanta—(PN)— A long-range plan for increasing funds available for church loans was approved in principle by the Board of Church Extension, meeting here in mid-February.

The plan, when worked out in final detail and given approval by the General Assembly, may result in increasing funds available through the Board's cooperation to four or five times the present figure. A special committee has been studying the plan for several months, and proposed it as the best of several possible answers to the Board's urgent need for as much as $5,000,000 to be loaned to churches throughout the Assembly.

Under the plan, a portion of the funds now being used for small, direct loans from the Board to congregations, will be used instead as a guarantee fund, backing up larger loans which would be made by commercial lending agencies. By putting into a funded reserve a minimum of 10% of the amount of each loan approved, the Board can guarantee the lending agencies against loss. This would in effect multiply the money available through the Board to four or five times its present total. The guarantee fund would presumably obtain for borrowing churches a more favorable rate of interest than can be obtained by direct negotiations with a lending agency. And it is hoped the plan will smooth the way for new churches to obtain financial aid at a crucial stage in the churches' growth.

Guarantee funds will be placed in escrow, but the Church will earn interest from these escrow funds so that the guarantee fund will grow, of itself, to provide further guaranteed loans. In addition, the Board hopes to add to the amount available for guarantee funds by adding the principle and interest payments received on direct loans now made to churches. Loans to churches currently total $1,223,258, with an additional $148,400 in loans approved but not yet closed. In the past, as each loan was repaid, and as interest on the loans came in, the Board has used the money for additional loans. Under the plan now given approval in principle, these repayments would be used to build up the guarantee fund of the $750,000 to $1,000,000 that would be necessary to guarantee loans of $5,000,000. This latter figure was the ceiling set for the time being on loans which the Board would undertake to guarantee as escrow funds become available.

To speed the building up of this guarantee fund, the Board further approved a recommendation to the General Assembly that it be allowed to use some of the funds from current operating budget for this purpose.

The plan adopted in February will make it possible for the Board to underwrite loans considerably larger than it was able to lend directly to any church. At present the Board can lend no more than $10,000 to an established church, and no more than $25,000 to a new church, and then only under very special conditions. The new plan will attempt to raise the average loan to $50,000, with special cases being allowed up to $75,000. It was the expressed idea that loans of this size, when coupled with financial resources of a new congregation, plus the help of a presbytery would enable the new congregation to move rapidly into its first building program.

The first stage of the build-up of the escrow fund calls for $100,000 to be deposited by the Board. The Board has already found two lending agencies which will work with it in making loans to churches which the Board recommends.

Board members stressed, in discussion, that even when this new plan is in operation, it will not at first be able to supply the financial assistance needed throughout the Church by churches beginning their programs. The initial loans which available guarantee funds can back will be far below the eventual $5,000,000 goal of the plan, and even that figure is believed to be only the beginning of the urgent needs for loans.

The Board action further stressed the fact that this action was approval in principle of the plan, and that the plan's details must be worked out by the Board's Finance Committee, after approval by the General Assembly.

Atlanta—(PN)— Two Presbyterians are among fourteen Southerners named to the South's Hall of Fame for the Living as announced in Atlanta recently by **Dixie Business.**

Hubert F. Lee, editor of **Dixie Business,** the sponsoring magazine for the South's Hall of Fame, announced that Dr. Jas. A. Jones, of Richmond, president of Union Theological Seminary, and Mr. Harllee Branch, Jr., of Atlanta, president of the Southern Company, were among fourteen educators, publishers, and business men named to the group.

The Hall of Fame for the Living is limited to 200 living Southerners and from the list of those in the Hall of Fame, a Man of the South for each year is elected. Balloting is done by readers and friends of the magazine. A man of the South has been elected each year since 1946.

Meeting of Centennial Committee

Atlanta —(PN)— The Centennial Committee of the General Assembly, meeting in the Presbyterian Center here in late February approved in considerable detail plans for the Centennial General Assembly in 1961.

The plans for the Assembly, as submitted by the Sub-committee on Celebration, requests the General Assembly of 1959 to approve:

A request to the retiring moderator in 1961 to make his sermon the Keynote for the Centennial Year.

A recommendation to Assembly Boards and Agencies that they emphasize the Centennial theme, "Our Presbyterian Heritage and Mission" in displays and programs.

A plan for special programs built around "the outreach of the Church for the future, as seen in the light of the experience of the past", and "Christian Education, past and future, with special emphasis on the Church's impact on Southern culture."

A Sunday morning sermon by an outstanding speaker from one of the sister or parent churches which with the Presbyterian Church, U. S., has had historic ties. Stress would be laid upon the continuing Presbyterian heritage of this Church.

A plan for a Sunday afternoon program featuring the world Presbyterian family, with as many representatives of sister Reformed and Presbyterian churches about the world as may be able to send representatives.

A Sunday evening rally built around the theme of "Presbyterians in the Coming Century."

A climactic Monday evening program in which the world-wide impact of the ministry of the Presbyterian Church, U. S., will be presented through representatives of daughter Presbyterian Church from the mission fields.

To make effective the participation of the other Presbyterian bodies of the world, the Committee also voted to request that the General Assembly extend an invitation to the seven daughter churches, and to other Presbyterian Churches with which the Presbyterian Church, U. S., has had historic ties, to send representatives to the Centennial General Assembly of the Church in 1961. This invitation was backed up by a further request that the General Council, in consultation with the Board of World Missions, be asked to provide sufficient financial aid to enable these sister and daughter churches to send representatives if they should be unable to do so from their own resources.

From the Sub-Committee on Special Literature, the Centennial also approved additional plans which call for publication of a brief historical and informational statement, and a special order of worship to be used on Centennial Sunday, October 29, 1961. The committee also approved asking boards and agencies to consider publishing significant articles, sermons, and reports from the historic leaders of the Church in the past, insofar as these items applied to the special fields of these agencies will also be made, with publications of these items through Church papers and magazines.

Another request by the committee went to John Knox Press, asking that it consider republication of "The Theology of Prayer," by Dr. Benj. M. Palmer, first moderator of the General Assembly.

Clairmont Church

Atlanta—(PN)— A survey just completed of the denominational background for the 935 members of Clairmont Presbyterian Church in Atlanta has revealed that a surprisingly high percentage have Presbyterian heritage.

New churches organized throughout the General Assembly have frequently expressed the idea that a comparatively small proportion of those who are members of the new churches are Presbyterian in their background or previous church membership. The figures worked out for the membership of the seven year old Clairmont Church revealed that more than half of the present membership were formerly members of other Presbyterian Churches before coming into the new congregation and that a number of the persons received on profession of faith were Presbyterian in background.

The Rev. Max Milligan, pastor of the church since 1953, studied the membership rolls and announced that of the 935 present members, 22% of them had come to Clairmont Church from other Presbyterian Churches in the Atlanta metropolitan area. An additional 34% came into the church by transfer of letter from Presbyterian Churches in other areas of the country as these members moved into the Atlanta area. These two figures combined give 56% of the membership with a former membership in other Presbyterian Churches.

Clairmont Church, which was organized in June of 1952, has taken in exactly 20% of its present membership by profession of faith. An unusually high proportion of the 20% received on profession of faith were adults. Many of these and many of the children received had Presbyterian backgrounds.

Dean Felix B. Gear Awarded Fellowship

Dean Felix B. Gear of Columbia Theological Seminary has been awarded a fellowship by the American Association of Theological Schools for advanced study during the school year 1959-60. Dr. Gear, who will be on leave of absence from his duties at Columbia Seminary during the year, expects to spend several months of his leave in special studies at Jerusalem. During the remainder of his leave of absence he will continue his studies at some leading university of Europe or of the United States, with a view to the preparation of a textbook in the field of Reformed Theology. He will also spend a part of the year in visiting representative theological schools in Europe and America and in acquainting himself with their methods with a view to preparing himself further for his duties as Dean of Instruction at the Decatur institution. Dr. Gear's leave of absence will begin at the conclusion of the present school year, June 1, 1959.

NORTH CAROLINA

Carthage — Forty years of continuous service as superintendent of the Sunday school of the Carthage First Presbyterian Church, Wilbur Currie was recently presented an engraved silver pitcher. The presentation was made by Mrs. Charles T.

Grier, and P. H. McDonald, representing a committee from the Sunday School.

Mr. Currie was first made Superintendent of the Sunday School in 1919 shortly after the death of his father who had also been superintendent. He has been unanimously re-elected annually since that time. He is also an elder in the church.

At present he represents the 12th Senatorial District in the North Carolina General Assembly and has represented his district and also has served as Moore county representative in the North Carolina House.

He has served as Mayor of Carthage, chairman of Moore County Board of Commissioners, and various other posts. He directs the vast J. L. Currie Company enterprises, and is a director of the Carolina Bank, a trustee of the Greater University of North Carolina, a trustee of Flora McDonald College, a trustee of the Consolidated Presbyterian College and a trustee of the Moore Memorial Hospital.

Married to the former Margaret Willcom, he is aided in his church and civic work by his wife. They have eight children.

Trinity Church, Wilmington Presbytery

Rev. Joe Wagner was installed as pastor of the Trinity Church on Sunday evening, February 22. Forming the commission were Dr. L. A. Taylor who presided, Rev. Horace Hilton of the Winter Park Church who preached, Dr. W. M. Schotanus of Jacksonville, who charged the minister. Elder Wm. E. Baird charged the congregation, Elder Lawrence Brandon gave the prayer of installation, and Elder James W. Shank led in the reading of the scripture. The three Elders are members of Trinity Church.

Mr. Wagner came to Trinity church in December, after having served for 7 years at the Tryon Church, Kings Mt. Presbytery. A native of Cleveland, Tennessee, he graduated from Bob Jones University and Columbia Seminary. Mrs. Wagner is from Spartanburg, S. C. and they have one daughter, Julia.

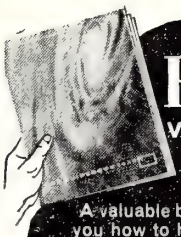
Bevan Appointed Dean of New Florida Presbyterain College

Davidson — Dr. John M. Bevan, for the past seven years associate professor of Psychology at Davidson College, will become dean of the new Florida Presbyterian College at St. Petersburg. Announcement of his appointment came from Dr. William H. Kadel, president of the new four-year liberal arts college.

Dr. Bevan will leave Davidson in June and will spend four months seeking faculty members for the new college and helping to work out a schedule of courses to be offered.

The new dean leaves Davidson with an outstand ing record of teaching in the Psychology department and in the field of research and professional publications. He holds the Bachelor, Master, and Ph.D. degrees, all from Duke University. Dr. Kadel describes him as one of the most outstanding young educators in the South.

Dr. Bevan is married to the former Louise Dabbs of Maysville, S. C. They have four children, Brenda, Elizabeth, John, Jr., and Megan.



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Johnston Appointed Dean of Davidson Faculty

Davidson — Dr. Frontis W. Johnston, professor of History at Davidson College since 1941, became permanent Dean of the Faculty of Davidson by unanimous decision of the college's Board of Trustees at its recent meeting on the campus. He was appointed Acting Dean last September.

Dr. Johnston is president of the Southern Conference, an elder in the Davidson College Presbyterian Church, and a member of numerous historical associations. He has done considerable work on the life of Zebulon B. Vance as the result of a grant-in-aid from the Hayes Foundation, and he travels each year to Washington, D. C., to lecture on the Constitution and Bill or Rights before the F. B. I. National Police Academy. He also gives similar lectures to the Southern Police Institute operated by the University of Louisville.

Contributor of numerous articles to magazines and journals, he is in great demand as speaker for civic groups, alumni meetings, book clubs, historical societies, and has addressed the Alabama Bar Association. Two years ago he addressed the General Assembly of the Southern Presbyterian Church.

Dr. Johnston is a graduate of Davidson College of the class of 1930, and in 1938 received his Ph.D. degree from Yale University.

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INTRODUCING THE NEW TESTAMENT. Archibald M. Hunter. Westminster Press. $3.00.

The first edition of this book appeared about 12 years ago. At that time it was well received in many quarters. Dr. Hunter has brought out the second edition to close the gaps in the first edition. Here he surveys all the writings of the New Testament. The author discusses for each unit of new material, its story content, authorship, and the writer's special contribution to the Christ drama. All the books from Matthew to Revelation show this teacher's genius for clarity. This volume also shows the profound unity in unfolding the salvation story centered in a Saviour, a saved people and the work of salvation itself.

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EXPOSITION OF EPHESIANS, Chapter 1-2:10. Thomas Goodwin. Sovereign Grace Book Club. $5.95.

Thomas Goodwin has been acknowledged as one of the most brilliant lights of the Puritan movement. Dr. Alexander White put him at the top of the list. He felt that he was an exegete par excellence. Goodwin is noted for his close attention to careful exegesis in which every element of the written text of Scripture is the object of painstaking scrutiny for a comprehensive grasp of revealed truth in its entirety and in its structural relationships.

It is gratifying that this monumental work which had become quite scarce is once again made available. Ministers who delight in preaching according to the Book will find this volume to be of great benefit.

—John R. Richardson

FUNDAMENTALISM IN THE CHURCH. Gabriel Hebert. Westminster Press. $3.00.

FUNDAMENTALISM IN THE WORD OF GOD. J. I. Packer. Wm. B. Eerdman's. $1.25.

It is with conservative evangelicals in the Church of England and other churches and with the Inter-Varsity Fellowship of Evangelical Unions that this book is especially concerned. The author deals with original Fundamentalists in the situation in which they arose. He recognizes that in such questions discussed in a controversial book, it is impossible for a Christian to be a detached and impartial onlooker. He is compelled to take sides. Dr. Hebert's treatment of this subject will undoubtedly be quite pleasing to liberals and distasteful to conservatives.

"Fundamentalism In the Word of God" by Dr. J. I. Packer deals with evangelical principles. He defines fundamentalism and shows its feelings and also its strong points. Dr. Packer is a first-class scholar, a graduate of Oxford University and a teacher of Anglican theology. The pertinent material that he has compressed in 186 pages is amazing. He comes to grips with the main topics in the theological controversy of our day. This reviewer unhesitatingly evaluates this volume as a masterpiece.

Dr. Packer believes that since fundamentalism carries with it a prejudicial character and associations it is not a useful title for Evangelicals today. He prefers the title Evangelical.

Dr. Packer expounds the Biblical doctrine of Biblical authority and shows that the belief and behaviour of Christian men must be controlled and directed throughout by the teaching of Scripture. To rest content with the guidance of unreformed church tradition or uncriticized private opinion not tested by the Written Word is theologically illegitimate. His examination of the Biblical concept of Scripture as found in the Bible is that the Bible is God-given, error-free, self-interpreting unity, true and trustworthy in all that it teaches.

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is to express faith by receiving, applying, and transmitting revealed truth. We are told that faith and reason only come into conflict when reason defies God's authority and refuses to be a servant of faith and reverts to some sort of unbelief. He further shows that Liberalism, both in its older form and its newer dress, is not merely unscientific and uncritical but sinful and self-contradictory, too.

We are grateful to Dr. Packer for reminding Christians concerning the real nature of the choice with which this debate confronts us. It is not a choice between obscurantism and scholarship nor between crudeness and sensitivity in Biblical expression. It concerns quite a different issue and a far deeper one. We are reminded that we are faced in principle with the choice between two versions of Christianity. It is a choice between historic Evangelism and modern Subjectivism. The choice between a Christianity that is consistent with itself and one that is not.

We would like to see this book by Dr. Packer on the desk of every Presbyterian minister and every theological student in our Seminaries.

John R. Richardson

THE FAITH OF A. POWELL DAVIES. William O. Douglas. Doubleday. $4.50.

Dr. Davies was pastor of the Unitarian All Souls Church in Washington, D. C. He was born in England and ordained originally as a Methodist minister. He joined the Unitarian Church, he said, because it offered him "the spiritual and intellectual freedom" he valued so highly.

William O. Douglas, Justice of the United States Supreme Court, edited this volume following Dr. Davies' death. He has written an extended foreword in which he points out that Dr. Davies pleaded for the removal of the supernatural from religion. The supernatural, according to Dr. Davies, is man's imagining.

The volume is divided into 6 parts. The first considers the subject of counseling; the second, Democracy vs. Communism; the third, Law and Justice; the fourth, International Responsibilities; the fifth, Literary Wit and Wisdom; and the final section discusses Creed, Dogma and Faith.

Dr. Davies was violently opposed to creeds. He said creeds transgressed the free domain of the mind.

This volume shows us that Unitarianism can be summed up in the concept of human brotherhood. This is a pathetic volume exhibiting to us how bankrupt a person is apart from the full-orbed Christian faith. For example, the author preached an Easter sermon, calling it "An Easter Message". To him Easter is just another term for Springtime.

Dr. Davies is described as an unrepentant Liberal. At least one good thing can be said in his favor and that is when he gave up the Christian faith he went into the Unitarian Church. Some have not possessed similar courage.

—John R. Richardson

CALVARY. Harry Rimmer. Berne Witness, Inc.,

This book is a condensation into one volume of the first three books of the Calvary series by Dr. Harry Rimmer. It preserves for the reader the keen and provocative studies of the author as well as challenging the reader to fulfill God's plan for him. It is an excellent answer to the question, "Why did Jesus die?"

NAKED TRUTH. Paul B. Smith. Marshall, Morgan & Scott. London, 7 s, 6 d.

In this volume the author is dealing with some of the questions which are uppermost in the hearts of Christian people today. He seeks to find the right answer to such problems from the Word of God and the result may be said to be helpful and thought-provoking to young and old alike.

Although the book is addressd in the main to Christians, there is a strong call at the end to those who as yet have not entered into the way which leads to life eternal.

The seven messages in this volume are convincing and compelling.

LAD WITH SUMMER EYES. Frieda and Paul Barkman. Moody Press. $2.25.

This is the true story of a boy who lived in a children's institution. It refutes the many false impressions people have of what goes on in such a place and how the children really feel. For a Christian approach to social welfare, this story should be read and studied. Childless parents and other people's children will be interested and helped as they read.

TURBULENT WATERS. Jane Livingstone. Moody Press. $3.00.

This book is a novel about the persecution of Protestants during the last several years in a neighbor country. It is written from facts, not fancy. Situations similar to those it describes are carefully documented. This work shows the reasons behind the intolerance of the Roman Catholic system, when released from legal restraints and allowed to find its natural level of activity. It is an interesting study of the church under trial.

VICTORIOUS CHRISTIAN SERVICE. Alan Redpath. Fleming H. Revell Co. $3.00.

This volume consists of 13 studies in the book of Nehemiah. Dr. Redpath has prepared this volume to help Christians to avoid some of the pitfalls found in Christian service and the triumph in the challenging situations which confront them. Every Christian reader will be strengthened as he follows the author's exposition relating how that every real work for God must begin at home, how we need to learn to face opposition from without and discouragement from within. This volume is truly a challenge and guide to the successful Christian life and victorious Christian service.

THE WORLD OF THE OLD TESTAMENT. Cyrus H. Gordon. Doubleday and Co. $3.95.

Dr. Gordon states that to understand the Bible we need all the collateral information that we can get. This book has been written to show how specific gaps in our knowledge may be filled by studying literature from the Mediterranean world. In other words, the author holds that the modern study of the Old Testament resolves itself into an understanding of the Hebrew text against a background of discoveries in the Near East. This book is meant to be used hand in hand with the Old Testament.

The author is professor of Assyriology and Egyptology. The value of this book is to be found in its study of human antiquity in the Near East and the light it throws upon the origins of Western culture.

THE CONGREGATIONAL MEETING. Martin Monsma. Baker Book House. 75c.

This volume recognizes the importance of the congregational meeting in Reformed church circles. This booklet has been prepared to assist congregations in their congregational meetings under the Reformed Church governmental system.

The author, the Rev. Martin Monsma, is associate professor of practical theology at Calvin College in Grand Rapids, Michigan.

MAGIC IN RELIGION. George B. Vetter. Philosophical Library. $6.00.

The author examines the metaphysics underlying practically all belief in magic and religion in the light of modern psychology. This volume has been written largely from the evolutionary standpoint and will be of little value to the Christian.

FAITH FOR THE ATOMIC AGE. Joseph Falcon. Christopher Publishing House. $4.00.

This volume is disappointing. It does not offer a satisfactory faith for the atomic age. The author's main purpose seems to be to promote the religion of spiritualism which he feels is a modern and progressive religion suitable for the atomic age.

THE SOCIETY OF THE FUTURE. Dr. H. van Riessen. Presbyterian Reformed Publishing Co. $4.95.

Dr. van Riessen is a professor in the Institute of Technology, Delft, Netherlands. His book was first written in 1952 and has recently been translated into English. Dr. van Riessen is a recognized authority in this field. He is the author of a 700 page treatise on "Philosophy and Technique." The author writes with a sense of urgency as he realizes that the most alarming social phenomenon in the 20th century is the continuous direction of society toward collectivism. He urges his readers to avoid the danger of collectivistic developments in the future because such developments would end in totalitarianism. The motif elaborated in this book is the conflict between freedom and security. The real conflict, says the author, is between human freedom and the security which regardless of man's own responsibility is forced upon him by those in authority. The author shows how our society has laden within it those ills which will lead to the ultimate unveiling of Anti-Christ and his kingdom.

Our social distress, when analyzed, says Dr. van Riessen, discloses many weaknesses: a lack of proper conception of the origin and nature of authority; a secularization of the idea of liberty; a misconception of the nature and independence of the societal relationships; a denial of the religious origin of the present spiritual decay; the absolutizing of the personality or of the community; confidence in the elite and the acquiesence in the existence of the masses; preponderance of the ideal of security; an excessive expectation from science organization and from a natural order; and a one-sided orientation to economic standards and to human needs.

One of the major emphases of this volume is that there must be an observance of Scriptural principles for social reconstruction. Principles must be infused into the souls of men who understand them in the light of their origin and they must be realized so that man fulfills his calling. Principles are a mandate of creation: they come to man through the redemption of Christ and their function is to emancipate life in keeping with the intention of such redemption.

The Reformation, observes Dr. van Riessen, was an act of liberation from the constraints of the collectivistic social order of the Middle Ages. That liberation was possible only because it opened the way to the true worship of God. It was a liberation under the obedience of His Word. Thus life came to full bloom; for man knew himself again as called directly by God.

Unless something is done quickly, says Dr. van Riessen, we are moving to a final catastrophe. Humanity has advanced far on the road to disaster. He says there must be a reawakening through the Gospel. There must be a revival of faith and unless this comes he agrees with Brunner who said, "Then a total collapse is not to be averted." He adds, "Europe is dying because it has no God."

Despite the magnitude of the problems Christians are called upon to face, Dr. van Riessen warns against defeatism, because this would mean the neglect of our vocation. The Christian, he says, must not become a victim of defeatism or superficial optimism but rather work to bring into operation the resources of our Christian faith.

This is one of the finest works in the fields of economics and sociology that has appeared in our generation. It would be difficult to exaggerate the importance of this work for our day. It should make a strong appeal to all thinking Christians — ministers or laymen. We especially urge our Christian businessmen to read this volume and pass it on to others. It is not easy reading, but it is highly profitable.

—John R. Richardson

C. H. SPURGEON'S SERMONS FOR SPECIAL OCCASIONS. Charles T. Cook. Zondervan. $2.95.

Though Spurgeon has been dead for a number of years, his sermons live and continue to bless. This is largely due to the fact that he preached the gospel of the grace of God, and this gospel is always fresh and interesting. Spurgeon preached with power and conviction. These sermons illustrate this fact. Christianity was to him a conviction and an experience.

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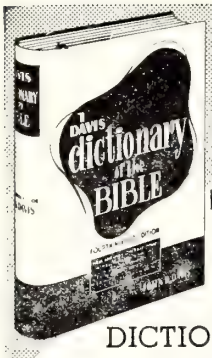
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—John R. Richardson

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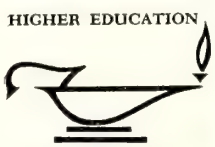
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EDITORIAL

Watching

"And sitting down, they watched Him there"—Matt. 27:36

Sitting there they watched Him die:
We watch Him reign with God on high.

They thought His life was ebbing fast;
They said this day must be His last.

They watched to see Him surely go;
We watch to see Him COME — and know

That we in radiant joy will share
His matchless glory in the air.

They watched His tortured body die;
They heard His last expiring cry;

We watch to see Him GLORIFIED —
The Bridegroom coming for His Bride.

—W. C. S.

Glimpses of Infinity

Passing before the eyes of the world there is being revealed a drama of unbelievable prophetic implications. Man can view this drama with the callousness and ignorance of *absolute blindness,* interpreting it in terms of his own puny achievements and understanding, or he can stand in awe as he realizes that God is giving but added evidence of His own infinity and power.

Recent discoveries, made possible by telescopes which measure in light years and not in miles, indicates that the universe of which we are a part may extend on into infinity.

Furthermore, our own solar satellite, a 13 pound gold-plated sphere, is expected to orbit around the sun "as long as the universe continues to exist."

Faced with these new evidences of the infinity of the handiwork and power of God our reaction should be one of wondering awe, worship and praise. When confronted with the magnitude of God's creation it is beyond our comprehension that we should be the special objects of God's redeeming love. Little wonder that the Psalmist cried out: *"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?"*

But He *is* mindful of us; He *has* visited us; and how He visited us in the person of His Son and what His Son did for us is the Gospel message.

In all of this, man can keep his perspective only through the work of the Holy Spirit in his heart. Looking at the world with all of its marvels, its glamour, and also its uncertainties we find our hope, assurance and peace in knowing that the God of creation is our God, that He has redeemed us and that we are His for all eternity.

In the world we will always be confronted with the needs of those less fortunate than ourselves. These needs are material and spiritual. The Gospel must at all times be a cup of cold water in one hand and the message of redemption from sin in the other.

Overwhelmed by the secular and material needs of mankind it is so easy to look on their amelioration as first concern. Or, deeply conscious of man's sin and God's redemption provided in His Son, we can stress this need to the exclusion of the immediate problems of daily living.

It is not easy to keep the proper balance. No man can accomplish this in his own wisdom. But when the Holy Spirit has complete sway in our lives we see the immediate and the ultimate in their proper perspectives; we rightly evaluate that which is temporal and that which is eternal.

The Prodigal needs to be made uncomfortable in the Far Country. Only a sense of sin

and homesickness can do this. If our efforts center in making him comfortable and happy in the devil's world it is a tragedy. It is the Father that he needs and the way to the Father is through Christ.

Looking at the unfolding concept of an infinite universe we need to gain a new vision of the infinite Creator Who is the Sovereign God of that which He has made. That we have this revelation in the person of His Son opens to all who will believe the vista of an eternity with Him. Then and only then will all of the secrets of creation be opened to our wondering gaze.

That will be wonderful!

—L. N. B.

Visions

"Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision". Acts 26:19.

Visions are very important. We look on a very different world today than the world of fifty years ago. The sky is full of airplanes; our highways full of automobiles; our homes full of modern conveniences and luxuries. Why? Because *somebody had a vision.*

Visions are even more important in the moral and spiritual world. Why do we have the Jews? Because Abram had a vision. Why do we have the Ten Commandments? Moses met God at the burning bush and on Mt. Sinai. Why do we have the Gospel? Because God's Son saw us "in our sin and misery". Why do we have missionaries in many lands? Because Saul of Tarsus had a vision.

We sometimes imagine that visions are only for great men and women like Abram and Moses and Elijah and Isaiah and Daniel and John. Peter said on the Day of Pentecost that the Holy Spirit would cause old men to dream dreams and young men to see visions and the Holy Spirit would be poured out upon all flesh.

I. *How Do Our Visions Come?*

Not necessarily in a spectacular way as this one came to Saul. Sometimes the vision is a still small voice. The vision may come as we sit in the House of God and worship. It may come as we kneel in prayer or meditate upon the Word, or when we are on a bed of sickness, or lying awake at night. The need may be our vision. Ballington Booth saw the crowds of needy people in the slums of London and the Salvation Army was born. Visions come while we are busy at our work. Elisha was plowing when Elijah came; Gideon was threshing wheat.

II. *What do Visions Mean?*

May mean conversion, as in case of Saul. Or dedication to God. Moody heard a man say, God is waiting to show what He can do with a man wholly dedicated, and he answered in his heart, By the grace of God, I will be that man. They mean obedience. Visions are not given us for entertainment, but action. We are to *go* and *do* something for God or men. We may watch television for entertainment, but *not heavenly visions.*

III. *What Answer to Make?*

We can say, No. The rich young ruler who came to Jesus had a vision of eternal life but answered No, and went away sorrowful.

We can say, Yes, and then forget all about it. James says we may look into the mirror of the Word and see ourselves and then go away and forget what sort of person we saw.

We can say, Yes, and mean it, as Saul did. It was not easy for him. It meant weary travels over land and sea. It meant opposition and persecution and imprisonment, and death. He had compensations: a rich experience and a rich reward.

There is *one vision* which all can have. It is embraced in the promise, Lo I am with you alway, even to the end of the world. It is a vision of Two People, you and your Lord, travelling together to the end of the way.

This means that we are *never* alone: He goes with us *all the time; all the way.* No path is too steep for two, if one is the Son of God. It means companionship and courage and comfort and security and peace and power and joy.

Oh, that all of us might say, Yes, and mean it, even as Saul said Yes, when the heavenly vision came!

—J. K. P.

Recommend The Journal To Friends

The Southern Presbyterian Journal, *a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by the Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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All Things Come From Thee

Nothing happens to us without God's permission. We read in King James "all things come of Thee," and a modern translation, "all things come from Thee."

One of the toughest lessons in life for men to learn is this truth found in David's prayer in the last chapter of I Chronicles. We bewail our fate because we cannot accept what we call "our hard luck." Years of woe may bring heartaches and we face disappointments and threats of disaster. As in Job's case, this is permitted by God but not always sent by God. As in Job's case, it is not necessarily punishment for our sins but we may at times believe this is possibly true and we may feel that we deserve God's wrath for our weaknesses and disobedience.

On the other hand, God provides for us, watches over us, we are taught in the Bible, and whatever good or bad comes our way is according to His will.

David's prayers in many Psalms appeal for God's mercy and loving-kindness, as an example in the 57th: "Be merciful unto me, O God, be merciful unto me for my soul trusteth in Thee; yea, in the shadow of thy wings will I take my refuge until these calamities be overpast."

He cried unto God "t h a t performeth all things" and despite his trouble he sang, "Be thou exalted, O God, above the heavens; let thy glory be above all the earth." Years later before the congregation of Israel, after declaring all things come from God, he hailed God's power, glory and majesty "for all that is in the heaven and in the earth is thine." With his own reign and life drawing to a close, David having survived the tests that would have ruined weaker men, sadly admitted, "Our days on the earth are as a shadow." His troubles were almost over.

Let us carry our burdens with faith, "All things come from Thee," and look beyond the horizon to that time and place where troubles will be no more. We will cross the river and rest under the trees.

—Ralph Brewer

Love and Charity

Which is worse, Charity without Love or Love without Charity? Your answer probably is that Charity is Love and it is, under Christ's plan, but we moderns have separated the two.

Charity, as we now know it, is organized and professional and is mostly done in the name of humanity or for good business reasons, yet we are clearly told that Charity which is not done



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for Christ's sake or for His glory is not worthwhile. See Colossians 3:17. Also in that marvelous thirteenth chapter of First Corinthians Paul describes Charity as Christian Love and Webster in his dictionary defines Charity as "Christian Love and Benevolence".

Charity is or should be Christian Love in action and it is becoming more and more evident as the years go on that the Christian Churches gave up one of their most powerful weapons with which souls could be won for Christ when they allowed the administration of relief, social service and Charity to pass into professional and business hands. Formerly the Churches did this work but gradually we have given it up and what an opportunity we are missing. When people are prostrate, sick or poor, they are more receptive to the Christian message and if at that time the person bringing succor did so in Christ's name and told, then, the story of Jesus' love and His sacrifice for us, surely many would listen, believe and be saved.

Remember, the world will do the job if we Christians do not, but aren't we going to have to answer for our failure? Perhaps, who knows, the blood of many unsaved may thus be on our hands.

—R. LeC.

Hidden Powers

Professor Huxley tells us that in the soil of England there lie buried tropical seeds in bewildering variety. They have been brought by birds, by winds, by many agencies. There they lie deeply buried, these tropical potencies waiting — for what? Huxley said that if for twelve months we could have in England tropical heat we would be amazed by the coming out of strange seeds, and our little gardens would bloom with tropical luxuriance. Oh, I think that powers we have never conceived lie buried in your life and mine (if we have Christ) — powers put there by God, and waiting for their proper atmosphere. Our lives are too chill, and so the seeds are non-germinant. But if the heat of heaven would come, I think those powers would troop out of their graves, and we would be amazed to see how rich we were in Christ Jesus our Lord.

—J. H. Jowett

The National Council of Churches and It's Predecessor The Federal Council

By Horace H. Hull
Memphis, Tenn.

In order to fully understand the present modernist policies and leftist tendencies of the N. C. C. C. the historical background of its predecessor, the Federal Council of Churches of Christ, must first be briefly reviewed. The old adage that an apple does not fall far from the tree might be paraphrased slightly in the case of these two church federations, to say that rotten fruit does not roll far from a diseased tree.

The present controversial and objectionable activities of the N. C. C. C. are not of new or recent origin. They are merely a continuation of forty or more years of a steady and persistent left-liberal trend by the old and thoroughly discredited Federal Council of Churches.

The National Federation of Churches was launched in 1900. The majority of the twenty-five clergymen who participated were of pronounced modernist-liberal persuasion. A leading figure who helped launch the Federation was a British-born, 27-year-old Chicago settlement pastor named Harry F. Ward. He had arrived in this country in 1891. The Reverend Mr. Ward left an ineradicable impress of his own ultra-liberal philosophy and political ideas on every organization with which he had anything to do.

Lack of space permits only the briefest summary of Dr. Ward's long pro-Communist record. In 1907 Ward put his social action ideas into organizational form when he founded the Methodist Federation for Social Service later to become the notorious Methodist Federation for Social Action. House Report 1662 published by the House Committee on Un-American Activities in 1952 definitely classified the M. F. S. A. as a Communist front.

Two former high-ranking Communists under oath before a Congressional investigating committee in 1952 swore that Ward was a Communist Party member. Another former Communist official, Benjamin Gitlow, testified that Harry Ward was actively- pro-Communist as far back as 1925. There is an abundant documentation of Ward's long Communist record.

While openly modernist in theological outlook, the Federal Council did not go into political activity much before 1914. Its budget in 1913 was only $35,000. However, in 1914 Andrew Carnegie gave the Church Peace Union two million dollars and the closely allied F. C. C. C. began to go places. By 1925 it had $350,000 a year for a variety of social action programs.

The Reverend S. Parkes Cadman, also born in England, and an extremely liberal radio preacher, was President of the Federal Council from 1924 to 1928. The Council's president announced in 1926 that "the day is past when any realm of our economic, industrial, social, political, or international life will be regarded as outside the sphere or responsibility of the churches." And because it was organized the Federal Council claimed to speak for the "churches." The majority of the churches not being banded together naturally spoke only for themselves. This meant that Federal Council actions and pronouncements received publicity and prestige all out of proportion to its real strength. Like the Communists, the Federal Council had learned early in its history always to claim that it was speaking for millions. By 1926 its pronouncements were represented as being the voice of 22,000,000 church members.

From its earliest days the Federal Council laid heavy emphasis on what it called "civil liberties." It worked closely for thirty years or more with the American Civil Liberties Union about which outfit hardly any more need be said. Through the years before World War II the Federal Council acquired the unenviable record of opposing adequate defence measures and military training in schools and colleges, defending radicals and deportable aliens, and in general carrying out the same radical line as laid down in *The Nation* and *New Republic.*

Representative Tinkham told a Senate Lobbying Committee that the Federal Council had actively propagandized in such entirely non-religious fields as Japanese — U. S. relations, the Mexican Petroleum Law of 1925, the 1927 Navy building program, war debts, tariffs, armaments, the World Court, League of Nations, and deportation of radical aliens. For years the Federal Council's Washington lobbyists exerted tremendous pressure on Congress to reduce all American armaments regardless of the deepening world crisis brought on by the rise of Nazi Germany and imperialist Japan.

Captain Dudley Knox, USN, the distinguished naval historian, wrote a strongly-worded article in the Naval Institute Proceedings in 1928 de-

nouncing the Federal Council's gratuitous meddling in strictly naval and defense matters clearly beyond its competence and jurisdiction. Captain Knox quoted President Coolidge as blaming the F. C. C. C. for being largely responsible for the defeat of the Navy's building program in 1928.

Captain Knox pointed out that the F. C. C. C. had over half a million dollars for lobbying purposes, "a considerable part of which comes from an endowment reported by the press to have been made in 1926 by Sir Henry Lunn, a wealthy Englishman." (Lunn was affiliated with the Federal Council and had been active in the League of Nations Association.) Captain Knox called the F. C. C. C. "probably the most powerful propaganda organization in the country." The same could be said of its successor today, the National Council of Churches of Christ.

In summation, forty-two years of Federal Council history was largely the history of a small clique of ultra-modernist clergymen whose political coloration could be described as deep pink and who controlled and directed its affairs. A mere recital of F. C. C. C. presidents and top officials would leave little doubt as to the direction of any organization subject to their control.

SUCH IS THE HISTORY OF THE NATIONAL COUNCIL'S PARENT ORGANIZATION, THE FEDERAL COUNCIL OF CHURCHES OF CHRIST! IS THIS THE KIND OF ACTIVITY YOU WANT YOUR CHURCH AND YOUR MONEY TO SUPPORT?

The Theology of Nels F. S. Ferre'

By Gordon H. Clark, Ph.D.

Like other prominent members of the Neo-orthodox movement Dr. Nels F.S. Ferre, Professor of Christian Theology at Andover Newton Theological School, considers both modernism and traditional Christianity to be failures. Traditional Christianity or fundamentalism contained some true Christian elements, but they were buried under many inconsistencies. Modernism recognized the truth of science and historical criticism, but never had enough nerve to become a real religion of faith. Dr. Ferre aims to preach a religion of faith and zeal without contradicting or even minimizing modern scholarship.

In doing so, however, Dr. Ferre makes much less use of the time-eternity dialectic, of paradox, anxiety, confrontation, and the philosophy of existentialism than do several other Neo-orthodox writers. He is more theological and less philosophical. For this reason his attack on fundamentalism is much more prominent than any disagreement he might have with modernism. Indeed, from the standpoint of orthodox Christianity, the difference is minimal.

His complete rejection of the main elements of historic Christianity is unambiguously given in *The Sun and the Umbrella*. This book opens with a parable. Once upon a time some people lived in an old dark barn of Legalism, where their only light came from some smoky smelly lamps. Eventually prophets came and told them that there was sunlight outside. After considerable disbelief and active resistance, some of these people went outside. But the sun was so bright that they had to put up umbrellas to shield their eyes.

One of these umbrellas was the doctrine of the Deity of Jesus Christ. As Dr. Ferre also does two or three times in *Christ and the Christian,* so here too he uses the question "Why callest thou me good?" as a denial of deity. Then he adds (page 28) "Certainly Jesus was a fully normal human being in all things like ourselves." The statement pointedly omits the qualification "without sin". This is stressed in all his life, whatever be his union with God, with no need to know actual alienation from what follows. "If anyone could remain sinless all his life, whatever be his union with God, with no need to know alienation from God for the sake of freedom and personal maturity, then our earthly existence is unnecessary. If such a life history were possible with any one man, then God could have made and preserved us all that way from the beginning."

All this is a little breath-taking. The omnipotent God of course could have preserved Adam and all of us from sin, had he so decreed; but why would a sinless Jesus have made earthly existence necessary? The passage seems to hint that God is not omnipotent and that man must sin in order to become mature. Later something is to be said about Dr. Ferre's theological method, about how he arrives at such assertions; but at this juncture the point is merely that he asserts that Jesus was not sinless.

Another instance of Dr. Ferre's rejection of the main doctrines of Christianity has to do with the Atonement. In the same book (page 31 ff.) he explains that Jesus is not our High Priest as the epistle to the Hebrews says. "The love of God needs no placating, no offering once

for all to satisfy him." This much is clear, avers the author, from the parable of the prodigal son. "By doctrines insisting on a bloodthirsty God, that is, that he required Jesus' death before he could allow himself to love us, so that he even sent his Son basically to die—Christian theology effectually denied that God . . . is naturally and eternally love."

No comment need be made on the word "bloodthirsty", but it should be noted how Dr. Ferre distorts historic Christianity to make a point. He represents the Atonement as a doctrine that prevents God from loving us before Jesus died. Such a distortion is a little surprising. Is it not a matter of common knowledge among learned theologians that the Atonement represents God as so loving His elect that He sent His Son to die for them? If God originally had not loved anyone, how could the sending of His Son be explained?

Combining these two points of attack on orthodox Christianity, Dr. Ferre continues (page 35), "To call Jesus God is to substitute an idol for Incarnation; to call Him Saviour, in the ultimate sense, is to deny that all salvation comes from God our Saviour and from Him alone in order that God may be all in all. Jesus is saviour only by virtue of the fact that God was in Him reconciling the world to Himself, a saviourhood in which we must all participate in order to be saved."

Dr. Ferre is well aware that he is no friend of what has been called Christianity through the ages. In his *Return to Christianity* (pages 5 and 6), after characterizing the Christianity to which he thinks people should return, he admits that his description is not in accord with the traditional view. This Biblical view maintains the existence of the devil and the reality of hell. On such ideas Dr. Ferre pours his vituperation: "Lilliputian theology;" "a little Ptolemaic God;" "a repulsive religion;" and even "the opium of the people" (page 8).

Not only does Dr. Ferre use uncomplimentary language, but he also misquotes the Bible to support his views. In *Evil and the Christian Faith* (pp. 118, 119) as evidence of universal salvation, he refers to Rom. 11:32 by saying, "God has consigned all men to disobedience that He might have mercy on all."

But this is mistranslation. The verse does not speak of all men. Paul's wording is "them all", which indicates that a certain class of men was intended. Then Dr. Ferre writes, "If one creature is to be eternally tormented, Christ's compassion declares that it were far better that there had been no creation." But in the verse alluded to, Christ made no mention of general creation; nor did He even say that it were better that man had not been created. What He said was that it were better for that man if he had never been born. To say that it would have been better for one man, is not to say that it would have been better absolutely. These are instances of misquotation that should not go unnoticed.

One must seriously ask whether it is good scholarship to attach the name Christian to a new religion that has so little in common with the old Christianity. This question will be accentuated by a study of Dr. Ferre's positive doctrines and his method of arriving at both the assertions and the denials. In any theology, Augustine's or Aquinas', Kierkegaards or Schleiermacher's, Barth's or Ferre's, method determines the results. Though there may be some value in discussing details, the prior and dominating question is always the question of method.

The traditional method of Christian theology has been the acceptance of the Scriptures as the Word of God. God breathed out His message to the prophets and caused them to write it down; we study their words because God put His words into their mouths. This method Dr. Ferre decisively rejects. "The use of the Bible as the final authority for Christian truth is idolatry. Actually it has become a very thick and formidable umbrella to hide the sun" (*op. cit.*, p. 39). He then continues, "Vehemently Jesus opposed Scribism and Pharisaism because in circumscribing religious authority to the Scriptures and the traditions, they throttled living religion."

Here again we note the distortion previously mentioned. Jesus no doubt opposed Pharisaism, but it was not because they circumscribed religious authority to the Scriptures. Dr. Ferre here joins what God has put asunder: tradition and Scripture. Jesus rebuked the Pharisees because they transgressed the commandment of God by their tradition and made the commandment of God of none effect by "your tradition, ye hypocrites." Jesus Himself maintained that the Scripture cannot be broken; and though it might be said that Moses' words were insufficient, (in the sense that Jesus and the Apostles gave us a fuller revelation, not in the sense that the Old Testament message was insufficient for salvation), Dr. Ferre gives the wrong impression by claiming that Jesus "met frantic opposition as soon as He outspokenly proclaimed that Moses' words were wrong or insufficient." Did not Jesus say, "Had ye believed Moses, ye would have believed me, for he wrote of me; but if ye believe not his writings, how shall ye believe my words?"

In Christ and the Christian (pages 37 ff.) a better reason is given for rejecting the Bible as the basis of theology. At least it would be a better reason, if it were true. The Bible is self-contradictory, Dr. Ferre avers. It presents sev-

eral incompatible Christologies. In some places it says that Jesus is the Messiah; in others it says that He is God — though this is an unfortunate strand in the New Testament; Jesus is also called the Logos; then again He is a creature, the first born of many such; and He became Son of God by adoption. These inconsistencies, these differing Christologies require us to use some other principle by which to choose from among them. We cannot believe contradictions. Obviously therefore a principle external to the Bible must govern our selection. The need of selection makes it impossible to accept the Bible as the final authority.

Alleged contradictions in the Bible are often easily seen to be the result of misconstructions. Previous mention was made of the uncritical use of Jesus' question, Why callest thou me good? An instructive contrast to Dr. Ferre's hasty conclusions, if one wishes to examine some Christological details, is found in the careful analysis of *The Self-Disclosure of Jesus* by Geerhardus Vos.

If now the foregoing is what Dr. Ferre rejects, what does he accept? That is, not only what particular form of Christology does he accept, but more importantly what is his theological method? What is his court of last appeal? The question is easily answered, for Dr. Ferre makes it quite clear that his entire position, both what he accepts and what he rejects, depends on his basic concept of God. Whatever agrees with this concept can be included in his religion; whatever does not agree must be discarded. What then is his concept of God?

"This claim that God as Agape, or unlimited, objective, self-giving love is central for both faith and life constitutes the fulfilling and revolutionary uniqueness of the Christian faith" (*Return to Christianity*. p. 5). Again, "Our position aims at the universal truth of God as Agape . . . We start with Jesus Christ Himself as Agape, the Event-Meaning that most fully explains our experience and our world" (*Christ and the Christian*, pp. 53, 54). Agape is not to be interpreted by the Bible. This would "make the revelation of no effect;" it "takes the edge off the sword of the Spirit," for the Bible inconsistently contains "subagapaic themes." Agape is "indiscriminate kindness to all, as illustrated by His giving rain to both the just and the unjust." "Agape is also completely universal in its creative and redemptive concern . . . Agape is, furthermore, unconditional love . . . unconditional, uncaused, unmotivated, groundless, uncalculating, spontaneous Love" (*ibid.* pp. 57, 62 ,63).

Dr. Ferre recognizes the importance of this starting point, both for methodology and with respect to the propriety of calling his theology Christian. "If the starting point is correct and meaningful, we have both the right and the need for basic theological revision in order to let the Christian faith become rightly understood and properly effective. If this starting point is wrong, our whole theology needs redoing. In such a case, at least, this theology should be declared to be a God centered interpretation within the context of God as holy love, even if it is not an authentic spokesman for historic Christianity" (*ibid.* p. 53).

In evaluating this starting point and theological method the conclusion of this article will be first that there is no good reason assuming such a concept of God, and second that the religion evolved out of it is not Biblical and not Christian.

First, any definition or characterization of God requires some opportunity for coming to know God. How can man discover anything about God's nature? In this theology the Bible is ruled out as revelation. Perhaps by accident the Bible might contain some truth, but the method assumes that the theologian has a prior idea of God by which he determines what in the Bible is true and what is false. Where did the theologian obtain the information that God is love; in particular where did he obtain the information that God is indiscriminate kindness to all? If this information is not to be accepted on the Bible's authority, then what is its source? There is no evidence in nature, in history, or in personal experience that would necessitate such a concept of God.

The personal experience of an individual is too narrow to serve as a base for theology. Nature may be indiscriminate, but there is not much kindness in tooth and claw. History records all sorts of discrimination and cruelty. By no stretch of the imagination can it be maintained that God has shown indiscriminate kindness to every individual that has ever lived. Some individuals and some nations have been obviously favored above others.

This favor is not restricted to material culture; it is not merely a matter of physical comfort; it includes educational opportunities. Contrast the lot of a Chinese peasant with that of an American suburban youngster. It also includes spiritual status. The patriarchs of Genesis who lived with a sense of God's protecting care could hardly have enjoyed much more physical comfort than some groups who walked in the constant fear of evil spirits. There is therefore no evidence of indiscriminate kindness, and one must conclude that such a theological method is theology by hunch.

A subsidiary but still important difficulty that Dr. Ferre has failed to overcome is the deduction of the details of his theology from the basic concept of Agape. At least to the present

writer it is not clear that Agape as Dr. Ferre defines it necessitates all the exclusions and inclusions that he desires. Indiscriminate kindness would no doubt rule out hell and would require universal salvation. But even under these conditions could not the second Person of the Trinity assume an impersonal human nature? That is, could not indiscriminate kindness consist with the full deity of Jesus' ego? Certainly this is as possible as Dr. Ferre's view that a heavenly Christ somehow came down and worked through a human Jesus. If God's love is indiscriminate, this ought to have occurred with everyone — not sometime in the future when all shall be saved, but with everyone in the past too, for a delayed salvation is also discrimination.

Universal salvation accentuates the problem of delay. In *Evil and the Christian Faith* (p. 120) Dr. Ferre writes, "He will not compel us to go against our will; He will just make us willing to go. He will make our own way so self-punishing that at last we come to our better selves." But why "at last"? If God can make us willing, and if God is indiscriminate kindness, why does He not make everyone willing immediately? A delayed salvation is also discrimination.

At any rate, can Agape imply that "the Persons of the Trinity are operational capacities in God"? (*Christ and the Christian*, p. 205). Or, for that matter, why does Agape imply that "We can never become God"? Some philosophers assert it to be possible; how does Agape show that it is impossible? Why too does Agape require time and change to be attributes of God? (*ibid.* pp. 237-238). If appearance may be trusted that these theological details cannot be strictly deduced from the norm of Agape, then it follows that some other unacknowledged method has also been employed; and this again raises the problem of the possibility of any knowledge of God apart from verbal revelation.

These brief considerations show the arbitrariness of taking Agape as the starting point and reveal its poverty as a basis for theology. Now, second and finally, the concept of Agape is not Biblical or Christian, and Dr. Ferre's attempt to make it appear so can only embarrass him.

The verse of Scripture which Dr. Ferre several times appeals to as a proof text that his conception of Agape is Biblical is the one that speaks of God's sending the sun and rain on the just and unjust alike. One might also refer to the Lord's promise to Noah that while the earth remaineth seedtime and harvest shall not cease. But is this undoubted truth "central for both faith and life," and can I be a Christian "only because I am convinced that God is Agape"? A less biassed study of the Bible would show that Agape, defined as indiscriminate kindness, is far from being its central motif.

It is even possible that this regularity of natural processes is not an expression of indiscriminate kindness at all. Like the Apostles' ministry sun and rain also may be a savor of life unto life for some and a savor of death unto death for others. At any rate, the central motif of the the Bible is not indiscriminate kindness to all people alike, but rather a particular choice of some individuals above all others. There were many idolators living in Ur, but God chose Abraham and caused him to leave his home and his idols for a city whose builder and maker is God. Isaac was chosen over Ishmael; and God loved Jacob but Esau he hated.

At best, indiscriminate treatment of all people alike only obscures God's love, God's particular electing grace. Certainly it is not true that "A more careful examination of his (Jesus') parables and teachings discloses that the central motif within them is Agape" (*ibid.* p. 57). It is Jesus Himself, not Paul or anyone else, who has the most to say about hell, outer darkness, gnashing of teeth, the worm that dieth not, and the fire that is not quenched. It is Jesus who talks about a doom that makes the fate of Sodom and Gomorrah seem tolerable. As for the parable, the wicked tenant farmers were to be ground to powder under a mighty stone; the foolish virgins were excluded from the feast — they did not even get in late; the man with the one talent was cast out; the goats on his left hand will be sent away into everlasting punishment. It takes remarkable blindness to see Jesus as a teacher of indiscriminate kindness and universal salvation.

Presumably Dr. Ferre wishes to escape these strictures by claiming that we cannot depend on "any fanciful *ipsissima verba*" of Jesus; by claiming too that Jesus Himself was inconsistent (*ibid.* p. 60); that the disciples misunderstood Him; that Jesus' vitriolic denunciation of the Pharisees is not an "authentic report in detail" (p. 83); and that "we cannot know the historic Jesus" (*ibid.* p. 58). But on these conditions it cannot possibly be true that "The final result is a reliable, general picture" (p. 57) of Agape or of anything else whatever.

The Jesus whom Dr. Ferre portrays is found nowhere in the Bible. If the Gospels are accurate, Dr. Ferre's Jesus is proved to be an arbitrary construction, based on no literary, historical, exegetical, or objective evidence. If, on the other hand, the Gospels are as defective as he says they are, nothing reliable is obtainable. In either case it seems foolish to talk about Biblical support for Agape theology. The wisest thing to do is to use a different method and accept a different religion; to wit, the Biblical religion of verbal revelation, and its name is Christianity.

The Easter Faith and The Easter Fact

By Rev. J. B. Green, D.D.

If a man Die, Shall He Live Again? Job 14:14.

Is that question an inquiry about immortality? No, it is an inquiry concerning the possibility of a man's living again as at present constituted. If a man die, if a man's soul and body be separated in death, may the separated parts be reunited? Job's answer to that question would have been, NO. Job would have answered in the light of the Old Testament. The New Testament has a different answer.

A man may die, and live again, his soul and body may be reunited. That is the Easter Faith. Beneath the Easter faith is the Easter Fact that Christ hath been raised from the dead, the first fruits of them that sleep. I Cor. 15: 20. There are two crowned days of the Christian year. One is Christmas, which is observed in memory of Christ's birth. The second is Easter, which is observed in memory of his re-birth—His resurrection to a life over which death has no power. The future resurrection of all men rests on the fact of the resurrection of one man, the Man Christ Jesus. Yes, Easter stands for the victory of live over death, for the reunion of soul and body, and the immortality of the whole man.

Some prefer a non-miraculous religion. Let them have their preference, but let them not suppose that their religion is the Christian Religion. Miracles belong to the very substance of the Christian religion. Three miracles belong to the essence of Christian religion: the Birth, the Person, and the Resurrection of Christ. We cannot surrender any one of the three and retain Christianity. Of the three the Resurrection is most capable of proof. To establish the alleged Fact of the resurrection of Christ, we must have facts, not theories, or speculations. In proof of the historic resurrection of Christ I propose to adduce historic facts, universally admitted facts.

Fact Number One — the Church

A man may dispute the Church's claim to be divine in origin; he may decline to believe its teachings, to submit to its ordinances, and to support its activities; but he cannot deny the Fact of its existence. Here it is to speak for itself. It is not only here, but in nearly every country in the world. Here is this mighty institution wide spread and spreading wider continually, justifying the expectation that it will become the sanctuary of all nations.

Now put a value on this institution. It is not only the most cosmopolitan but the most beneficent institution in the world. It has what no other institution has, a message of hope for a sinful and lost race. It is the exponent and exemplar of the philanthropy of God. The church is the best known fact and factor in the life, desires, and activities of mankind. How do you account for it? What cause is adequate to explain so remarkable a phenomenon? It claims no other origin than faith in the resurrection of Christ.

Emerson was visiting Carlyle in Scotland. Standing on a hill, Carlyle pointed to a church in the valley, and said: "Eighteen hundred years ago Christ died on the cross in Palestine. That built the church yonder in the valley, and brought you and me together from the ends of the earth." Is that so? No, no. If He who died on the cross in Palestine had remained dead, not a church would have been built in all the world. Every church spire that points to the sky is a silent witness that Christ is risen and gone above. The Church's one foundation is Jesus Christ her Lord, her crucified *AND* risen Redeemer. No Christ who died and remained dead could have inspired a handful of weak, despondent, and defenseless disciples to go forth to the successful conquest of the world.

Fact Number Two — the New Testament

A man may deny the faith of the New Testament, but he cannot deny the Fact of the Book. Here it is, a visable, tangible reality, an effect for which an adequate cause must be assigned. The Bible assigns one sufficient cause, Faith in the Resurrection of Christ. The writers of the New Testament were believers in the risen Christ. Paul speaks for the rest: In Fact Christ hath been raised from the dead, the first fruits of them that are asleep . . . and if Christ hath not been raised, your faith is vain; ye are yet in your sins. I Cor. 15: 20, 17.

So according to Scripture faith in the resurrection of Christ has not only built a Church, but produced a Literature, a literature of life and power of resurrection life and power. It contains the clearest and fullest revelation of spiritual truth, and of the way of salvation. It contains more wisdom and exerts more influence than any other book, than all other books. If the writings of Plato had not been given to the world, human life would not be very different. But can you imagine what would be the re-

ligious condition of mankind if the New Testament had not been added to the literature of religion and worship? The New Testament is the finest religious classic of the ages. And if Christ had not been raised from the dead not a book, nor a chapter, nor a sentence of that superb revelation would have been written.

Fact Number Three — the Apostles who built the Church and produced the Literature

The Apostles in their changed character are monuments of the Resurrection. By the re-appearance of their Master they were transformed from despair to hope, from weakness to strength, from ordinary men into heroes of faith and courage. Inspired by the victory of their Lord and empowered by His ascension gift of the Holy Spirit, they went forth to achieve and to conquer. "The March of Eleven Men" by F. S. Mead is one of the greatest stories ever told. The success of those crusaders under appalling conditions is amazing.

Consider that those warriors for Christ began their campaign not in a remote corner of the world, but in Jerusalem, the scene of their Lord's rejection and crucifixion. There they began their preaching of Jesus and the Resurrection. They had no other weapon with which to attack the entrenched forces of evil. And wonderful to tell, they won converts and started a church. They appealed to the witness of the empty tomb for confirmation of their testimony. The Jews could not deny that the tomb was empty. They tried in vain to explain it away. The fact that the first church was built at the very mouth of the open sepulcher is convincing witness to the reality of the resurrection.

Fact Number Four — Christians from that day to this

Fact number four like fact number Three is multiple, even millionfold. From the first generation of the Christian era there have been men and women who have been raised from the death of sin. By lip and life they bear witness to their deliverer. It has ever been true that the best witnesses to Christ are Christians. The best witnesses to the resurrection of Christ are Christians who walk in newness of life, manifesting power over sin and temptation. One such life is worth a thousand arguments.

In the days of Charles Bradlaugh, noted infidel in England, there lived a distinguished Christian named Hugh Price Hughes. Bradlaugh challenged Hughes to debate the question of Christianity on the public platform. Hughes accepted the challenge on the condition that the infidel would bring one person who would testify that he had been blessed by the doctrine which he represented, and that he (the Christian) would bring a dozen or a score of persons who would testify that they had been blessed by the doctrine which he represented. The debate never came off. Both Bradlaugh and Hughes knew that no argument against Christianity can prevail in the presence of transformed lives. I add that any argument *for* Christianity must be weak and ineffective in the absence of such lives. The best apologetic for our religion is saints — holiness in pulpit and pew, in home and church, in school and marketplace.

Fact Number Five — the Fact of Christ

The character of Christ is the Gibralter that must be demolished before the doctrine of the resurrection of Christ can be discredited. Consider that he expected to rise from the dead. As often as he foretold his coming rejection and death he foretold his rising from the dead. He claimed power to lay down his life, and power to take it again. This commandment I have received from my Father. John 10: 18. If he was mistaken in this claim he was either deceived or a deceiver. Take the first horn of the dilemma, and attempt to account for his mental characteristics. His mind was as lucid as light. He swept the whole field of moral and religious truth with cloudless vision, except this point, if it be an exception. How could he see so far and so much if his mind was dark regarding a matter so important to the integrity of his whole teaching? This is the cornerstone of the edifice. Remove it and the structure collapses. But his known mental characteristics keep the charge of being deceived from ever being made against him.

Take the other alternative, that he was a deceiver. Unthinkable, sounds blasphemous, is blasphemous. It assails the moral Character of Christ, the holiest thing within the scope of our thinking. No assault on the character of Christ can prosper. No one convicts him of sin. A prominent man once said he could say something against the sinlessness of Christ, but he refrained. Why? Perhaps because he was unwilling to bear the reproach of attempting to darken the moral glory of the world. The name of Christ remains immaculate. His character is the impregnable rock of revealed religion.

Here are Five Facts, none greater in Christian history: The Fact of the Church, the fact of the New Testament, the Fact of the Twelve Apostles (their changed character and successful ministry), the Fact of the galaxy of Christian witnesses from the day of Pentecost to the present, and the Fact of Christ. We may safely challenge any one to name other five facts as significant and important as these Five. But first let me add two other Facts, making Seven, a perfect number.

Fact Number Six — the Change of the Sabbath Day from the last Day of the Week to the first Day

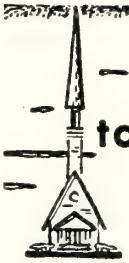
Jews, Christian Jews, made the change. Jews are known for their stedfast adherence to the institutions and customs of their nation. The Jewish Sabbath was a memorial of the original Creation, of the deliverance from Egyptian bondage, and of the Legislation at Sinai which made Israel a nation. Why did loyal-minded Jews change the day of observance of so great a memorial? Answer: In order to memorialize a greater event than the original Creation, than the Deliverance from Egypt, than the Sinai Legislation, namely, the Resurrection of His Son from the dead. That act completed and crowned God's scheme and schedule of Redemption. Since that mighty act occurred on the first day of the week, it was most fitting that the Christian Sabbath, which is a memorial of that mighty redemptive act, should be observed on the first day of the week.

Fact Number Seven — the Fact of the Lord's Supper

From the beginning Christians have observed the festival of the Holy Communion in commemoration of their Lord's tragic first Coming and as a prophecy of His glorious Coming again. This service is now observed around the world.

I have enumerated and evaluated Seven Facts, none greater in human experience. Of these Seven Facts the foundation is faith in the Fact of the Resurrection of Christ. There is no other explanation of their existence. Some doubt, others deny the Fact of Christ's Resurrection. They leave no foundation for the faith which created these Seven Facts. Is it reasonable to believe that these transcendent Facts owe their origin and persistence to faith in something which never happened?

Let me illustrate the folly of so believing. Let my extended left hand represent the Fact of the Resurrection of Christ. Let this book which I place on my hand represent the Fact of the Church; this book the Fact of the New Testament; this book the Fact of the College of Apostles; this book the Fact of Believers from the beginning till now; this book the Fact of Christ; this book the Fact of the Change of the Sabbath from the last day of the week to the first day; and this book the Fact of the Lord's Supper. These Seven Facts have no other basis than faith in the Fact of the Resurrection of Christ. If the Resurrection of Christ is not a Fact, take it away. What a crash, what a wreck of the noble Creations of faith in an event that never happened! Can you think of anything more ridiculous, more absurd? This argument, this demonstration, I will close with the words of a Frenchman: "The empty tomb of Christ has been the cradle of the Church, and if in this foundation of her faith the Church has been mistaken, she must needs lay herself down by the side of the mortal remains, not of a man, but of a religion!!



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BOOKLET ON

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The Board of Directors of the **Southern Presbyterian Journal** has just published a booklet consisting of articles, editorials and other material published in recent months having to do with the present leadership and activities of the National Council of Churches:

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LESSON FOR APRIL 5

By THE REV. J. KENTON PARKER

Samuel As Judge

Background Scripture: I Samuel 3:19-21; 7

Devotional Reading: I Samuel 12:1-5

I wish to acknowledge my indebtedness to Whyte's Bible Characters and Outstanding Facts in the New Analytical Bible for much of what I say in this opening part of our study on Samuel as Judge. I will not use quotation marks for part will be in my own words and parts will be freely quoted.

In Samuel we come to by far the greatest of the Judges. In this chaotic period of Israel's History some of the men of faith whom God used were of minor importance: some, like Samson, were weak morally, and some were judges over a small section of the country. In Samuel we find a man of spotless character who was known to be a prophet of the Lord "from Dan to Beersheba", and whose influence on Israel as a whole is second only to that of Moses. In his long career Samuel's godly life was an example to the people.

He was of the tribe of Levi. Hannah, his mother, prayed that she might have a man child and promised to lend him to the Lord all his life. She kept her promise and took her child to the Tabernacle to serve the Lord under Eli, a godly, but weak man. Here he heard the voice of God calling him and was given a message to Eli, pronouncing judgment upon his home because of the extreme wickedness of his two sons. In the battle with the Philistines Eli's dissolute sons were slain and the ark of the covenant was captured by the Philistines. Plagues were sent upon them and they placed it on a new cart and sent it back to Israel. It remained a long time — twenty years — at Kirjath-jearim, and all this time the house of Israel lamented after the Lord. With the loss of the ark the priests were scattered and Samuel retired to Ramah — there as a seer and prophet he became the center of all that was left of Israel as a nation. A strong leader was needed and for this leadership Samuel was being prepared of the Lord. We see this "period of preparation" in many great leaders of the Bible. God is never "in a hurry"; He prepares men like Moses and Samuel and David before He calls them into full-time service.

With Samuel a most important stage of Biblical history is begun. Prophecy is introduced along with the monarchy as a part of the life of Israel. Moses was a prophet but it was in the time of Samuel that prophecy became organized as an institution. Samuel gathered about him groups of men called Sons of the Prophets. These "schools" were found at Samaria, Gilgal, Bethel, Ramah, Shiloh, and Jericho. They recognized Samuel as their head. Here we find the beginning of an institution that was later to be adorned by the long line of prophets who spoke and wrote the Prophetical Books of the Bible.

Dr. Whyte stresses the fact that Samuel is called the "Seer". He was a man who saw and listened to God. It is only the "Pure in heart" who can see God, and Samuel's pureness of heart entitled him to this honored name. Samuel was a man of prayer. Born in answer to prayer he became known as one who called upon the name of the Lord. When Israel demanded a king and the Lord granted their desire, Samuel was deeply hurt but said that he would continue to pray for them. We shall see the part he played in the selection and anointing of the first two kings and his rebukes of Saul in future lessons.

Being the "Seer" and the man of prayer that he was, might make us think of him as a man "with his head in the clouds", but this was not true. He was a practical man. He was a circuit judge and held his court in some of the places mentioned above. As a judge he was fair in judgment and when he asks the people about this they could find no fault with him. The only place where he seems to have failed was in his home. We wonder what kind of wife he had that his sons turned out so badly. Like so many men in public life, busy with the welfare of a nation, he may have neglected his home. In Eli, Samuel, and David we have three men who made a failure in their homes.

Dr. Whyte, with his vivid imagination, suggests that Samuel's mantle, or cloak, like Elijah's mantle, was characteristic of the man. His mother made a coat for him each year and took it to him. As you read Dr. Whyte you can picture for yourself Hannah making Samuel's coat a bit bigger each year as she prepared to visit her son.

In Samuel, to sum up, we have one of the very greatest of the truly great men of the Bible. We can be sure that a praying mother, like other great mothers, was his greatest asset. A man with such a mother as Samuel had was bound to be great. She ranks along with Mary and Elisabeth as a mother to be honored.

Samuel was "planted in the house of the Lord". He kept his pureness of character in spite of the evil influences by which he was surrounded. I have some mothers and fathers in our congregations who are following Hannah's example. They are bringing their babes to church. They have brought many of them to my sick bed where I have had the privilege of baptizing them as children of the covenant. It is a great thing to dedicate our children to the Lord, to pray for them before they are born and to plant them early in the house of the Lord. I have spent some time on this Introduction for we only have two rather brief passages in our lesson.

I. *Samuel Established as a Prophet*: 3:19-21

Chapter 3 tells us of the Call of Samuel as a boy by the Lord and the terrible message he was to deliver to Eli concerning his wicked sons. It was a message which he was loth to deliver but when Eli questioned him he told him every whit. The chapter closes by telling us that Samuel grew and the Lord was with him and let none of his words fall to the ground and all Israel from Dan to Beer-sheba knew that Samuel was established as the prophet of the Lord.

Chapter 4 tells of the battle with the Philistines in which the ark of God is taken, the two sons of Eli slain, and the death of Eli as he hears the sad news. The ark is brought to Ashdod and placed next to Dagon and it falls on its face and the second morning they find Dagon's head and hands cut off. The Philistines are so terribly plagued that they send the ark back to Israel in a new cart (chapter 6). It came to Beth-shemish first and then to Kirjath-jearim where it remained some twenty years while Israel lamented after the Lord. In the meantime Samuel is growing and being prepared for his great work as judge.

II. *Victory over the Philistines*: Chapter 7

We do not think of Samuel as a soldier and yet he led Israel in this victory over the Philistines, a victory which delivered them out of



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the hand of the Philistines — So the Philistines were subdued, and they came no more into the coast of Israel. Let us see some of the marks of this very decisive battle.

There was genuine repentance and a return to God on the part of Israel. Samuel told them very plainly that this must be the course they should take. The people responded and put away their false gods and served the Lord only. The first step then was repentance.

The next was prayer. It does little or no good to pray until we repent. We cannot expect God to hear our prayers while we refuse to turn away from our sins. Such prayer would be mere mockery. Their is a lesson for us today right here in America. Most of us are aware of the fact that our country is in danger. Some are praying. How many are repenting? We keep on in our sins and sing "God bless America". We roll our sins as a sweet morsel under our tongues and pray, "God save America". We in America need first to repent and then we are ready to pray. Israel had a day of confession of sin at Mizpeh, and asked Samuel to pray for them. Samuel offered a burnt offering and cried unto the Lord for Israel and the Lord answered him.

When the Philistines heard that Israel was gathered at Mizpeh they drew near to battle but the Lord thundered with a great thunder on that day and they were smitten before Israel. They pursued the Philistines to Bethcar. Samuel took a stone and set it up between Mizpeh and Shen, called the name of it Ebenezer, saying, Hitherto hath the Lord helped us. As we have seen it was a decisive victory and the land had peace many years. And there was peace also between Israel and the Amorites.

And Samuel judged Israel all the days of his life, going from Bethel to Gilgal and Mizpeh and Ramah where he made his home.

Victory comes through Repentance and Prayer.



YOUTH PROGRAM FOR APRIL 5

By THE REV. B. HOYT EVANS

Extending The Church Through Home Missions

Scripture: John 4:31-38

Suggested Hymns:

"I Love Thy Kingdom, Lord"

"Rescue the Perishing"

"From Ocean unto Ocean"

Suggestions to Program Leader:

(Try to secure a large map of the southern United States, from Texas to Missouri to Maryland to Florida. Our General Assembly is located within this area. Your minister may have a map of the General Assembly which you can use. If there is no map available, it would be a good project to order one from the Board of Church Extension in Atlanta, or you could make one. This map should be displayed for this particular program. Also, it will be helpful to have a blackboard on hand. Ask the speakers to write the name of their department and to indicate the scope of its work.)

Program Leader's Introduction:

The main mission of the church is the same wherever we find it: to tell the news of salvation to those who do not know it and to build up the believers in their faith. In foreign lands our church carries on this work through its Board of World Missions. Within the bounds of the General Assembly this same work is done through the Board of Church Extension. Of course, each particular church is responsible for extending itself through evangelism and the promotion of Christian growth, but the responsibility for the church at large is carried by the Board of Church Extension.

The membership of the Board of Church Extension is made up of twelve ministers and ten lay members of the church. They are elected by the General Assembly. These people direct the work of the board and choose the full-time employees who execute the work. The offices of the Board of Church Extension are located in Atlanta. Dr. P. D. Miller is Executive Secretary of the Board, which has three main Divisions. Divisions and their secretaries are: Home Missions and Negro Work — Dr. Claude H. Pritchard; Evangelism — Rev. Albert E. Dimmock; and Radio and Television — Mr. Fred Ohl. The Board has a Department of Promotion which serves to publicize and promote the work of all the divisions. Its secretary is Rev. James W. Newton.

Write this information on the blackboard.

It should look like this:

BOARD OF CHURCH EXTENSION — Dr. P. D. Miller

Divisions

Home Missions and Negro Work — Dr. Claude Pritchard

Evangelism — Rev. Albert Dimmock

Radio and Television — Mr. Fred Ohl

Department of Promotion — Rev. James Newton

In this program we shall be thinking only about the extensive work of the Division of Home Missions and Negro Work, which itself is divided into seven departments.

(Erase the blackboard except for the heading "Home Missions and Negro Work".)

First Speaker:

The Department of Missionary Support has many responsibilities. It distributes financial aid to churches which cannot fully support themselves in cases where the presbyteries are not financially strong enough to assume this responsibility. In 1957 there were 57 of the 84 presbyteries which required this aid. The department also gives financial support in specialized areas: 1. Indian churches in Oklahoma and to Oklahoma Presbyterian College for Indian young people. 2. Mountain churches in Eastern Kentucky and to Stuart Robinson — Highland School. 3. Latin American churches and the Pan American School in Texas. 4. Foreign Language work among Latin American people in Tampa, Florida; Chinese in New Orleans, Louisiana Italians in Kansas City, Missouri; and Jews in Baltimore, Maryland.

The department makes appropriations, as it has funds, for the establishment of new churches. It makes loans and grants to home mission churches for building purposes, and it shares in cooperative work with other denominations.

(Write information on the board to look like this:

Department of Missionary Support

Aid to Presbyteries

Mountain Work

Indian Work

Latin American Work in Texas

Foreign Language Work

New Churches

Loan and Grants for Buildings

Cooperative Work)

Second Speaker:

The Chaplains and Military Personnel Department has as its goal to "Maintain the Tie" between church and persons in military service. This department officially endorses ministers to serve in the chaplaincy, and then sees to keep in contact with them and to supply their needs while they serve with the armed forces. At the last official report, our church had 51 chaplains on active duty with the Army, Navy, Air Force, and Veterans Administration.

(Write on the board:

Chaplains and Military Personnel Department

Endorses and supports chaplains.)

Third Speaker:

The Department of Negro Work is headed by Rev. Lawrence W. Bottoms, who is a Negro minister. The main work of this department is to establish and strengthen Negro churches. Twenty four new Negro churches have been established since 1950 and others have been relocated and revitalized. The department has also served to strengthen Stillman College for Negroes. The college is providing better trained leaders, and these leaders in turn serve to build up the churches.

(Write on the board:

Negro Work Department — Rev. L. W. Bottoms

New and stronger churches

A stronger Stillman College)

Fourth Speaker:

Rev. O. V. Caudill is secretary of the Church Architecture Department. Mr. Caudill is both a minister and an architect, and he is now assisted by another minister-architect, Rev. James Doom. This department consults with churches about their building needs. It does not try to do all the work of a local architect, but it saves the churches much time and trouble through preliminary advice and counsel. In 1957 the consultant (only Mr. Caudill was employed at that time) made 168 field visits.

(Write on the board:

Church Architecture Department — Rev. O. V. Caudill

Consults with churches about building needs)

Fifth Speaker:

Dr. James M. Carr heads the Sunday School Extension Department. At one time the main work of this department was to establish outpost Sunday Schools. In these times it is usually possible to proceed with the immediate organization of a church in a new community without its having to be a chapel or outpost of a mother church for a number of years. The department employs seven workers who make surveys of communities upon request and then stay on to help with the organization of the Sunday School and church.

(Write on the board:

Sunday School Extension Department — Dr. James M. Carr

Seven workers

Survey communities

Help establish churches and Sunday Schools)

Sixth Speaker:

Dr. J. M. Carr is also secretary of the Town and Country Church Department. If most of our church members belong to the city churches, most of the churches are located in small towns and in the open country. The majority of these churches are small and face discouraging prospects. The Town and Country Church Department seeks to encourage and revitalize these churches by providing leadership training, rural conferences, institutes for town and country ministers, and by helping establish larger parishes.

Write on the board:

Town and Country Church Department — Dr. James M. Carr.

Leadership Training

Rural Conferences

Town and Country Pastors' Institutes

Larger Parishes)

Seventh Speaker:

The Urban Church Department is headed by Mr. Hal E. Hyde. This department was organ-

ized in view of the fact that our southern cities are growing at a phenomenal rate. Tremendous new communities are growing up in the matter of a very few years. The church must go where the people are, and the Urban Church Department has as its main task to determine where the people are going . . . where the new communities are going to grow up and where new churches should be established. The department has already conducted surveys in most of the major cities in our area and in many of the smaller ones. In addition to guiding in the establishment of new churches, the department has given helpful advice to churches which have found it necessary to relocate.

(Write on the board:

Urban Church Department — Mr. Hal E. Hyde

Urban surveys to guide in establishment and relocation of churches)

Program Leader:

It is easy to see that the task of extending the church at home is a tremendous one. God has richly blessed our church with opportunities and accomplishments. Let us not fail to give Him thanks for His blessings, and to ask for continued wisdom and faithfulness for the church and its leaders.

NEWS of CHURCHES Around the World

World Mission Receipts

Budget for 1959	$4,530,000.00
Received to date	226,138.72
Percentage of Annual Budget received for 1959	4.99%
Balance needed for 1959	4,303,861.28

Report of February 1959

Budget 1959	$1,823,644.00
Receipts to date	79,919.59
Percentage of Annual Budget	4.38%
Balance needed for Year	1,743,724.41

ALABAMA

Birmingham—(PN)— A School of Evangelism was the special project of the First Presbyterian Church here during the first three days of March, according to Dr. Edward V. Ramage, pastor.

The director for the School of Evangelism was the Rev. George A. Chauncey, who is assistant director of evangelism for the Presbyterian Church, U. S. His offices are in the Department of Evangelism, Board of Church Extension, at the Presbyterian Center in Atlanta, Ga.

The Rev. Chauncey preached at the Sunday morning worship service. He also spoke to the adult department of the Sunday school, and addressed the young people on Sunday evening.

Monday night he met with the church's committee on evangelism. Tuesday evening following a dinner meeting, the Rev. Chauncey spoke to the elders, deacons, and their wives.

The program following the family night dinner on Wednesday evening closed the special three-day school.

GEORGIA

Atlanta—(PN)— The Rev. H. Allan Scott, actuary for the Board of Annuities and Relief and the Ministers' Fund since 1940, was honored recently by the Board, looking toward his retirement April 5.

In a resolution adopted by the Board, Mr. Scott was praised for his 19 years service as the only actuary for the MAF since its organization. Board members pointed out that the Annuity Fund of the Presbyterian Church, U. S., has the reputation throughout the nation as the best Church retirement plan in existence, and credited Mr. Scott's concern for its actuarial soundness as a major factor in this fact.

Mr. Scott, who is a native of Claremore, Indian Territory (Oklahoma), was pastor of churches in Oklahoma, Texas and Arkansas before coming to the Ministers' Annuity Fund position in 1940. He and Mrs. Scott, who has served for the past five years as treasurer of the General Fund in the Office of the Stated Clerk, will make their home in Manhattan, Kansas. One of their two daughters lives there, where her husband is a professor in Kansas State College of Agriculture.

The resolution adopted by the Annuities Board says in part:

"It has been said often that great institutions in our world are but the lengthened shadows of the lives of great men. To a degree greater than many might think, the annuity funds of our Church do now and always will reflect the character and the labor of Mr. Scott. He has served for approximately 19 years under three Executive Secretaries and under Boards which have changed their personnel many times. All through those years one great passion has consumed him — the preservation of the actuarial soundness of the pension systems of our Church and their administration according to the provisions of the official plans . . .

"No church pension system in our country is today on a better actuarial basis and much of the credit for that fact is due to the zeal of our actuary."

Mr. Scott is a graduate of Davidson College and Union Theological Seminary, Richmond. He was ordained by Durant Presbytery, and served pastorates in Marietta, Okla., Giddings, Dallas and Dime Box, Texas, and Ft. Smith Arkansas. Mrs. Scott is the former Margaret Anne Kennedy of Bessemer City, N. C.

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Atlanta, Ga.—(PN)—A new medical insurance program for retired persons was given approval in principle by the Board of Annuities and Relief, meeting here recently. The plan is not fullly worked out as to financing or provisions of coverage, but the Board's action moves one step nearer a project on which the Board has been working for some months.

The Major Medical plan now provides full-time Church workers and their families by the Board automatically ends with the retirement of the worker. The proposed plan will, if all details can be worked out by a special committee named by the Board, make a somewhat similar Major Medical protection available to all retired persons and their dependents or widows. The plan under study would provide protection against medical costs after a "deductible" figure was reached, and the protection would presumably be on a 75-25 basis. The insurance company would pay 75% of costs above the deductible amount, and up to a maximum of $2500.

Cost of such a program, the Board learned, would be very high, compared with cost of a medical insurance program for non-retired persons, but it is the Board's present effort to find the means for subsidizing the program so as to reduce the cost to the retired person to approximately the cost of the pre-retirement program.

Further details of the program will be announced by the Board as quickly as they can be worked out. Mr. Charles J. Currie, executive secretary, states. He told the Board: "This is a service for which there is more need throughout the Church than for any other of which we know."

Special honor was paid the Rev. H. Allan Scott, actuary of the Ministers' Annuity Fund since its founding in 1940. Mr. Scott will retire in April. The Board adopted a resolution praising the retiring actuary and his 19 years' service. His concern to preserve the actuarial soundness of the pension systems of the Church has resulted, the Board stated, in the annuity plan for the Presbyterian Church, U.S., being rated as having the best actuarial basis of any church system in the country.

Mr. Scott is a native of Claremore, Okla., a graduate of Davidson College and Union Seminary, Richmond, and held pastorates in Oklahoma, Texas, and Arkansas before bringing to the Board of Annuities and Relief his unusual genius with mathematics and figures.

Three retiring members of the Board were also given special recognition. The Chairman, Dr. W. A. Benfield of Shreveport, La., Mr. Linton Allen of Orlando, Fla., and Mr. John Oliver of Cape Girardeau, Mo., reached the end of the terms allowed them by Assembly rules, and retired with this meeting of the Board.

At the same meeting of the Board, a report on total membership in the various annuity funds and insurance programs was given, together with financial information on Ministerial Relief contributions made during 1958.

The Church contributed $598,495 during 1958 for ministerial relief, and of this a total of $586,719 was distributed during the year. The Board undertakes to guarantee an income, from all sources, of $2400 to retired couples and $1500 to individuals, or $2200 to couples and $1400 to individuals if they were not members of the Annuity Fund before retirement. A total of 524 persons were supported in part or in toto by the relief grants during 1958.

The Board also learned that the largest number of persons receiving ministerial relief grants are now living in the Synod of North Carolina, where 82 persons are being helped. The Synods of Virginia (64), Texas (62), and South Carolina (56), follow in that order.

Reporting on the Ministers and Employees Annuity Funds, the Board stated that the face value of these funds is $26,724,000. All of these funds are held against the retirement of ministers and lay workers of the Church, and belong to those individuals who have contributed from their salaries toward their retirement annuity. The employing churches and agencies of the Church also contribute a percentage toward the retirement of each of these persons. The funds are invested in a variety of securities, according to formula worked out by the board, including U. S. Government securities, common and preferred stock. The market value of these stocks and bonds is considerably higher than the inventory value, having passed $31,177,000 during 1958.

The insurance program of the Board continues to grow. There are now 3,419 persons enrolled in its life insurance program; 2,955 enrolled in the Major Medical insurance plan, and 1,201 dependent children covered by this medical insurance.

Fort Valley—(PN)— A commentary by the Reverend Frank M. Scarlett, Jr., pastor of the First Presbyterian Church, Fort Valley, Georgia, recently appeared as an Associated Press news feature in newspapers throughout the United States. It is written at the request of the Associated Press.

The commentary appeared in the weekly syndicated columns, "Bible Words for Today," and was concerned with the quotation from the New Testament, John 13:4,5: Jesus rose from supper, laid aside His garments, and girded Himself with a towel. Then He poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded." (Revised Standard Version)

The commentary is as follows: "On the way to the room which had been prepared for the last meal which He would eat with His followers, and even after they had seated themselves at the table, the followers of Jesus Christ argued as to which one of them was the greatest.

"The Master took the occasion to remind them that, among His followers, greatness is measured by service. He made the effort to teach His followers that He had called them to a life of service. If they could understand that His life was being lived for others, maybe they would understand that their lives should be lived for others.

"You, the followers of Jesus Christ, have opportunities to be of service to your church, your community. If you would be great, be of service to others."

LOUISIANA

New Orleans—(PN)— A new quarter-million dollar educational building of the Presbyterian Church of the Covenant here was dedicated Sunday, Feb. 22. The new building is situated on the church grounds at St. Charles near Napoleon. The Church was founded in 1956 with the consolidation of the Prytania Street and Napoleon Avenue Presbyterian churches. Earl L. Mathes of Mathes, Bergman and Associates in New Orleans was architect of the new building, with Bartley Company, Inc., as contractor.

Dr. James A. Millard, stated clerk elect of the General Assembly of the Presbyterian Church in the U. S. and a professor at the Austin Presbyterian Theological Seminary in Austin, Tex., was principal speaker. He is a former pastor of Prytania Street Presbyterian Church. Also featured on the program was Dr. James M. Gregory, former pastor of Napoleon Avenue Presbyterian Church.

The Rev. Walter D. Langtry, pastor of the Church of the Covenant and president of the Greater New Orleans Federation of Churches, presided.

MISSISSIPPI

Natchez—The congregation of the Westminster Presbyterian Church of Natchez, Mississippi held their groundbreaking services on Sunday afternoon, February 15, 1959.

The building which will be the first unit of a proposed plant for the church is to be of concrete block and brick veneer and of colonial design. Its 8500 square feet will contain nine classrooms, a kitchen, two offices, and a large fellowship hall which will be temporarily used as a chapel.

This significant service was led by the Rev. James W. Campbell, minister of the Church, who was assisted by the Rev. Albert Sidney Johnston, Temporary Supply, First Presbyterian Church in Natchez, and the Rev. A. W. Duck, Moderator of the Presbytery of Mississippi.

The new congregation was formally organized as Westminster Presbyterian Church on November 3, 1958. At the present time membership numbers 108 with 172 enrolled in the Church School.

During the year 1958 the Lord signally blessed the Church as plans for a building program moved ahead and organized programs and activities for every group within the church inspired its continued progress. The church received a gift of property on which the new church building is being erected through the generosity of Mrs. Grace M. S. MacNeil and the First Presbyterian Church in Natchez.

The congregation chose Mr. Beverly W. Martin, a member of First Presbyterian Church as the architect and T. J. Owen Construction Company of Winnsboro, La., as general contractor. Completion of the first unit is expected by late summer.

NORTH CAROLINA

Davidson—(PN)— The gifts to the 1958 Living Endowment fund for Davidson College brought total gifts to the 20-year-old fund over the million dollar mark, it has been announced by President D. Grier Martin.

President Martin said the 2,444 contributions during 1958 amounted to $156,642, and made the fund total $1,047,817.

He said the monies have gone into the day-to-day expenses of the college program for faculty salaries, fellowships for students, library books, and many "undramatic, but essential operating expenses and balancing the budget in difficult times."

Fountain—(PN)— The Fountain Presbyterian Church held special evangelistic services March 1-6 at evening services. The Rev. Joe Brooks, minister of the Edgemont Presbyterian Church of Rocky Mount, N. C., conducted the services.

The church's own pastor, the Rev. Philip M. Cory, led the singing.

Charlotte—(PN)—The Sardis Road Presbyterian Church, of Charlotte, approved the construction of a new sanctuary and other facilities to cost $400,000. This will be the sixth sanctuary built on the Sardis site since the church was formed there in 1790. The present building was erected in 1907.

The new sanctuary, of the same contemporary design as the church's children's building erected three years ago, will seat 600 persons. It will be built at a cost of $279,852 by Ernest Foard, contractor, and is expected to be completed within 10 months.

Also authorized by the congregation is the purchase of a $42,500 pipe organ. The new sanctuary will be air conditioned, and by the use of two transepts the seating capacity can be expanded. Present membership is 700, approximately double what it was 10 years ago. Dr. W. M. Boyce is pastor.

Orange Presbytery in a called session on February 20th met in the First Presbyterian Church of Greensboro. One of the purposes was to receive Rev. Harry F. Barnett from Winston-Salem Presbytery and arrange for his installation at the Broadway and Salem Presbyterian Churches. A Commission was appointed to perform this service on April 12, 1959.

Another item in the Call was to answer an amended Complaint of certain trustees or former trustees of Flora Macdonald College. Presbytery reiterated its former actions authorizing her trustees to sign the proper legal papers for the merger of Flora Macdonald into the Consolidated College.

Mr. Charles S. Wilkins is Moderator. The next meeting of the Presbytery will be held in the Mebane Presbyterian Church on April 16th at 9:30 A. M.

—R. H. Stone. Stated Clerk

Chapel Hill—(PN)— The Presbyterian Directors of Christian Education of North Carolina met at Camp New Hope here for their annual spring retreat March 2-4.

Beginning with registration Monday afternoon and closing at noon on Wednesday, all programs were based on the theme: "Communicating the Gospel". Tuesday evening the participants enjoyed an informal banquet and recreation period.

Dr. Irving Birdseye of Greensboro, was leader for the sessions of Bible study, and other sessions were spent in study and discussion of the Curriculum Study which is now a current part of the Christian education work of the Presbyterian Church, U. S.

SOUTH CAROLINA

Union—(PN)— The First Presbyterian Church here was recently afforded the opportunity to thoroughly examine and evaluate their Sunday school and its program through consultation with Dr. Ted Jones, director of Christian education for the Synod of South Carolina, and Mrs. Jones, the assistant to the director. Dr. and Mrs. Jones consulted with superintendents and teachers, and class officers of children's departments the afternoon of Feb. 28, and with those of the adult department that evening. Sunday afternoon, Dr. and Mrs. Jones were available for consultation with teachers, officers, parents of members, or members of classes, or any other interested persons, with hours arranged for specific classes to be discussed.

Dr. and Mrs. Jones had visited briefly in each class-room on Sunday morning to observe.

Sunday evening the Jones met with the congregation in the Sunday school auditorium for an informal address and discussion of the Sunday school and its program.

The Rev. Benson Sloan is pastor of the church, and Mr. Blynn Scott was in charge of the week-end of study and evaluation, as Superintendent of the church school.

Dr. Jones noted with surprise and pleasure that the First Church here would have his son-in-law, the Rev. Lewis Scott Hay, as their guest on the week-end following the Jones' visit.

Mr. Hay, a professor at Presbyterian College in Clinton, S. C., was guest speaker and leader for the Women of the Church Bible study of the Book of Revelation March 8 through 10, at the First Presbyterian Church.

Mrs. Hay is the former Carol Eloise Jones.

TEXAS

Kingsville—(PN) — The Spiritual Enrichment Week speaker April 20-24 for the Presbyterian Pan American School here will be Dr. William M. Elliot, Jr., pastor of the Highland Park Church of Dallas and a past moderator of the General Assembly.

The yearly Spiritual Enrichment Week program is held each spring as an outstanding minister comes to the campus for a series of evening worship services and conferences with individual students. Chapel services and Bible courses are an important part of the daily life of the campus community.

The Presbyterian Pan American School is an international, coeducational institution owned by the Synod of Texas. The preparatory or high school department is the largest of three departments operated by the school, whose president is Sherwood H. Reisner.

Mrs. Elliott has served as a trustee since the school was created.

Dr. Elliott is a graduate and former faculty member of the seminary in Louisville, Ky., and holds a doctor of philosophy degree from the University of Edinburgh in Scotland. He is a former pastor of the Druid Hills Church of Atlanta, Ga.

TEXAS

Houston—(PN)— Memorial Drive Presbyterian Church, of Houston, officially organized in 1955, met Feb. 22 for the first time in its new $400,000 building. The new building will serve both as a sanctuary and as a fellowship hall until a permanent sanctuary is constructed in the future. The pastor is Dr. Charlie W. Shedd, under whose leadership the church has grown from a charter membership of 60 to 762. Two morning services at 8:30 and 11:00 were necessary the first Sunday.

In the evening dinner was prepared in the new kitchen by the women of the church, after which Dr. C. L. King, pastor of the First Presbyterian Church, and Dr. Malcolm Purcell, executive of Brazos Presbytery, spoke. Tours of the new church plant followed the evening service.

The structure of roughly cut stone and massive wooden beams will seat 700. In addition to the sanctuary-fellowship hall, it has a chapel, reception room, offices, library, kitchen, and Sunday School wing accommodating 600.

The chapel has been designated the Milton Backlund Prayer Chapel, a memorial to a friend of the young church, and the choir room is called the Beck George Choir Room for Mrs. Jasper George, who served at the church during its first years.

VIRGINIA

Richmond—(PN)— New secretary of Men's Work for the Presbyterian Church, U. S., is E. A. "Andy" Andrews, Jr., of Richmond, Va. He will take up his duties March 1, as successor to Dr. S. J. Patterson, now head of United Church Men for the National Council of Churches. Announcement of Andrews' appointment was made by the Board of Christian Education of the Church from its headquarters in Richmond.

Also announced by the Board were two other new staff appointments, and the formal confirmation of the election of still another. The Rev. William H. Boyd of Lake City, S. C., will become the new director of Youth Work for the denomination April 1. The Rev. William B. Caston of Jacksonville, Fla., will become editor of adult study materials on March 1. Election of the Rev. Harold E. Fuller, Jr., of Norfolk, Va., as director of educational administration was confirmed by the Board. He has already begun his work with the Board.

Andrews comes to his new position as head of the Church's Men's Work after having served since 1953 as director of program and service within the Division of Men's Work. In his former post he was responsible for preparing program, organizational and promotional materials.

The new secretary is a graduate of Assembly's Training School for Lay Workers in Richmond. A native of Chattanooga, Tenn., he served in the army during World War II, receiving a Bronze Star and being twice wounded. He and his family returned in January from 14 months in Europe, where Andrews served as advisor to the World Council of Churches on Men's Work, on loan from the Presbyterian Church, U. S.

Mr. Boyd comes to directorship of Youth Work from the pastorate of Lake City Presbyterian Church, where he has been since 1951. He earlier served pastorates at Ware Shoals, S. C., and Andalusia, Ala. He is a native of Charlotte, N. C., and a graduate of Hampden-Sydney College, and Columbia Theological Seminary, Decatur, Ga.

The new editor of adult study materials, the Rev. Mr. Gaston, comes to the Board from the South Jacksonville Presbyterian Church, where he has been minister of education. He has also been the minister to churches in North and South Carolina.

A native of Aberdeen, N. C., Mr. Gaston graduated from the University of South Carolina, and holds bachelor's and master's degrees from Union Theological Seminary in Richmond.

The Rev. Mr. Fuller became director of educational administration on February 15, having just completed two years as a Navy chaplain. He was pastor of the LaGrange, Georgia, Presbyterian Church for three years.

A native of Norwood, Massachusetts, the Rev. Mr. Fuller graduated from Boston University, took his master's degree in education from the University of North Carolina, and received the bachelor of divinity degree at Columbia Theological Seminary.

Why Not a Senior College at Montreat?

By Mary Sullivan
Joy Townes
Noel Morse
Tom Arena

On February 6 the student body of Montreat College was told that because of the lack of financial support, Montreat could no longer exist as a senior college and must revert to a junior college.

Thousands of Presbyterians who stream in and out of the gate of Montreat, North Carolina, during the summer months have little or no idea that a college exists on the grounds during the winter. But for nine months out of the year, Montreat becomes an academic center for Christian education. Montreat College is Christ-centered in faith, Bible-centered in curriculum, and Church-centered in operation. Graduates of Montreat serve society in all areas of Christian endeavor—as Church lay workers, as teachers, as musicians, as social workers, and as missionaries. If Montreat is allowed to become a junior college, this much-needed supply of trained Christian leaders will be denied our country when their leadership is most needed.

To us who are now drinking deeply of her riches and enjoying the blessings of her existence as a senior college, the decision to revert Montreat seemed unbelievable. To us, Montreat is more than just a place. "It is a way of life." As one graduate has expressed this feeling: "When I first came to Montreat, I had been looking for a college that would offer a true Christian influence in addition to good academic training — the kind of Christian influence which leads to deep growth in spiritual life, in character, in the qualities that make for honest, successful living on the highest plain — a place where each person is encouraged in a sympathetic Christian environment to realize his individual potential to the fullest — a place where individuals are led to accept their responsibility toward the world and are given training to enable them to begin fulfilling this responsibility. At Montreat College I found these ideals being lived and taught." We know that if you, who may chance to read this article, were to be a part of our campus for just one day you would realize what Montreat means to us.

Each college has its own type of program and turns out its own type of student. These students go out into life and reflect, so to speak, the ideals of their college in society. To bring these ideas home, let us consider the colleges of the Presbyterian Church, U. S. These are many and varied, scattered throughout the Southland. Without any one of these schools, the education of the people of that area would be neglected. The place which that school fills in society would go empty. The good of its services to the Church would be lost forever, irreplaceable. And yet, in spite of this shortage of colleges and adequately trained college personnel, there are some which must close their doors. Why is this? Who must answer for it? Is it you? Can it be assumed that there is neglect on the part of some of those who share this responsibility? It will be a sad thing if, in a land where so many are unable to gain entrance to our crowded colleges, the doors of Montreat College should be closed.

We know that there is a dire need for a good, accredited, four-year college in the Montreat area. There is not another within a fifty mile radius of Montreat. Here is a golden opportunity for the Southern Presbyterian Church. Montreat College, as an accredited senior college, could reach far into the area and help those who cannot help themselves. Because of its accessibility, it could reach far out into Presbyterianism and help those who cannot afford to attend other, more expensive, colleges of our Presbyterian Church. Montreat gave the opportunity of higher education to many day students of this area who could not possibly have moved with their families to another college. It gave this opportunity to many who would not have gone to any college at all had they not been helped here. Because of Montreat, many students who would have otherwise only attended one or two years have completed their college education and are even now skilled workers and leaders in the Church. There are many who, though not working directly in the Church, are contributing their services as Christian teachers, nurses, and secretaries. What if these had been denied the opportunity for a Christian education? What if many young people—our young people, the leaders of tomorrow — had found it impossible to attend one of their own schools? Where would they be today? If we deny the opportunity to our own, how can we expect it to be granted by others?

Montreat College is unique in that we have a ready-made campus with buildings already here. Furthermore, we are told that by 1965 the number of applicants for college will be doubled. This is not the time to retreat in education and most of all, Christian education. Our Church and our country need more than ever colleges with Christian ideals.

The best witness to the right of any college to function is the record made by its graduates after they begin their careers. This record speaks for the thoroughness and effectiveness of the training being received at the college. From many sources have come glowing reports of the

work being done by Montreat College Alumni. Montreat College has sent her graduates into society well-equipped to meet the responsibilities and demands of their total environment. From Dallas, Texas, a minister wrote, "Miss — — — — has done a very commendable job as our director of Christian Education. We feel that she has filled a very big place in our church's life. She has given skilled leadership . . ." An Asheville, N. C., minister had this to say about his secretary-DCE: "She has adapted herself wonderfully well to our situation. She has the ability and training to be a well-trained secretary . . . She has the ability to lead young people and they like her type of leadership . . ." From a school system in Maryland, a letter from the Board of Education says, "Your graduate has been teaching in one of our schools for the past three years in the capacity of a first grade teacher. The principal of that school and her supervisor have been delighted with the way she exemplified her broad philosophy of education in the classroom . . ." A graduate in Georgia merited this word of praise from her principal: "Miss — — — represents to us all that is fine and good in young womanhood today . . . in music, in sports, and in the classroom she performs with a high degree of effectiveness . . ." A South Carolina principal writes, "I have spent eleven years in administrative work in high school, and Miss — — is the finest first-year teacher in my experience." The head of the department of romance language in New York University, after telling of the outstanding work of a faculty member, stated, "I feel that much of her fine character came from her Montreat training."

Here we have our word again — opportunity. Suppose the opportunity for a low-cost Christian education had not been available to those students? Yet, for many more like those graduates, the opportunity has been denied. We speak especially on behalf of those who would not have attended any college had it not been for Montreat. Where would they find another institution such as Montreat? They could not, for even as every other college has its particular place to fill, so Montreat College has its own. And this place is not as a junior college, but as a senior college. Reducing Montreat to the junior level will leave a great void in the educational system of the Presbyterian Church, U. S. This void can be filled by no other college, either Church or state-supported. Montreat alone can accomplish the goal of a liberal Christian education for those who were destined to enter its gates.

Through the years, Montreat College has been operated by dedicated individuals, who know the value of a Christian education. Montreat stands as an example of what God can do through the hands of those who have faith in His guidance. Against almost impossible odds Montreat College has remained a stronghold of Christian training. Our appeal is that some steps be taken to make the reversal to a junior college unnecessary. This change will hurt the present student body, the college, and any incoming class. We know it will take a miracle, "manna from heaven", but the age of miracles is not past . . . Is it?

Box 1333
Davidson, North Carolina
March 2, 1959

Editors, THE SOUTHERN
PRESBYTERIAN JOURNAL
Weaverville, North Carolina

SIR:

It is grievous to me to see printed in a Christian periodical such an unqualified and overstated attack on other Christians as "The National Council Urges The Churches To Aid Communism" (February 25 JOURNAL). I would not have you withhold what to you seems the truth, though; and similarily I must speak in Christian love the truth as it appears to me. May our disagreement be mutually edifying in our search for God's will.

To begin with, let me point out that I do not presume to be sure beyond question of the one best course of action in the Red China issue. As a student I am especially influenced by the views of adults; but I have heard arguments on both sides, and in voting with the majority in approving the Message of the Fifth World Order Study Conference, I acted upon personal conviction—not the pressure of those about me.

The Message to the Churches was, incidentally, prepared **during** and in sensitive response to the Conference, not beforehand, as is plainly implied in the first column of Mr. Patterson's article.

I suggest that you devote as much space in THE JOURNAL to constructive comments on other stands of the Conference as you have to discrediting with devious logic and unfriendly tone the entire Conference and National Council of Churches. If you have specific criticism of the National Council itself, I would be interested in hearing them, but I do not see any justification for using this event as a jumping-off place for such criticisms as Mr. Patterson makes in his closing paragraphs.

Very sincerely yours,
John H. Cooley
Davidson, N. C.

EDITOR'S NOTE: Mr. Cooley's letter is appreciated. However we do not think he was in any way aware of the astute planning of the Cleveland meeting.

The procedures used were in part revealed at the meeting of the general board of the NCC in Hartford two weeks ago. Newsmen were supplied with mimeographed reports of ACTIONS TAKEN at the BEGINNING of the meeting.

The worthwhile activities of the NCC are constantly canceled out by the continued left-wing influence and pronouncements of a small minority which dominates that organization.



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EDITORIAL

Needed — More Prayer

Every Christian should be concerned about the work of God's Kingdom and of the contribution his own church is making looking to the evangelization of the world.

Furthermore, Christians should be concerned about world conditions and everything which affects directly or indirectly the effective witness of the church.

From the standpoint of our own church we have a magnificent program for work at home and abroad. From the standpoint of the general world situation we are all aware of the fact that we live in the midst of tension and uncertainty.

On the positive side a good program is not enough. On the side of opposition, world tensions in themselves cannot defeat God's purposes.

The Division of Evangelism of our own church has well pointed out that the basis of successful witnessing for Christ is found in prayer. The danger is that we should take this as trite phrasing, or take the entire matter of prayer as a matter of course and never implement it to the point that we pour out our hearts to God in the kind of prayer which involves confession, repentance, restitution and positive action.

From the human standpoint our church programs are not as effective as we would hope. From the same standpoint the world situation is extremely grave. But for every problem there is a way which is right, a solution of God's own designing, awaiting to be released through the prayers of God's people.

By the strange provision of a loving God we know that He has ordained that His almighty power can be released through the prayers of His children. We have this within our grasp but how we ignore our privilege and fumble the opportunities which are ours!

Every Christian should take a course in prayer. How? One way is to take the Bible and a good concordance and read every reference having to do with prayer — the records of Bible prayers and the practical truths having to do with the prayer life of the individual Christian, from all of which we can profit greatly.

Once we learn that prayer is far more than petition; that it involves a whole attitude of mind and heart and will; that it is gloriously real and practical, and that through this communication with God, in the name of His Son, our own Christian witness can be changed and strengthened, we will learn to *revel* in this blessed privilege.

Furthermore, as we come to realize our responsibility to exercise the power inherent in prayer, we find our faith strengthened and our hearts emboldened to ask great things of the God who is truly Great.

Every agency, institution and activity of our church needs to be undergirded by prayer. At the local level we should pray for our pastor and all in which we as congregations are engaged. We need to reach out to the unreached at home and abroad and pray the Lord of the harvest to thrust forth more laborers into the harvest fields of the world. We need to pray for such an outpouring of the Holy Spirit that we shall be humbled to the dust and brought to a new realization of the fact that such success comes neither from organization, nor program, nor engaging personalities but from the presence and power of the Spirit of the living God.

No man, no organization, no nation is sufficient for the problems which confront us. But the God of the present and of the future is our God. He has given us certain promises which He longs to fulfill. These promises are conditioned on our asking for them, in accordance with His will and in the name of His Son.

If every Christian would, by God's gracious help, turn to Him in importunate prayer we

could *even now* see the hand of the sovereign God of the universe reverse the course of events and through us as individual Christians, and through the Church of which we are a part, release His glorious power to the end that men might be saved and strengthened in Him.

—L. N. B.

"Restore Such a One"

If any man be overtaken in a fault — trespass — ye that are spiritual restore such a one in the spirit of meekness — gentleness — considering thyself lest thou also be tempted. So writes the Apostle to the Galatians. In First Corinthians, he writes to put out the incestuous man, but in the Second Epistle to restore that man who had meanwhile shown great contrition.

There is room for a real study in the restoration of King David, including God's sending to him of the prophet Gad, God's chastisement of him in the death of the baby, God's direct dealings with him in judgment and in grace recorded in such Psalms as the 51st, the 32nd and the 130th.

There is an even fuller study available in our Lord's dealing with Peter. He warned the Rock disciple of Satan's desire, of his not watching and praying, of his coming denials. Also he assured Peter that He had prayed for him, that Peter would be converted and again strenghten his brethren. At the Trial, He turned and looked on Peter. As soon as he was risen He sent to tell the disciples *and Peter,* and Himself appeared to Cephas. According to the last chapter in John, Jesus drew out Peter's renewed confession and dedication and restored him to his office of feeding the lambs and shepherding the flock.

Many label John Calvin an extremist in discipline, but the great Reformer specifically provided for the restoration of the excommunicate after due repentence and saw many of them actually restored in Geneva.

Is there as much zeal among us for the restoration of the fallen, especially those of little "pull", as there is for the condemnation of these weaker brethren? Suppose a court has acted entirely properly in excommunicating or in deposing a brother. Suppose it was as fully justified as was the Church in Corinth when under Apostolic direction it excommunicated the wicked man. Ought that same court not be as anxious to see that in due time, this man, or this group, be restored as was the case with Paul and the Church in Corinth?

Suppose the action of the court was taken with a divided vote — with a tied vote broken by the voice of the moderator — so that there is a question as to its action. Or suppose that since emotions have cooled, members of a court wonder whether all the actions in the lower court or in appeals were in full accord with the provisions of the Book of Discipline — whether the accused was given every consideration provided for him in our Book — ought there not be more urgency upon the Court to restore the brother or the group? Whether the action were right or wrong, if now the brother or the group has evidence of God's blessing upon him or them ought not the Court consider re-opening the doors of our Church to this man or this people? We used to boast that the doors of the Presbyterian Church were as wide as the doors into heaven — that we were willing to receive any man we had reason to believe God would finally receive — are we living up to this boast in relation to those that we put out or refused to receive in?

"Deal kindly with the erring,
Oh! do not forget,
However darkly stained by sin,
He is thy brother yet.

Heir of the self-same heritage,
Child of the self-same God,
He hath but stumbled in the path
Thou hast in weakness trod.

Deal kindly with the erring:
Thou yet mayest lead him back,
With holy words and tones of love,
From misery's erring track.

Forget not thou hast often sinned,
And sinful yet must be:
Deal kindly with the erring one,
As God has dealt with thee."

—W. C. R.

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"Thy Kingdom Come"

Our catechism tells us that when we repeat this part of of the Lord's Prayer we are really praying for three things: (1) That Satan's kingdom may be destroyed, (2) That the kingdom of Grace may be advanced, and (3) That the kingdom of Glory may be hastened.

1. Satan has a kingdom. He is the god of this world and his followers are numbered by the millions, not only in heathen lands, but in so-called Christian lands. It is very strong in America; it has complete control in many lands.

This kingdom must be destroyed. Jesus Christ came to destroy the works of the devil. Now is the prince of this world cast out, said Jesus. Our Savior gained the victory over Satan, and the gates of hell shall not prevail over His church.

But there is a battle to be fought. We are good soldiers of the Lord Jesus Christ. The weapons of our warfare are not carnal but mighty. The sword which our Master wields comes forth from His mouth. It is a sharp, two-edged sword. The two edges might be called Truth and Love. The Gospel is such a sword: the sword of the Spirit which is the Word of God.

2. The Kingdom of Grace must be advanced. We are living in this kingdom of Grace. The gracious invitation is given to all who will to come and drink of the river of salvation.

Living in this age of grace we should first of all accept the invitation and become members of that kingdom. It is not enough to be *near:* we should be inside.

Then we are to do all we can to bring others into that kingdom. We are to give the invitation and urge others to accept it. We are to say, *Come!*

3. The Kingdom of Glory is coming: the Day of the Lord, when He shall come in His own glory, and in the glory of His Father, and of the angels. Many have wished and hoped and prayed for that glorious Day to come when we can say, Lo, He comes, see the King draw near: Zion, shout for your Lord is here! Even so, Come Lord Jesus, Come quickly.

—J. K. P.



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The Day After Easter

An emperor was listening to one of his general's glowing description of a great battle he had just won. "That's fine" said the emperor, "but what I want to know is — What did you do the next day?" Of every person who has joined the Church that question might well be asked. What did you do the next day, and the next?

In our spiritual lives every Christian has had an "Easter". We are dead, dead in sin, hopelessly lost. We were just as dead as Jesus Christ was as He lay in the sepulchre in the garden. But then something happened. We believed on this Jesus Christ and we accepted Him as our personal Saviour, and when we did so we rose from the dead, not figuratively, but literally. And that day, that great day, was our "Easter". We were thrilled and enthralled and we were going to do great things for the Lord who had saved us. We wanted to tell the world about it — so —

The next day, perhaps it was Monday, we went back to our ordinary daily routine. And Then, the devil went to work.

We told a friend about it and perhaps he smiled and thereafter we kept quiet and our ardor cooled down. After all, we didn't want to be a bore, and our "Monday morning world" looked so prosaic, so matter-of-fact, so regular. At some later date, we promised ourselves we'd do something about it, and we were going to live a better life anyway, and with that the devil won a "day after Easter" victory.

"He who laughs last, laughs best" is a truism, and if the devil wins the last battle he wins the war — and perhaps, the soul.

—R. LeC.

Recommend The Journal To Friends

The Serpent Sheds Its Skin

By Horace H. Hull
Memphis, Tenn.

The French have an old adage, "the more it changes the more it remains the same." This is strikingly true of the change of name which the Federal Council of Churches went through in 1950. Forty-two years of leftish, collectivist and internationalist bias and activity had finally given the F. C. C. C. such a bad name that a whitewash became imperative. As it was impossible to erase the record of history, a change of name seemed the easiest course of action. The old ecumenical eating house sign F. C. C. C. came down and a new one, N. C. C. C., replaced it. Actually, of course, it merely meant repainting the first word and adding "Under New Management." But the same cooks remained in the kitchen and the waiters did not bother to change their uniforms. And the same dreary spiritual ptomaine and indigestion-laden fare was dished out to the customers.

N. C. C. C. spokesmen and publications make much of the allegation that the Federal Council ceased to exist and that the *new* National Council bears no relationship to or connection with It whatever. Nothing could be further from the truth. Our authority is the N. C. C. C.'s own "Constitution, General By-laws, and Certificate of Incorporation." We quote:

> The National Council of the Churches of Christ in the United States of America was made possible by the decision of eight interdenominational agencies, all of which had had an important part in the historical development of cooperation among the churches, to combine their forces. These eight agencies, which by their official action transferred their functions and responsibilities to the National Council, were:
>
> Federal Council of Churches of Christ in America.
>
> Foreign Missions Conference of North America.
>
> Home Missions Council of North America.
>
> International Council of Religious Education.
>
> Missionary Education Movement of the United States and Canada.
>
> National Protestant Council on Higher Education.
>
> United Council of Church Women.
>
> United Stewardship Council.

Four other minor organizations are also listed as having merged into the new National Council at a later date.

The N. C. C. C.'s own evidence is irrefutable. The Federal Council *did not* go out of business — it merely "transferred its functions and responsibilities to the National Council." That there was to be no change of policy or programs on the part of the newly founded N. C. C. C. was given away in the December 1950 Federal Council *Bulletin* which stated:

> All the work of the Federal Council will continue under new auspices . . . it is expected that the program will be enlarged as the new organization gains increased support . . . other divisions of the National Council and the general administration of the Council will also draw upon the resources in both personnel and finances.

The cooks and the waiters all remained the same. The present president of the N. C. C. C., Edwin T. Dahlberg, had been chairman of the Department of Evangelism in the old F.C.C.C. Bishop G. Bromley Oxnam, president of the Federal Council in 1948 and long active in its affairs, became a member of the powerful General Board of the National Council.

Samuel McCrea Cavert who had been general secretary of the old Federal Council later served in the same capacity in the "entirely new and different" National Council. Walter Russell Bowie of Union Theological Seminary was vice chairman of the F. C. C. C.'s Commission on Worship. He occupies the identical position on the National Council's Commission on Worship and Art.

Walter W. Van Kirk prior to his death in 1956 was executive director of the National Council's Department of International Justice and Goodwill. He had held the same position in the identically titled department of the liquidated Federal Council. They did not even bother to change the titles of departments or officials. Roswell P. Barnes, who became associate general secretary of the Federal Council in 1940 and later served as editor of the F.C.C.C. *Bulletin*, oddly enough also turns up in the National Council as executive secretary of its Division of Christian Life and Work. He was a member of a small executive committee of the Fellowship of Socialist Christians as far back as twenty years ago according to Dr. J. B. Matthews in a speech made last March 22.

The Yearbook of American Churches for 1959 published by the N. C. C. C. lists Benson Y. Landis as Editor. He also has served as N.C.C.C. executive director of the Department of Town and Country Church. *Who's Who in America* carries Mr. Landis' biography as having been associate secretary of the Department of Research and Education of the Federal Council of Churches of Christ from 1923 to 1946. The same source also lists Mr. Benson as having been "editor, Yearbook of American Churches (Federal Council of Churches) since 1941." Even more interesting is the title page of the 1959 Yearbook published by the N. C. C. C. It reads "Twenty-seventh issue — annual" even though the N. C. C. C. was not created until 1950!

Earl F. Adams, Beverly M. Boyd, Hugh D. Darsie, Truman Douglas, Harold E. Fey, Harry Emerson Fosdick, Jesse Bader, Cameron P. Hall, Shelby Harrison, F. Ernest Johnson, Henry Smith Leiper, Charles T. Laber, J. Quentin Miller, I. George Nace, Bishop William Scarlett, Reinhold Neibuhr, Luther A. Weigle and a long list of others all active for years in the Federal Council of Churches either turn up again on the staff of the "new" N. C. C. C. or as active in its behalf.

A careful examination of the voluminous evidence available cannot but convince any impartial student that the present National Council of Churches of Christ is nothing but the old Federal Council of Churches of Christ with the minor change of one word, but with added activities and power.

For sceptics and those who still attempt to argue that the two federations are separate and distinctly unrelated entities there remains the New York telephone directories. The Manhattan directory for 1949-50 lists the *Federal* Council's address as 297 Fourth Ave. The 1951-52 directory lists the *National* Council's address as 297 Fourth Avenue. Printed material put out by the *Federal* Council as recently as December 1950 gives their address as 297 Fourth Avenue. The 1959 Yearbook of American Churches gives the *National* Council's address as 297 Fourth Avenue, New York.

Just as there was no discernible difference in policy or activities between the Federal and National Councils so there was no significant change in staffs, officers, or even physical location of their offices. The serpent had merely shed its old skin for a new one. Or as the French would say, "The more it changes, the more it remains the same."

Education In Salvation

By REV. SAM PATTERSON

The title given to this article unites two words which are seldom used together. Both are important words. Both are much used words. Yet the words "education" and "salvation" are rarely found as close together as the distance of a small preposition.

This is not to say that the word "education" is irreligious! Indeed, it keeps company with many religious words and terms. For instance, we speak often of "Christian education" and of "religious education." Suppose that we drop, however, the preposition in the title, and reverse the other two words. Who ever heard of "Salvation Education"?

We would not expect the world to recognize a relationship between these two words. If salvation means that which is presented in the Scriptures, and proclaimed by conservative Christians, then far from being wisdom or education, salvation is foolishness to the world, as Paul aptly observes in First Corinthians 1:18, "For the preaching of the Cross is to them that perish foolishness." To those of us, however, who know the provision of God for our salvation, the basis of our salvation, the experience of this salvation, the purpose of salvation, and the results of salvation as they are all united in the Person and work of the Saviour, *Salvation is the wisdom, par excellence, of God.*

There is a basic education in salvation that relates a person to two areas of knowledge which transform life, equipping it with a sound adjustment for living in this present world and in the one to come.

The education of salvation is not to be seen in how much a person knows but in Whom a person comes to know. This actually involves becoming acquainted intimately with two very important Persons. These are Self and the Saviour. The receiving of this true education requires a teacher. Man cannot arrive at a true knowledge of either of these two Persons by reason. Revelation is required. There are many things that cannot be seen by the limited natural vision of man unless an instrument of aid is supplied. Thus man has built the microscope that he might see the tiny world of teeming things which are too small, though close at hand, for his unaided vision. And thus man has built the telescope to see those areas of the heavens that reach far out beyond his limited vision. Just so, to see self as he really is,

and to see the Savior as He really is, requires for man's limited, sin-damaged faculties the Revelation given by God in the Word of God.

The true education of salvation brings a man, at last, to recognize and understand himself. The chairman of a large meeting of war veterans stated that a pause in the program would occur in order for a very important announcement to be made. Two men started down the aisle from the rear of the auditorium and approached the platform. All who turned to observe the men in the aisle noted that one led the other, and assumed, rightly, that his companion was blind. The blind man was led to the rostrum and stood there in silence for a few minutes. Turning his face from side to side as if he were scanning the whole audience, he finally spoke. "Does anyone here know who I am?" he asked. Poor man! Not only had he lost his vision in battle but also his identity and memory. At least he recognized that he did not recognize himself and that he needed help.

The natural man does not know who and what he really is. Indeed, he cannot know in himself, for "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9). He will, on the one hand, invariably consider himself to be better than he really is, acceptable and safe. On the other hand, under Satanic delusion in reverse, he may be overwhelmed by his personal failure and reckon that there is no hope at all anywhere for one such as he. Salvation, however, presents an education regarding self, which is based on the Word of One who alone knows the human heart — God. This knowledge reveals to man that he not only is not good enough; he is not good; that he not only has sinned, but that he has done this because he is wholly sinful. It reveals to him that in his natural condition he is utterly lost as far as God is concerned.

But the education of Salvation also brings one to recognize and personally know the Saviour. This, too, is accomplished by the revelation of the Word of God. Having shown man that, contrary to his natural thinking, self cannot be his saviour, God now reveals to man that Jesus Christ alone meets his needs for salvation. His atoning death and risen Life provide the pardon, purity, peace, and power we need, plus a place in God's family, purpose and Heaven!

The language of a person thus educated becomes that of the Apostle Paul: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Timothy 1:15).

Salvation, now having introduced man to himself and to his Savior, shows the richness of its quality, by introducing man to his neighbor. Having seen who he himself really is, and who Christ really is, the believer now at last sees his neighbor for the person he really is, one to be loved, befriended, served, and witnessed to. He, too, is one for whom Christ died, is much loved by God, and if not a Christian, also needs this Salvation!

Keep From Crippling Children!

By GEORGE S. LAUDERDALE

"FOR THIS CHILD I PRAYED". I Samuel 1:27.

This text of Scripture was spoken by Hannah, a model mother, as she presented Samuel to the Lord for service in the tabernacle. There would be more missionaries of the cross now were parents not worshipping their children and trying to hold on to them. To send a son overseas in the service of Christ is not to bury him. If you keep a boy at home whom the Lord has called, he may become a criminal. Do not tempt the Lord your God!

Parents who forsake their children are to be condemned. In the Bible they are compared to a female ostrich, an ignorant bird who lays an egg in the sand and then abandons it to hatch and scratch alone, the Lord having deprived this fowl of wisdom. Let us excuse neither such cold-hearted people without natural affection nor the over-possessive type who discourage their children from taking an important post in the missionary army of the Lord Jesus Christ.

WHERE TO BEGIN

As Hannah brought youthful Samuel to the Lord's house she also had a bullock to slay. Get this: *Samuel's service began at the cross!* Every animal slain in the Old Testament points us toward the Lamb of God Who at Golgotha died for the sins of the world. Your service starts when you accept God's plan of salvation, the same hour the blood of Christ is applied to your heart for forgiveness of sin!

If you are trying to minister in the church but have not been to Calvary, go there now, where all true God-accepted service begins. Rejoice that you do not have to take animals to sacrifice; we live in the glorious day when the cross is in full view in the gospels and explained in the inspired letters of the New Testament.

WHEN TO BEGIN

God left the boy Samuel with his mother Hannah as long as He did because she knew how to pray. The early years, even the first two, are of vital importance in inculcating the basic attitude of fearing God, the beginning of wisdom. We have mentioned the selfishness of parents as one reason for a shortage of missionary workers; we hasten to add that another error is waiting until too late to present children to God for training and service.

There must be Christian schools below the college level in present-day pagan America. The nominally Christian colleges which we have must be thoroughly committed to Christ. Did God tell Hannah to take the child home until he was older? No! Had Hannah waited until Samuel was through high school and then sent him to a church college of the contemporary kind, Israel would probably have missed a great leader!

WHY BEGIN

Hannah had a missionary heart. Listen to her prayer offered after she gave Samuel to the Lord: "I rejoice in Thy salvation. There is none holy as the Lord: for there is none beside Thee." I Samuel 2:1,2. She is in the same class with the woman who anointed Christ with the costly ointment, not considering her son's life wasted when she devoted him to God. The woman with the ointment was accused of wasting her money but every missionary of Jesus Christ knows better. *He is worthy!*

Even though she had given much to God, Hannah rejoiced. After such sacrifices, we might think that she would be despondent, but the opposite is true. If you are sad, try giving to God! Support a foreign worker in a heathen land. Send your last penny for an orphan in Korea or Christian rescue mission and get out of your slough of despond. You cannot turn loose your home in heaven to another! God will see to it that you do not give away your standing with Him. If you have salvation, what more do you want? Hannah rejoiced in her redemption; do the same!

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LETTERS



SIR:

Your editorial in the February 11th issue on Church and State came to my attention recently. Though I may have differed in the past with some of your editorials I heartily agree with this one and hope that you will continue to bring the principle of Separation of Church and State to the attention of your readers, especially in the coming months when the issue will be increasingly debated.

J. B. Reynolds, President
Asheville Chapter of P.O.A.U.

Sir:

I have just received your Journal for Feb. 4 1959 and I was delighted to see that article by Dr. Gribble in the review of the "Understanding" the Old Testament by Dr. Anderson of Drew Theological Seminary.

It came in very timely for a few days ago I was asked to teach chapters in this book to a group of ladies who are anxious to know more about the Old Testament. I consented and last Friday went to get the book which came from the church library. The ladies said it had been taught by the pastor but he could not be present next meeting so I had been asked to substitute.

I took the book home and read first the chapters I was to teach getting more amazed at every page. This is a free country and I am the last person to suggest any censorship and just as God allowed Jereboam to reject the Bible and start worshipping God in his own way, forbidding Rehoboam to interfere, so I have no idea of starting a campaign against the publishing of such books.

I subscribe to all that Dr. Gribble has written, but what made me disgusted was the fact that here was a group of ladies being led to study this book by the pastor. It is beyond my comprehension how a person can stand up and preach **faith** in the Bible on Sundays and teach unbelief on Monday.

I feel that the way to combat this sort of infidelity is of course first of all to be sure we are informed on the Old Testament and preach Christ as we should, but I feel strongly that there is a call for us to gain broad scholarship not only knowledge of the Bible, but of its earliest heritage.

—J. V. N. Talmage

Louisville Kentucky
March 5, 1959

The Editor
The Southern Presbyterian Journal
Weaverville, North Carolina

Dear Sir:

I was very interested in the article which appeared in your paper, "The Congregation Sits About the Table".

The last paragraph expresses views that are not in line with historic Presbyterianism . . . "the elder takes equal part with the minister in the Lord's Supper".

Historic Presbyterianism lays down that the celebration of this Holy Sacrament is a ministerial

function not a sessional one. Only an ordained minister can preside and celebrate. The minister partakes first himself of the elements, hands them to the elders who in turn hand them to the people, after which the minister serves the elders.

Any other practice is a heresy and is non-Presbyterian.

Sincerely,
W. R. Clarke

In Answer to Dr. W. R. Clarke

Let me thank Dr. Clarke for calling to my attention an erroneous inference from my article of February 18th. I agree that only a Minister can preside at the celebration of the Supper of our Lord. I was concerned in my article to show that the elder had equal access to the Lord's Table and ought not to be separated from it by the mediation of the Minister. This access to the Table has been observed in sundry Presbyterian and Reformed Churches of Europe.

In the Reformed Churches of Switzerland, the Minister presides at the center and administers the bread to the communicants. An elder on each side of him administers the cup, with the appropriate words of administration, to the communicants. In a Huguenot Church in France the communicants stood in a hollow square and the Minister served them the bread followed by the elder who took the cup from the Table and served. Both of these customs are observed in the Waldensian Churches. In Cambridge, the Session gathered about the Table and themselves partook sitting, thereafter serving the congregation. (It is generally held that the London Presbytery, of which Cambridge is a Church, authorized Makemie, Hampden and McNish to organize Philadelphia Presbytery). At the First Assembly of the World Council in Amsterdam the Reformed Church of the Netherlands conducted the communion around a large Table at which the congregation was served in turn. Here every member came fully to the Table and took the plate and the cup from and returned it to the Table as occasion offered.

As to when the minister partakes, I find little or nothing in the early Presbyterian directories. In **the Book of Common Order** prepared by Knox with the help of Calvin it is only stated that, "The exhortation being ended, the Minister cometh down from the pulpit and sitteth at the Table, every man and woman likewise taking their places." Further after prayer, "The Minister breaketh the bread and delivereth it to the people, who distribute and divide the same among themselves".

There seems to be nothing in the Scots' Confession, in the early "Buiks of Discipline" of the Kirk of Scotland, in the Westminster catechisms or Form of Presbyterian Government, in Hodge's **Manual of Forms** for the USA Church or in his Commentary on the Confession about when or how the Minister is to commune. The following occurs in the Confession of Faith itself: "to take and break the bread, to take the cup and (they also communicating themselves) to give both to the communicants."

Professor Francis R. Beattie of Louisville interpreted this parenthetical use-clause as meaning, "the Minister is to commune along with the people."* That is, he interprets the clause as meaning, they themselves also partaking of the Lord's Supper. The word **also** hardly means **first.** Rather it conveys the impression that the Westminster Divines were good shepherds thinking first of the feeding of their flocks and then afterward "also" of feeding the shepherds. Our Presbyterian, U. S., **Directory of Worship** has not interpreted this parenthesis to mean that the Minister is to serve himself, but that he, as well as the people ("also"), is to be served.

Our early usage was that the Minister be served last, and this is often found in our churches. The 1925 Book provides: "For the sake of order it is recommended that the minister be served after the people, and that he then serve the elders." On either of these orders, after the people are served, an elder goes to the Table takes up the plate and walks over to where the Minister is sitting and serves him. Another elder does the same with the cup. Under the direction of the President this order is used at Columbia Theological Seminary. The current Directory of worship recommends "that the Minister be served before the people". This "be served means that the elder offers the Minister the bread and the cup — not that he serve himself. We invite Dr. Clarke to reconsider the terms he has applied to our practice.

Of course, many of our congregation are now using the **Book of Common Worship** which we adopted from the USA Church. According to this book the Minister first serves himself. This is in line with the provision of the **Book of Common Prayer** of the Episcopal Church:

"Then shall the Priest first receive Communion in both kinds himself and proceed to deliver the same to the Bishops, Priests, and Deacons and after that to the people."

It is well to think through the implications of our practice. Logically and in the long run, the **Priest** officiates at the **altar,** offering there man's **sacrifice** to propitiate an alienated Deity. And equally logically, the **Minister** of the Word serves the Lord's **Supper** at the **Table** of the Lord, thus symbolizing and sealing God's gracious work of feeding His children unto life everlasting. A long chancel with a near-altar at its end which can only be touched by a priest-minister who thus mediates between altar and people is a long step in the direction of the Anglo-Catholic worship (which itself has moved far in the Roman direction). Logically this wide step may be expected to be followed by the Altar which has ceased to be the Table and at which the Priest who has ceased to be the Minister of the Word offers a propitiatory sacrifice which is no longer that Supper of the Lord resting upon His one sacrifice made at Calvary once for all. On the petition of the Westminster Assembly of Divines, Parliament removed the altars from the Churches in England.

—W. C. R.

CC to Rev. W. R. Clarke. D.D.
Second Presbyterian Church,
Louisville, Ky.

* **The Presbyterian Standards,** p. 325.

From a Reader in Brazil—

"How can I convey to you my appreciation of **The Southern Presbyterian Journal?** It is amazing. Each issue seems to stun me with its truth and powerful articles of faith and robust arguments. I tell you sincerely I cannot keep pace with this flow of truth. I have several issues lying here on this desk, wondering to whom I shall send them, for I would have these truths circulated far and wide. I wonder how I can do this. Can I send them first to England and enclose a list of addresses, asking that they be forwarded to each one of these, and then posted on to the others. I want to circulate them in Australia, too. One copy is not enough.

" 'Christ Died For Our Sins' by Dr. Bell, in October 22nd issue, and 'Christ Hath Purchased Redemption' by Dr. Wm. C. Robinson in the same issue; also 'Open Doors and Adversaries' by J. Kenton Parker, same issue, are just an example all in one issue. There have been others; every issue is brimful of important truth."

I Dreamed I Wrote a Letter

By G. Aiken Taylor, Ph.D.

First Preposterous Church
Deepsleep, Texas.
March 1, 1961

Dr. Literal I. Stiff
Headquarters, Preposterous Church,
Southern
Pantheon Plaza, U.S.A.

Dear Mr. Stiff:

As you can tell from my address, I'm out here in Texas. Now ordinarily that's not too bad, as everybody knows. But this time we're in trouble out here and being as how it's Texas, we don't rightly know where to turn for help—unless it be to Headquarters. Which is why I am writing you. Headquarters has the official word on most other things—what is approved and how to build a church camping fire and which books from the other denominations are official and which are not—so I have decided that you are the logical one to help us in our problem.

The trouble is with these United or Federated Churches that are springing up all over Texas ever since the Assembly passed those changes in the Book of Church Order last year. The ink hadn't dried on the newspaper reports of the Assembly's action before churches were getting together all over the place, some under the United Plan and some under the Federated Plan. It wasn't long before things were so confused around here you would hardly know it was Texas.

As you will remember, the whole thing started right here in Texas, so I don't suppose we can complain too much. But when those overtures first came up, most of us didn't know whether to enjoy the joke with everybody else, or take them seriously and be accused of not having a Texas sense of humor. We finally approved the overtures, the way we do everything—but then the Assembly never has passed any of our other schemes, so how were we to know they would take this one seriously? To be sure the first Assembly, back, in 1958, didn't actually **approve** the proposals. It didn't know whether to take them seriously either, so it just sent them along to the Presbyteries without taking action one way or the other, just to see whether the Presbyteries would see the joke. You can imagine our surprise when most of the Presbyteries—almost all of them, in fact—solemnly voted to ratify the plans as official changes in the Constitution, when all they had been asked to do was to say what they thought of them. It was bad enough, of course, for the Presbyteries to make such a mistake, but we were hardly prepared for what the next Assembly did, for Presbyterian Assemblies don't make mistakes as you know. When those 500 commissioners voted unanimously to waive the rules and enact those changes into law immediately—why some of us thought we were back in Texas!

So now we are into it up to our ears. As you know, the United Plan provides that each congregation shall affiliate with both denominations. This means that we belong to two Presbyteries, two Synods, and two Assemblies. Now, being two different organisms at one and the same time presents its problems, let me tell you. It is downright weird to go to one meeting of Presbytery under the United Plan and sit there while a docket of U.S. business is transacted, then go to a meeting of the Other Presbytery the next week and sit there while another docket of business is transacted—by the very same ministers and elders. The last Synod meetings you should have attended! It would have been funny if it hadn't been so serious. The first one, constituted under U.S. rules, spent some time discussing our relations with the Other denomination. The second one, constituted under the Other rules (with the same attendance), spent a whole afternoon discussing their relations with the U.S. denomination.

I happen to belong to the Council of both Presbyteries, under the United Plan. In one Council meeting we approved a budget calling for generous appropriations to Presbytery and Synod Church Extension causes, as is done in the U. S. Church. In the Other Council meeting we approved a budget in which the same Extension funds were to be sent off to New York or Philadelphia or whereever it is under the centralized operation of the Other denomination. There just wasn't anything else to do, of course. We'll just have to let the Treasurers work out the details.

And in my own congregation! One denomination treats you one way, the other treats you another and believe me you can feel the difference on the congregational level. In order to be loyal to both denominations to which you belong, I try to support both. One Sunday I preached on the Foreign Missions policy of the U. S. denomination and the next Sunday I preached on the Ecumenical Missions policy of the Other denomination. I get by with that sort of thing until my Session begins taking sides. Then I never know what to do. Sometimes the Session finds itself agreeing with itself as a member of one Presbytery and disagreeing with itself as a member of the Other Presbytery. I don't know what will happen if I should personally reach a point of conscience with one manner of operations against the other. I wouldn't know whether to take the matter before the Session on a Second Tuesday when they meet for U.S. business or on a Third Tuesday when they meet for Other business. In any event, I don't suppose it would make much difference. Neither Session would consider itself bound by its directives to the other, anyhow.

Not long ago I received a letter from Brother Midlands out in West Texas. Until I heard from him I thought I had troubles! Poor fellow, he has a Federated church. As you know, instead of one Session, he has **two!** And instead of one con-congregation he has **two!** He wrote me shortly after a meeting he had with one of his Sessions in which he was taken to task by an elder for receiving a Mrs. Jones into the wrong congregation. It seems that this Mrs. Jones was a sister-in-law of the elder and when she appeared before the 8:45 Session meeting to be received, she was under the impression that it was the 11:00 Session and that she was joining the congregation that her sister's family belonged to! Now Bro. Midlands will have to arrange for a Letter of

Recommend The Journal To Friends

transfer for the lady so she can join the right congregation in his church. The poor Brother told me he hardly knows what to do when he is visiting a prospect. Whichever congregation he says he is speaking for, the other one almost always accuses him of partiality.

Brother Smith, out at the Vineyard church of this city, came to see me about still another matter just this last week. However, I believe we are going to be able to settle his problem without too many repercussions. Smith recently graduated from the seminary and this is his first pastorate. He couldn't decide which Annuity Plan to join. The larger of his congregations represents the Other denomination which, as you know, does not offer quite the same hospitalization and retirement benefits that the U.S. plan offers. Smith came in for some criticism for choosing the Plan represented by the minority of his congregation. But I think the feeling which was generated by his decision will blow over soon.

My letter has turned out to be longer than I originally intended it to be. The reason I have written is to ask if you have any helpful literature on problems such as these I have described. If so, I would like very much to order copies.

I wonder if anyone has thought of setting up a Board, with appropriate Divisions and Departments for the guidance of United or Federated churches? Surely the need is great enough to warrant the creation of such an agency.

Very sincerely yours,
Malcolm T. Confused

Overtures to the 1959 General Assembly Meeting in Atlanta Georgia
April 23-28 1959

The Presbytery of Brazos respectfully overtures the General Assembly to appoint a committee of theological and Biblical scholars in the church to prepare a complete statement of the Reformed faith in harmony with the Westminster Confession of Faith, this statement to become the standard of our church, the Westminster Confession to remain the historical statement.

The Presbytery of St. Louis passed the following overture to the 1959 General Assembly:

Whereas the various attempts at revising individual parts and adding needed chapters to the Westminster Confession of Faith threatens to destroy the integrity of this great historic expression of the Reformed faith,

And whereas these attempts have not served to give the church a great contemporary expression of its faith,

And whereas the church in recent years has laid great stress on the place of the layman in the life of the church without giving him an official contemporary expression of his faith which is readily comprehensible and easily communicated Therefore,

The Presbytery of St. Louis respectfully overtures the General Assembly to appoint a committee of the best theological and Biblical scholars in the church to prepare a full contemporary statement of the Reformed faith **in harmony with** the Westminster Confession of Faith — This statement to become the contemporary standard of our faith; the Westminster Confession, the historical standard.

Overture to the 1959 General Assembly from the Presbytery of Meridian:

Whereas, the Standards of our Church clearly affirm the glorious Biblical doctrine of the absolute Sovereignty of God, and, Whereas, there have been on the floor of the 98th General Assembly a number of statements that have been openly critical of our Standards at this point, which, if not answered, may convey to the world that the Presbyterian Church is not settled regarding this glorious doctrine of the faith, and, Whereas, it is the duty of the Church to bear witness to the truth and to condemn erroneous opinions and practices, The Presbytery of Meridian respectfully overtures the General Assembly to reaffirm its adherence to the system of doctrine set forth in our Westminster Confession of Faith and Larger and Shorter Catechisms.

The Presbytery of Charleston respectfully overtures the General Assembly to appoint a committee to clarify paragraphs 3, 4 and 7 of Chapter III of the Confession of Faith and recommend a revision of these paragraphs.

The Synod of Appalachia respectfully overtures the 1959 General Assembly of the Presbyterian Church in the United States as follows:

"Inasmuch as the boundary between the Synod of Appalachia and the Synod of Tennessee seems never to have been clearly defined, the Synod of Appalachia respectfully overtures the General Assembly to set the dividing line as the western boundaries of the following Tennessee counties: Scott, Morgan, Roane, Rhea and Hamilton."

The Presbytery of Upper Missouri overtures the 1959 General Assembly as follows:

"That the Assembly clarify the doctrine and practice of the infant baptism and children of the Covenant, giving particular note to the following points:

1. Is the term "christening" appropriate to Presbyterian usage?
2. Do God-parents have a place in the Sacrament of Infant Baptism?
3. Should it be taught and practiced as a Sacrament rather than a dedication?
4. Is it proper to repeat it to satisfy persons influenced by groups believing only in "believer baptism" and immersion?
5. Since baptized children are covenant members of the Church does the Sacrament of Infant Baptism require Sessional Action? If so, what action?
6. Is it proper for a minister to baptize a child whose parents are not members of the Church of which he is a pastor, unless he is acting on

the request of either the Session or pastor of their Church?

7. If non-Presbyterians request baptism for their child should they be required to become members before it is done to give validity to the "Covenant relationship"?

At its last meeting, the Synod, of Virginia answered in the affirmative the following overture to the General Assembly:

"Montgomery Presbytery overtures the Synod of Virginia to transfer the Indian Valley Church to the Presbytery of Abingdon in the Synod of Appalachia and that the Synod overture the General Assembly to make this change and any other changes agreed on by the Presbyteries of Montgomery and Abingdon to facilitate a better pastoral ministry in the churches along the border of the two Presbyteries."

The Presbytery of Mecklenburg respectfully overtures the General Assembly to clarify the examination of candidates for ordination. The Book of Church Order says such a candidate shall be examined — "on his knowledge of Theology, et cetera." Mecklenburg feels that the views of such a candidate are of importance and should be made known to Presbytery at the time of examination for ordination.

The Presbytery of Mecklenburg asks the Assembly to make clear either by an **in thesi** deliverance or by proposing a change in the Book of Church Order that the examination of candidates for ordination is on their "knowledge and views" of the required subjects.

The Presbytery of Northeast Texas overtures the General Assembly to revise the proposed paragraph 29-6, Book of Church Order, as follows:

Strike out "age" in the first sentence. At the end of the first sentence add these additional sentences: "When any Ruling Elder (or Deacon) reaches the age of 70 years, his relationship to the Session (or Board of Deacons) shall automatically terminate, and he shall become Ruling Elder (or Deacon) Emeritus. Such Elder (or Deacon) is eligible for re-election in the same relationship for a term of one year at a time, not to exceed five terms, at a congregational meeting called for that purpose by the Session. No installation is necessary when an Elder (or Deacon) is thus re-elected."

The Presbytery of New Orleans respectfully overtures the General Assembly to request from the committee now revising the Book of Church Order clarification of the rules in regard to the immediate election of retiring Deacons to the Session and of retiring Elders to the Board of Deacons in those churches whose Elders and Deacons are elected for limited terms with immediate re-election to the same board forbidden.

The Presbytery of Winchester respectfully overtures the 1959 General Assembly as follows:

WHEREAS, the matter of the status of candidates for church vocations (missions, D. C. E., lay preachers, agricultural missionaries, business missionaries, etc.) has become a problem of increased proportions in recent years, the question of their relationship to the Board of Christian Education, the Board of World Missions, and to the presbytery are far from clear. Some of the problems that have arisen in the past two years are:

1. The Board of Christian Education asks the presbytery to approve a loan for a student preparing for lay service. However, the Board of World Missions claims a candidate for lay service should have no official relationship with the presbytery.

2. A college writes to presbytery for approval of a candidate for lay service, in order to qualify him for special grants and tuition rates. The college desires some sort of official relationship between the presbytery and the candidate, in order to grant these privileges and helps.

3. A candidate for full time lay mission service is not eligible for Board of Christian Education service loans during his college years as is the candidate for the ministry, even though he will be serving the Church in a full time capacity when he is through his educational training.

4. The candidate for church vocations has no real official status in our Church.

THEREFORE, the Presbytery of Winchester overtures the General Assembly to instruct the Ad Interim Committee on the Revision of the Book of Church Order to include a chapter in the Revised Book of Church Order on Candidates for Church Vocations which will clarify the above problems and give status to all our candidates for lay service in the Church.

Whereas, there are such basic changes in the functions of a Committee and a Commission in the church courts, in the Proposed Revision of the Book of Church Order; and

Whereas, the courts of the Church may act upon matters before them either, (1) immediately as a court, or, (2) by appointing a committee to study the matter and make recommendations, or, (3) by appointing a special group to deliberate and take action in the name of the court; in this latter group, generally known as a commission, the Proposed Revision unnecessarily limits the Presbytery, taking from it powers it now holds, which many experiences have proven to be invaluable in the efficient performance of necessary duties; and

Whereas, in the present Book of Church Order, there is a clear distinction between a Committee and a Commission, in the Proposed Revision confusion arises from Committees being authorized in some instances to act "in the name of the court," with its report "being admitted to record," while on the other hand a Commission's actions are subject to "approval or disapproval" by the appointing court; and

Whereas, in the face of noteworthy strides wrought out through the experience of past decades in the solution of the difficult problem of pastoral change for churches and ministers, the Revision discards the advances made and reverts back to methods that have proved ineffective in the past; and

Whereas, it is necessary to have some group to which the churches and ministers in difficult situations may come, authorized by the court to deal with the problems in their initial stage in a quiet Christian manner where solution is often found without resorting to public hearing in Presbytery assembled, to justify a special commission's authority; and

Whereas, the operation of a modern Presbytery with its varied program and multiplicity of details, makes it imperative to delegate to a group with authority to act, some details the Presbytery cannot conclude without expensive and time-consuming

special meetings, such details now being cared for in "minister-church relations" by Presbytery's Commission on the Minister and His Work;

Therefore, the Presbytery of Lexington respectfully overtures the General Assembly of the Presbyterian Church in the United States, meeting in Atlanta, Georgia, April 23, 1959, to take the following action:

1. That the General Assembly decline to enact into law Chapters 19 and 21 of the Proposed Revision of the Book of Church Order.

2. That these chapters be returned to the Ad Interim Committee for restudy, and that the Committee explore further the possibility of authorizing the Presbytery to handle the work of "minister-church relations" as a commission, in line with their rough draft distributed June 15, 1957, Section D, Chapters VII and IX.

In the light of these suggestions, and believing (1) that the revised Book of Church Order should be put in the best possible form before its final enactment; and (2) that the delay of another year, or even two years will not work any hardship on the Church, the Presbytery of Hanover overtures the General Assembly not to approve the proposed revision of the Book of Church Order at the present time, whether or not it has been approved by half or more of the Presbyteries; but that a standing committee of the Assembly or the Ad Interim Committee on Revision be requested to restudy the proposed revision in the light of these and other suggested changes and report back to this or a subsequent meeting of the Assembly.

WHEREAS The Presbytery of Northeast Texas was generally favorable to most of the Proposed Chapter 26 of the Confession of Faith, and

WHEREAS it was clear that we could only accept or reject the chapter as a whole, and

WHEREAS the debate by the Presbytery on the proposed Chapter 26, paragraph 6 revealed a deep cleavage on the subject of remarriage of divorcees, and

WHEREAS it also seemed possible that the present Chapter 26 and the proposed chapter 26 do not exhaust the possibilities,

THEREFORE The Presbytery of Northeast Texas overtures the General Assembly meeting in Atlanta, Georgia, April, 1959,

THAT PARAGRAPH 6 OF THIS PROPOSED CHAPTER 26 BE RESTUDIED AND A NEW PARAGRAPH BE SUBMITTED TO THE PRESBYTERIES, A STATEMENT MORE CLEARLY BASED ON ALL SCRIPTURES RELATING TO THIS SUBJECT.

WHEREAS, our Presbyterian System of Government is Government by Elders gathered in courts in regular gradation, and

WHEREAS, the Session has jurisdiction over the local church, and

WHEREAS, each year the Session is required by Presbytery to give account of its diligence by submitting its minutes to Presbytery and through its annual report to Presbytery, and

WHEREAS, a number of Boards and Agencies above the local church level also request statistical reports directly from organizations within the local church and

WHEREAS, such practices lend to confusion, duplication, and inaccuracies, and by by-passing the Session are foreign to our Presbyterian System of Government:

The Presbytery of John Knox respectfully overtures the General Assembly as follows:

1. That the Assembly instruct all its Boards and Agencies to cease from requesting reports from organizations within the local church.
2. That the Assembly instruct Stated Clerk in consultation with its Boards and Agencies to enlarge the scope of the Session's Annual Statistical Report to include all information necessary to cover the total program of the local church on matters pertinent to the higher courts.

Overture to the 1959 General Assembly from the Presbytery of New Orleans:

Whereas, the Book of Church Order does not attempt to be specific in establishing detailed procedures for the selection and nomination of Elders and Deacons; and

Whereas, these practices and procedures vary greatly between individual churches of the Presbyterian Church in the United States; and

Whereas, in some cases, the lack of wisdom, efficient and fairly administered procedures result in the election of officers unsuitable and unprepared for their responsibilities; and

Whereas, it is vitally necessary for this important function to be carried out in a manner calculated to place in positions of leadership as Church officers the best men available to the individual church,

Therefore, the Presbytery of New Orleans respectfully overtures the General Assembly to request the Permanent Committee on the Assembly's Office to study the problem outlined and recommend for voluntary adoption by individual churches efficient and best practices and procedures for selection and nomination of Elders and Deacons.

The Presbytery of Southwest Oklahoma respectfully overtures the General Assembly of the Presbyterian Church, U. S. in session in Atlanta, Georgia as follows:

WHEREAS, Many local churches, and institutions of presbyteries, synods, and the General Assembly are in dire need of capital funds; and

WHEREAS, The only practical method of raising such funds is through special capital fund campaigns; and

WHEREAS, from the standpoint of time, sound policy and training, it is impractical to conduct such campaigns under local direction; and

WHEREAS, many congregations are opposed to paying such large sums for special professional direction; and

WHEREAS, several other protestant denominations have found it worth while to provide such professional direction for their people;

THEREFORE, The Presbytery of Southwest Oklahoma respectfully overtures the General Assembly of the Presbyterian Church, U. S., to consider establishing such a service for our churches, presbyteries, synods and General Assembly.

The Presbytery of John Knox respectfully overtures the General Assembly as follows:

That serious consideration be given to the possibility of combining any or all of the following periodicals and magazines of our Church into one magazine of general circulation in the Church.

The magazines are **Presbyterian Survey, Presbyterian Action** and **Presbyterian Women.**

OVERTURE REGARDING A CHANGE IN THE CHURCH YEAR

WHEREAS:
The church fiscal year coincides with the calendar year, which places the Annual Every Member Canvass of the church into competition with the annual campaigns of the United Fund, the American Red Cross and other agencies of local and national scope, thereby having a possible deterimental effect on the financial program of our denomination, and

WHEREAS:
The calendar fiscal year necessarily involves a mass of organizational detail that must be done during the Christmas Season each year, when more time and attention should be devoted to the spiritual implications of the Season, and

WHEREAS:
The Women-of-the-Church have found the calendar fiscal year so unworkable in their program that the Board of Women's Work has established another fiscal year for that organization, except that the financial program will remain on the calendar fiscal year, and

WHEREAS:
It is our conviction that a fiscal year, other than the calendar year, can be decided upon which will work out more smoothly and to the advantage of the total life of the church:

THEREFORE BE IT RESOLVED:
That the Presbytery of Kanawha, Synod of West Virginia, does hereby overture the General Assembly of the Presbyterian Church in the United States to establish a Church Fiscal Year other than that of the calendar year.

The Presbytery of Enoree respectfully overtures the General Assembly to request the Centennial Committee to make 1961, "The Centennial Year", a time for a great militant crusade for Recruitment for World Missions; That every pastor in the General Assembly be asked to lay before his congregation and youth the urgent need for missionaries through the world and thus fulfill or exceed the goal of 800 missionaries by 1963; That the Call for missionaries be presented to Presbyterian students on every college and university campus throughout the General Assembly; And that the Board of World Missions be directed to assume the responsibility for implementing this Recruitment Program.

WHEREAS:
During the past 30 years, from 1928 to 1958 there has been a steady decline from year to year in the proportionate emphasis given to World Missions in the general contributions of our people; this decreased percentage for Assembly's Causes and for World Missions being brought in the following comparisons:

ASSEMBLY CAUSES in	1928	in 1958
Pct. of total contributions	17.3%	8.2%
Pct. of benevolences	53.7%	34.7%

WORLD MISSIONS in	1928	In 1958
Pct. of total contributions	10.5%	4.4%
Pct. of benevolences	32.7%	18.8%

WHEREAS:
World Missions shares only in the Assembly's Budget, this ever smaller ratio of giving to the Assembly's Causes does therefore work a special hardship on World Missions;

WHEREAS:
The annual income of the Board is scarcely sufficient for the recurring operational expenses despite the increased amount of money allotted it during the last two years;

WHEREAS:
Our whole program abroad is being starved by lack of funds, since nothing is left for the desperately needed buildings and equipment, and there is an urgent demand for substantial capital funds running into the millions of dollars;

THEREFORE:
The Presbytery of Concord respectfully overtures the General Assembly to provide opportunity for **a special campaign for capital funds** as soon as possible to enable the Board of World Missions to meet the pressing needs of our fields.

The Presbytery of Harmony respectfully overtures the General Assembly as follows:

It has been called to our attention that many ministers have not taken advantage of deductions allowed in the filing of Income Tax Returns, due to lack of Information. We overture the General Assembly to appoint a Special Committee, or designate some existing Committee, to study the question of Income Tax Returns for Ministers, and furnish the Ministers with such information in a practical way.

WHEREAS, some synods and Presbyteries have placed the responsibility for the Women of the Church under their Christian Education Committees and found this structure of organization to be most effective and welcomed by those concerned and

WHEREAS, Men's Work and Youth have functioned well under the guidance of the Board of Christian Education,

THEREFORE, the Presbytery of John Knox respectfully overtures the General Assembly to take steps necessary to dissolve the Board of Women's Work and assign its responsibilities to the Board of Christian Education

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Overtures Concerning National Council

Abingdon Presbytery respectfully overtures the General Assembly that the Presbyterian Church, U. S., register its disapproval to the National Council of The Churches of Christ in the U. S. A. of the action taken by the World Order Study Conference, sponsored by the National Council of Churches of Christ, when they proposed last November that Red China be granted diplomatic recognition by the United States Government and that they be admitted to the United Nations.

The Presbytery of Indian respectfully overtures the General Assembly to register a strong protest to the National Council of Churches for the action of the Fifth World Order Study Conference at Cleveland, Ohio, last November, 1958, recommending "the inclusion of the People's Republic of China in the United Nations and its recognition by our government."

The Presbytery of Mississippi overtures the 1959 General Assembly to reject the resolutions of the Fifth World Order Study Conference of the National Council of Churches, recommending American recognition of Communist China, and its admission into the United Nations.

The Presbytery of Augusta-Macon deplores the intrusion into the field of political discussion and the giving of advice to the Washington administration on international affairs by agencies of the National Council of Churches, such as the Conference on World Order, held last November in Cleveland.

The Presbytery is disturbed that the false impression gains currency from such conferences that their deliverances are the voice of Protestantism.

The Presbytery is concerned for the cause of missions and views the Cleveland recommendation of the United States diplomatic recognition of Red China and her admission to membership in the United Nations as inimical to that cause.

WHEREAS, delegates to a World Study Conference, sponsored by the National Council of Churches of Christ in the U. S. A., voted unanimously in support of a resolution favoring our country's recognition of the Communist Regime in China and its admission to the United Nations. The press in this country and, in particular abroad reported this Resolution widely as an indication of the sentiments of the American Protestant community. And,

WHEREAS, we firmly believe that the action in Cleveland does not represent the thinking of the overwhelming majority of American Protestants, clergy and lay. We believe that it must be taken as merely the point of view of those delegates who voted for it.

Further, we believe that this action is inconsistent, not only with the standards of the United Nations but also with the clear principles of morality and Christian faith. Now therefore,

Be it resolved: That the Session of the First Presbyterian Church of Alexandria, Louisiana, deplores the continuing pronouncements of the National Council of Churches on Political, social and economical questions, and

Respectfully overtures the Presbytery of Louisiana to adopt the above resolution as an expression of its sentiment and forward an expression of the same to the General Assembly of the Presbyterian Church, U. S., the headquarters of the National Council and the press.

The Presbytery of Meridian overtures the General Assembly of the Presbyterian Church in the United States as follows:

Whereas on November 21, 1958, delegates to the World Order Study Conference, sponsored by the National Council of Churches of Christ in the U. S. A., and held in Cleveland, Ohio, gave unanimous support to a resolution favoring our nation's recognition of Communist China and also favoring the admission of Communist China to the United Nations:

Whereas the General Board of the National Council of Churches, meeting some two weeks later, took congizance of the action of the World Order Study Conference, but did not see fit to criticize nor repudiate it;

Whereas the said action is naturally proclaimed and interpreted as the position of the churches affiliated with the National Council of Churches, although we are persuaded that the vast majority of Christian people would not and could not subscribe to the views in question;

Whereas such action shows greater concern for friendly relations with godless Communists than for the welfare of our fellow-Christians who have suffered and are suffering untold persecution at the hands of these same Communists, and greater interest in co-existence with Communism than in the defense and proclamation of the Christian faith, and greater confidence in a humanistic approach to man's problems than in the power of the redemptive Gospel of Christ;

Whereas we consider the position advocated by the World Order Study Conference and tacitly approved by its parent organization, the National Council of Churches, to be a betrayal of Christian morality, and a betrayal of the carefully considered judgment of our Federal Government's experts in such matters, and a betrayal of our fellow-Christians and others in Communist-dominated countries; and

Whereas the World Order Study Conference had much to say about other matters of a governmental, political, military or economic nature, which are not the business of the Church as such, and little about the proclamation of the Gospel, which is the primary business of the Church;

Therefore, the Presbytery of Meridian, meeting January 20, 1959, in regular stated session, at the Central Presbyterian Church in Meridian, Mississippi respectfully overtures the General Assembly of the Presbyterian Church in the United States to take such action as is necessary to disassociate our Church from the pronouncements of the World Order Study Conference, and to publicize our Church's disavowal of the sentiments expressed by that conference.

Whereas, the National Council of Churches has frequently failed to heed the admonitions of the General Assembly of the Presbyterian Church, U. S. in regard to controversial matters; and

Whereas, the National Council of Churches has frequently given deliverance on matters purely political; and

Whereas, the National Council of Churches is now advocating the recognition of atheistic Communist China and her being offered membership in the United Nations; and

Whereas, the National Council of Churches claims to speak for the members of the Presbyterian Church in the U. S.;

Therefore, be it resolved by Congaree Presbytery that the National Council of Churches does NOT speak the mind of this Presbytery in many of these matters. Be it further resolved that Congaree Presbytery earnestly overtures the General Assembly of the Presbyterian Church in the U. S. to withdraw its membership in the National Council of Churches until such time as its leadership is more in conformity with the position of our people.

Approved by Congaree Presbytery in stated session at the Union Memorial Presbyterian Church, January 27, 1959.

By action of the Presbytery of Central Mississippi, the following overture is submitted:

Whereas, it becomes increasingly evident that many of the concepts and practices of the National Council of Churches are out of harmony with the theological beliefs and standards of the Presbyterian Church in the U. S.; and

Whereas, the membership of our Church in this National Council is increasingly destructive of peace and harmony in our Church.

Therefore, the Presbytery of Central Mississippi overtures the General Assembly, meeting in Atlanta, Georgia, on April 23, 1959, to withdraw from the National Council of Churches.

The Presbytery of Charleston respectfully overtures the 1959 General Assembly to withdraw from the National Council of Churches.

The Presbytery of Knoxville respectfully overtures the General Assembly in session in the Druid Hills Presbyterian Church, Atlanta, Georgia, to withdraw from the National Council of Churches.

OVERTURE TO THE GENERAL ASSEMBLY

BE IT RESOLVED:

That Concord Presbytery hereby overtures the General Assembly: to re-emphasize its unqualified disapproval of the Roman Catholic principle of union of Church and State, and its system of propaganda; that it warn its young people against contracting marriages with members of the Roman Catholic Church; and that it warn the members of our Church of the dangers which a Roman Catholic government would pose to the American nation.

The Presbytery of Potomac sends the following overture to the General Assembly:

That the General Assembly authorize the appointment of a study committee to study the question of the Christian's attitude to participation in war, with special reference to modern methods of mass destruction and to report to the General Assembly of 1960.

The Presbytery of Brazos ordered the following overture forwarded to the General Assembly:

WHEREAS the practice of capital punishment is employed in many if not all of the states served by the Presbyterian Church, U. S., and

WHEREAS this Church has never made any pronouncement or given any guidance to the members of the Church as to what is the Christian attitude toward this problem, and

WHEREAS members of the Church may often be perplexed as to what stand they should take with reference to the problem, some honestly and conscientiously believing it to be contrary to the will of God,

THEREFORE, the Presbytery of Brazos respectfully overtures the General Assembly of the Presbyterian Church, U. S., to request and instruct its Division of Christian Relations to make a thorough study of the Christian attitude toward capital punishment, emphasizing the Biblical basis for discerning the will of God in this matter and making suggestions as to how the individual and the Church might implement the Christian position on the matter.

BOOKLET ON

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LESSON FOR APRIL 12

By THE REV. J. KENTON PARKER

Israel's First King

Background Scripture: I Samuel 8-11

Israel's first king was an utter failure. He started out well but ended up a suicide. There are lessons for us in Saul's life and it is well to spend two Sundays in studying history. His life might be divided into two parts: the good part and the evil part, or the happy part and the miserable part. We take up the better side first and then the evil side which gradually took possession of him and caused his tragic end.

In our Devotional Reading Samuel, after recounting all of God's goodness to them, tells them that in spite of their sin if they will continue to follow the Lord then He will be with them but if they rebel against God's commandments He will be against them. He calls upon the Lord and there was thunder and rain during wheat harvest, an unusual thing. The people seem convinced of their sin and ask Samuel to pray for them. He reassures them and encourages them to fear the Lord and serve Him in truth with all your heart: for consider how great things He hath done for you. Morever as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way.

There is a very comforting lesson for us right here. God does not forsake His people even though they make many sad mistakes and sin against Him. If we will turn back to Him He will forgive and take us back. Israel sinned in demanding a king, but God allowed them to go on their way even though they were rejecting God as their Divine Ruler. If they will continue to serve Him then He will bless them under a monarchy as He had blessed them when under a theocracy. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

I. *Israel Demands a King*; Chapter 8

Up to this time Israel had never had a king. Jehovah was their Ruler. They lived under a Theocracy. Moses was a great leader, lawgiver and judge, but never wore a crown. He was God's servant, and God was King. Joshua was a great military leader but never a king. The same thing was true throughout the period of the Judges. The people wanted to make Gideon king (Judges 8:22): "And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you". Samuel was never a king: he was a king-maker.

But now when Samuel was old all the elders of Israel came to Samuel saying "now make us a king". They gave two reasons for their request or demand. (1) Samuel had made his sons judges and they were not good men. They walked not in the way of their father, but turned aside after lucre, and took bribes, and perverted judgment. Here we find the only weakness in Samuel. He, like Eli, seemed to have failed in his home. It was a mistake, we feel sure, for him to make them judges. (2) Their second reason was not very good. They wanted to be like all the nations. God had called Israel to be a "peculiar" people — a people for His own possession — unlike any other nation. God Himself was to be their Ruler. Now they ask to be like the other nations. This request grieved Samuel and Samuel prayed unto the Lord. The Lord told him to grant their request. They have not rejected thee; they have rejected Me. Protest solemnly and show them what shall be the manner of the king who should rule over them. Samuel told all these words unto the people. Your king will take your sons and daughters and make them his servants and will lay heavy burdens upon you in taxes and you will cry out in that day because of your king which you have chosen. How true this was as we shall see when we come to the Kings!

There are lessons for us in this, both as individuals and as a church. We are God's peculiar people. He has said to us, Come out from among them and be ye separate, saith the Lord. Jesus prayed that we might be "in the world" but "not of the world". And yet the

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church has often copied the ways of the world. The ship is safe on the water as long as the water does not get into the ship, but when the water gets into the ship, then the ship sinks. The Early Church had rough sailing but in spite of persecution it spread rapidly. Later in the time of Constantine when Christianity became popular, the world got into the church and the church became so much like the world that you could hardly tell the difference. The Reformation came and the church was partly purified, but it was not long before she became worldly-minded again. In England, before the great revivals under the Wesleys and Whitefield, the church was so full of the world that the preachers spent their time in the amusements and sins of the people and paid little attention to their flocks. They were like the false shepherds of Israel; they fed themselves, but let the flocks wander on the hills. Under the preaching of Wesley for the church and for the Christian is separation; not be like the nations — the world — but to be different. God wanted Israel to be unlike the other nations. Now she wants to be like all the nations. God wants His church to be *unlike* the world, but the church — Christ's Bride — often wants to be like the women of the world.

II. *Saul Anointed and Chosen King*: Chapters 9 and 10.

In chapter 9 and part of 10 we are told of the anointing and proclaiming of Saul as the first king of Israel. He was the son of Kish of the tribe of Benjamin. His father was a mighty man of power and Saul a choice young man, from his shoulders and upward higher than any of the people. Physically, Saul was a fine specimen of young manhood, "every inch a king". While seeking his father's lost asses he goes to the house of Samuel, "the seer", to ask help from him. The Lord had revealed to Samuel that he was coming and he had reserved a special portion of the feast for him. Early the next morning Samuel takes him aside secretly and pours a vial of oil on him and kissed him and said, Is it not because the Lord has anointed thee to be captain over his inheritance? He then gives him some "signs" to show that it was really true. In verse 6 of chapter 10 we are told, "And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man". This looks like Saul was converted, but when we consider what he became and how disobedient and self-willed he proved to be later, we believe that what took place here was the granting to him of certain gifts which would qualify him to be king, for he was of an ordinary family although his father was a man of valor. It is an old saying that "you can go a long way and not get there". Saul prophesied but was not a genuine prophet. God made him "another man", but not a real child of God as we shall see in next Sunday's lesson. Remember, Jesus said, Many shall come to me in that day and shall say, Lord, have not we prophesied in thy name? . . . and I will say, I never knew you. It seems clear that Saul was endowed with certain gifts, and became "another man", qualified to be a king. If he had submitted to God and obeyed God, he would have been a converted man. In verse 9 we are told that "God gave him another heart". That it was not an obedient and loving heart we will see from his later history.

This first anointing was in secret. Samuel now calls the people together at Mizpah and caused the different tribes to come near and Saul is formally chosen to be their king. When they tried to find him the Lord said "he hath hidden himself among the stuff". Perhaps this is one of the marks of Saul being "another man". This spirit of humility is good. And all the people shouted, and said, God save the king. Saul went home to Gilgal, and with him a band of men, whose hearts God had touched. But the children of Belial said, How shall this man s a v e us? And they despised him and brought him no presents. But he held his peace. Here is another good mark in the character of the new king.

III. *The Kingdom Renewed*: *Chapter* 11.

Saul's opportunity to prove himself came when Nahash the Ammonite encamped against Jabesh-gilead and they said, make a covenant with us, and we will serve thee. When they learned the cruel terms of the covenant, namely that their right eyes be thrust out, the men of Jabesh asked for a seven days' delay while they sought help. The news was brought to Saul and his anger was kindled and he called Israel together, even 300,000 men and 30,000 from Judah. Saul divided his army into three parts, fell upon the Ammonites, "and it came to pass that they which remained were scattered, so that two of them were not left together." This great victory changed the attitude of Israel toward Saul. Before this there seemed little real enthusiasm for their new king. Now, they meant to put to death those who had said, shall Saul reign over us? And Saul said, there shall not a man be put to death this day: for today the Lord hath wrought salvation in Israel. Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there . . . and there Saul and all the men of Israel rejoiced greatly. Thus far Saul has shown marks of a true king and won his place as king in the hearts of the people.

Recommend The Journal To Friends



YOUTH PROGRAM FOR APRIL 12

By THE REV. B. HOYT EVANS

A Chinese Worker For A Chinese Church

Scripture: Acts 21:1-23

Suggested Hymns:

"I Sing the Almighty Power of God"

"Jesus Shall Reign Where'er the Sun"

"O Zion, Haste, Thy Mission High Fulfilling"

(We are listing some verses on the theme of missions which can be used in a Bible drill, if you wish to do so. You can score individually or by teams. Credit goes to the team or person who locates the verse first and reads it correctly. Here are the references: II Kings 2:27; Rev. 14:6-7; Acts 26:14-18; Mark 16:15; Luke 24:47-48; Psalm 96:3; Acts 1:8; Isaiah 43:6-7.)

Program Leader's Introduction:

The Chinese Presbyterian Church in New Orleans now has a lady Chinese worker on the job. This is the second year that we, as Presbyterian young people, have provided money to pay the salary of this worker as one of our financial objectives. Last week we tried to get an overall mental picture of the work of the Board of Church Extension. We discovered that the Chinese Church in New Orleans is one of the projects of the board, and our provision of a salary for one of the workers there is our way of sharing in the work of Church Extension.

Some of us will remember that we had a program about the Chinese Church last October. It is not likely that we will remember everything that was said then, so a bit of review will be in order. After we have been reminded of the history and nature of the work among the Chinese in New Orleans, we shall hear of the new developments in the church and of the present needs.

First Speaker:

In 1957 Presbyterians celebrated seventy five years of work among the Chinese people living in the city of New Orleans. One of the most important aspects of this celebration was the transformation of the Chinese Mission into a fully organized church. The Rev. Dayton Castleman who had been Director of the Mission is now pastor of the church. Prior to 1952, when Mr. Castleman came on the scene, the mission had been directed by a succession of four dedicated ladies. Formerly the mission and now the church seeks to minister to Chinese students and Chinese sailors coming into the harbor of New Orleans as well as the Chinese residents of the City. New Orleans itself has a community of about four hundred Chinese people. They do not live in any one given area. New Orleans has no "Chinatown", but the people are bound together by strong ties of language and custom.

Experience has proved that these national and racial ties make it advisable to have a racial church, one that is especially for the Chinese. They are much happier to have a church of their own than to be scattered throughout the many Presbyterian churches of the city. Since the Chinese Church was officially organized in 1957 it has made some very substantial progress. The newly elected and ordained elders and deacons have dedicated themselves to their work with zeal and intelligence. The Sunday School has new teachers and new classes. The teachers have begun a regular workers' conference. The Men of the Church organization continues to function, and the Women of the Church have organized. The progress that is being made certainly indicates the wisdom of organizing the church.

One of the very effective phases of the church's work has been the service rendered by Mr. Y. C. Wong, who is a Chinese Christian from Formosa. Mr. Wong has been employed by the church on a part time basis to work with Chinese students and sailors in the New Orleans area. He has been able to give practical assistance to many Chinese who have found themselves among a strange people, and further frustrated by the language barrier. In addition to giving practical help, he has represented the church and borne witness to Christ. Some Chinese have already become believers through his work. The church has determined to keep Mr. Wong on the job in addition to the lady worker who has been employed by means of our gifts.

Second Speaker:

Until last year the Chinese Church had not been able to meet a great area of opportunity among the Chinese women of the city. Many American Chinese men have gone back to China and Formosa for their brides. This has brought about a situation in which husbands speak fluent English and the wives speak little

if any English. The Chinese Church has needed a worker, preferably a woman, who could speak Chinese in the Cantonese dialect which is familiar to most of the Chinese brides.

In April 1958 Miss Grace Yao (pronounced "yow"), a Chinese Christian from the free city of Hong Kong, came to join the staff of our Chinese Church in New Orleans. Miss Yao teaches in the Sunday School, reads the Scriptures and acts as interpreter at the church services, teaches language classes and gives Christian instruction during the week, but her greatest opportunity comes through the visitation program. She visits the Chinese families throughout the city, giving special attention to the wives who are cut off from their associations with others through their inability to speak English. She goes to those who will not come to the church, and takes them the Christian message. If many of the people did come to church, they could not understand what was being said. During the last few months there have been many people in New Orleans who have heard the Good News of Jesus Christ in their own language for the first time. This work is already bearing spiritual fruit, and our gifts have helped to make it possible. People have heard of Christ because Miss Yao could tell them of Him in their own tongue, and Miss Yao could come to New Orleans because we, as Presbyterian young people, have guaranteed her salary for two years.

(Receive the offering for the Chinese Church, or, if such is the case, announce that a portion of the budget is set for this objective. In either case, have a prayer of dedication for your gifts.)

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NEWS of CHURCHES Around the World

The General Fund and Interchurch Agencies Statement of Receipts

January 16 - February 28, 1959

THE GENERAL FUND AGENCIES

Budget for 1959	$1,335,418.00
Receipts to date	45,190.03
Percentage of annual budget received to date	3.38%
Balance needed for this year	1,290,227.97

INTERCHURCH AGENCIES

Budget for 1959	23,595.00
Receipts to date	1,034.78
Percentage of annual budget received to date	4.38%
Balance needed for the year	22,560.22

E. C. Scott, Treasurer

GEORGIA

Newnan — On Sunday, March 1st, the Newnan Presbyterian Church of which Rev. Edward Watson is pastor, embarked upon a vigorous Tithing Program. The Session and Diaconate, with the pastor, had met in joint session and unanimously passed the following resolution:

> "The Session and Diaconate of this church, as present, pledge themselves to embark on a tithing venture for thirteen weeks. During this time each officer will tithe in accordance with the Biblically recommended practice; and, furthermore, the officers endorsed and recommended this action to the congregation".

Mr. Walter Sanders, Treasurer of the Church, was appointed to present the resolution and the plan to the congregation on Sunday morning, February 22nd, in order that the crusade might begin on Sunday, March 1st.

It is believed this Tithing Crusade will result in, not only regular giving, but in largely increased financial support to the work of the church and its Benevolent program.

Decatur, Ga.—Two members of the Agnes Scott College faculty have received grants for summer study from the Presbyterian Board of Christian Education.

Dr. Walter B. Posey, chairman of Agnes Scott's department of history and political science, will continue research on the topic "Religion in the Lower Mississippi Valley to 1861." He has published previously studies of the Methodist, Baptist, and Presbyterian churches of this area. Dr. Posey is immediate past president of the Southern Historical Association.

Mr. Raymond J. Martin, associate professor of music and college organist, will study at Union Seminary in New York. His particular field of work is sacred music. Mr. Martin is organist-choir director for the Peachtree Road Presbyterian Church and staff organist for the Protestant Radio Center.

The purpose of the grants-in-aid is to improve teaching through research and creative activity.

LOUISIANA

Baton Rouge — The Denham Springs Church was organized on March 1st, with a charter membership of 45. On Sunday morning, March 8, the congregation extended a call to Rev. William Harvey Morrison, now pastor of DeKalb Presbyterian Church, DeKalb, Mississippi. Mr. Morrison has indicated that he will accept this call when it is officially made. He is a graduate of King College, Bristol, Tenn.-Va., and is married to the former Mary Elizabeth Davis, of Quincy, Florida. They have two children.

NORTH CAROLINA

Davidson, March 14 — Three Davidson College seniors have been named Woodrow Wilson Fellows in an announcement today from the Woodrow Wilson National Fellowship Foundation.

Charles H. Chastain, Lakeland, Fla.; Walter H. O'Briant, Concord; and Edward E. Wilson, Charlotte; are among the 1200 superior American and Canadian students chosen as the climax to an intensive nation-wide talent hunt for future college teachers.

Chastain will study at Princeton University in the field of philosophy; O'Briant will study at Harvard in the field of religion, and Wilson will study Romance Languages at Duke University.

Davidson, N. C.—The Rockefeller Brothers Theological Fellowship program has chosen two Davidson College seniors and a graduate of Davidson to receive a one-year study grant.

Those named are: John W. Kuykendall, Charlotte, Edward I. Stevens, Syracuse, New York; and the Reverend Donald Shriver, Class of 1951, pastor of the Linwood Presbyterian Church of Gastonia.

The Rockefeller Brothers Fellowship Program is designed to enable exceptional young men and women to devote one year to theological study in order that they may explore the possibility of entering the vocation of the ordained Protestant ministry.

Rocky Mount, N. C.—(PN)—The 53 churches of Albemarle Presbytery, covering 23 eastern counties, are engaging in a Presbyterian Evangelistic Emphasis during the weeks of March 15-29, according to the Rev. Matthew McGowan, pastor of Second Presbyterian Church here. He is chairman of Evangelism for the Presbytery.

Not all churches will use the same type program, as some will put the major emphasis on training, others on preaching services, and still others on expanded visitation evangelism efforts.

The following churches are participating: First Church, Ahoskie; Wayside Church, Chocowinity; First Church, Edenton; Cann Memorial in Elizabeth City; Falkland Presbyterian; Farmville and Carraway Churches, Farmville; Fountain and Grace Churches, Fountain; First, Antioch, and George Kirby Memorial in Goldsboro; First, Ballards, Boyd Memorial, Chicod, Hollywood, Meadowbrook and West Greenville Churches in Greenville; Grifton Church; First and Rivermont, Kinston; LaGrange and Jason Churches, LaGrange; Westminster Church, Lucama; Macclesfield Church; First, Neuse Forest, and West New Bern Churches, New Bern; Pinetops Church, Pinetops; Plymouth, in Plymouth; First, Second, Bethlehem, Edgemont, Morton Memorial, and Westhaven in Rocky Mount; Nahalah in Scotland Neck; Snow Hill Church; Calvary in Swan Quarter; Cobb Memorial, Howard Memorial, Johnson Memorial, and William and Mary Hart in Tarboro; First and Wanoca, Washington; Williamston, Bear Grass and Roberson in Williamston; Bear Grass and Roberson in Williamston; First Berea, Bethany, and North Wilson in Wilson, N. C.

SOUTH CAROLINA

Presbyterian College

Clinton—March —The first major change in the Presbyterian College curriculum has been announced by Academic Dean George C. Bellingrath.

Beginning next September, the College will abolish its "minor" requirement for a degree and introduce "areas of concentration" within a particular field of study.

This change means that now each student's program of study ordinarily will include 30 semester hours of work in his "major" field and such other courses — not to exceed 18 hours — in related fields as prescribed by the department of major interest.

Under the old system, the student normally was required to take 24 hours for a "major" field and such other courses — not to exceed 18 hours for a "minor" in another field.

TEXAS

Kingsville — Construction of a chapel large enough to seat the Presbyterian Pan American School's planned, eventual enrollment of 300 students, and the start of preliminary planning for two other major development projects was approved this week as the board of trustees met here. (Tuesday)

Detailed plans and specifications for the chapel are to be prepared and bids called for immediately. The site will be southwest of the student residential units or dormitories which were completed more than a year ago.

Construction of the chapel is made possible by the $100,000 gift announced some time ago of the Toddie Lee Wynne family of Dallas. The cost of the building and furnishings has been estimated at $60,000 - $75,000.

Dr. George Mauze of San Antonio, board chairman, presided over the special meeting. The regular meeting was called for 11 a. m. on May 15, immediately after preparatory school department commencement exercises.

The trustees also authorized creation of a special building fund for a girls student residential unit, one of the two projects for which the planning committee was instructed to secure preliminary drawings. The second project is a dining hall designed for the eventual enrollment of 300 students. Temporarily, until the number of students increases over the years as more residential units become available, a portion of the dining hall would be used as a student union.

Trustees present for the meeting, in addition to Dr. Mauze were Dr. T. Watson Street of Austin, secretary of the board; Garland M. Lasater of Falfurrias, chairman of the school planning committee; C. J. McClendon of the Mexican mission of the church; Douglas Earley of Brownsville, chairman of the building committee;

Henry C. Morris, Jr., of McAllen, chairman of the finance committee; Mrs. W. M. Elliott, Jr., and Mrs. W. J. Hilseweck, both of Dallas; and Salvador M. Garza of Harlingen.

O'Neal Ford of San Antonio is the school architect.

Death Takes Mrs. Harmon Ramsey; Rites Thursday

Athens, Ga. — Mrs. Sarah Frances Marshall Ramsey, one of Athens' most beloved citizens and wife of Dr. Harmon B. Ramsey, pastor of First Presbyterian Church, died at her home at 540 Cloverhurst Avenue, March 9, at 7 o'clock after a short illness.

Services were conducted Thursday afternoon at 4 o'clock from First Presbyterian Church with interment following in Evergreen Memorial Park Cemetery, Bernstein Funeral Home in charge of arrangements.

Mrs. Ramsey is survived by her husband, two sons, Robert Marshall Ramsey and George Wilson Ramsey, and two brothers, Dr. James M. Marshall, Conway, S. C., and John L. Marshall, Claymont, Del.

Alabama Native

Mrs. Ramsey was a native of Marion, Ala., and has been a resident here for nine years. She was 54 years of age.

She was loved by her countless friends for her kind and loyal disposition. She looked for and found the best in others and by the simplicity and sincerity that characterized her life, she was an inspiration to all who knew her.

Her memory will be a benediction to all and she has left the world a better place by her example of simple faith and devotion to God.

People desiring may contribute to the Memorial Fund of the First Presbyterian Church or any memorial fund they may desire.

Nashville, Tenn.—(PN)—Miss Mary Lee Haraughty of our Japan Mission, is scheduled to sail March 24 from Kobe with her adopted Japanese daughter, Kuniko, for regular furlough in this country.

Miss Haraughty has been engaged in the evangelistic work of the Japan Mission since 1950. She is a native of Chetopa, Kansas, but now considers Lawton, Okla., her hometown. While on furlough she will make Lawton her home.

She is a graduate of Southeastern State College, Durant, Okla., and the Assembly's Training School, Richmond, Va.



Partial view of first meeting—Melbourne Stadium—February 15, 1959

This is the answer to your prayers...

THE VERY REV. S. BARTON BABBAGE
Dean of St. Paul's Cathedral, Melbourne

The Melbourne Crusade opened with an eager and expectant audience numbering 15,000. It was a moving and impressive commencement for the Crusade. Dr. Graham, speaking for the first time since his recent illness, spoke with dynamic energy and deep sincerity. It was compelling and arresting preaching. The vast audience listened with rapt and reverent attention and some 600 decisions were recorded for Jesus Christ. It was a memorable and mighty gathering attended by the heads of all the churches, bespeaking the widespread support which the Christian folk of our land are according the Crusade.

LT. GENERAL SIR EDMUND HERRING
Chief Justice of the Supreme Court of Victoria

The visit of such a great evangelist as Dr. Billy Graham is an exciting and thrilling event for the city of Melbourne and its citizens. Widespread interest has been aroused during the preparatory stages and on all sides one meets a keen sense of anticipation. The opening service was a never-to-be-forgotten experience. One can only hope and pray that Dr. Graham's Melbourne Crusade will continue to receive the blessings of Almighty God and lead to a great outpouring of His Holy Spirit.

THE REV. DR. A. H. WOOD
President General of the Methodist Church of Australia

The opening of Dr. Graham's Melbourne Crusade was a scene unprecedented in the Church life of Melbourne, in this generation at least. Both the attendance and the number of decisions were greater than anticipated. There can be no doubt that the opening service with its astounding success has set the pattern for the whole Crusade in Australia and New Zealand. Prayers have indeed been answered and the preparations of many months have been amply rewarded.

There can be no doubt that God will continue to use His servant, Dr. Graham; the Churches will be revived in a remarkable manner, and thousands will be brought to Christ in this Crusade. Already we can devoutly say: To God Be The Glory.

Continue To Pray!

The Southern
PRESBYTERIAN Journal

VOL. XVII NO. 48 APRIL 1, 1959 $3.00 A YEAR

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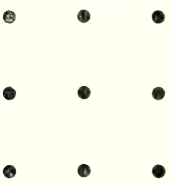
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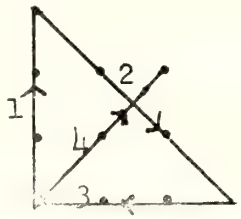
EDITORIAL

Going Outside the Dots



The above diagram was once submitted to a group of mathematicians with the request that they take a pen and cross out each dot, using only four straight lines to do so and not taking the pen from the paper.

After a time it was agreed that this was impossible to accomplish. Then, while they watched, the solution was given:



At this they exclaimed: "Yes, but you went outside the dots." But no where was it ever said that one might not go outside the dots and the solution lay in doing just that.

It has been estimated that, should no more people be born into the world, at the present rate of evangelism it would take 3,333 years to reach the entire world.

But, people *are* being born and we are confronted with the overwhelming fact that the biological growth of the world is four times that of the spiritual birth rate. In other words, according to present statistics only one person in four now being born will eventually become a Christian.

Any tendency to regard the annual reports of Church growth with complacency is folly. For entirely too long Protestantism has accepted with too little concern the ineffectiveness of local and world-wide evangelistic efforts. Having at hand the God-given tools for winning souls we have turned to secondary activities, or even to utterly futile and false methods, hoping thereby to bring in the Kingdom of God.

The dots of man-conceived activities and remedies are to be seen everywhere. We must go outside these dots with their human limitations and look to God for the *supernatural* message and methods whereby alone the world can be evangelized.

At the very first must be recognized our need for and dependence on *the power of the Holy Spirit.* The early disciples, blessed as so few have ever been with a first-hand personal experience with Christ, were commanded not to leave Jerusalem until the Holy Spirit had come upon them. They were told that *power* for service comes alone from Him.

In the second place, there is but one Christ to preach, *the Christ revealed in the Bible.*

Again, there is but one Gospel, that *Christ died for our sins according to the Scriptures,* and that He arose again from the dead for our justification.

Furthermore, there is *but one Book to preach,* the Holy Scriptures which prove truly the Sword of the Spirit in the hands of those who believe and use them.

Finally, there is a divine access to wisdom, guidance, and power without which all of our efforts fail miserably, *prayer* — importunate and earnest prayer.

All of these aspects of effective Christian work have their roots in the *supernatural* Christ and His plan for us. Because of this they lie outside the dots of human attainment. In work

for a *supernatural* God only those methods which rely on His *supernatural* power can possibly succeed. When we search our own hearts and examine our own methods we are convicted of our failure to use God's tools in God's way.

Our programs, plans, methods, yes, and those of us who do the work, will find that ultimate success (as God counts success) resides in giving primary place to the things which God has put first; and as we read the Scriptures we come face to face with the sobering fact that only as man submits himself and his message to these clearly revealed truths can he hope to see God's Kingdom come.

We can "limit the Holy One of Israel" by our own foolishness, or we can go outside the dots of human reason and see a glorious work for the supernatural God accomplished in His Own supernatural way.

—L. N. B.

Judge Not

We ignore Jesus' story of the mote in our brother's eye while we carry a beam in our own. The folly of judging others besets every person trying to live a Christian life. It is easy to see our neighbor's faults and very hard to criticize ourselves.

Our Lord warned against passing judgment on the sins of others. Only God on His throne sits in judgment. He not only judges our neighbors but He judges ourselves. He taught us to love one another, not to criticize one another.

To remove the mote from our brother's eye, we must be perfect and no man is perfect, no person is without sin. Our faults elude us. We whisper to our friends about the splinter in our neighbor's eye and are blinded by the two-by-four scantling in our own eye. This simple story of the mote and beam applies to every man, we are all guilty. We hear Christ's law, "Judge not," violated almost every day. The chief topic of many conversations is what's wrong with So-and-so.

In private talk-fests, public meetings and even courts of the church, you will hear the same thing: individuals and groups are measured and and strung up. If we have a notion that a brother is wrong in his acts or attitude, our Lord would prefer that we speak to him privately instead of broadcasting it. We must first confess our own faults, otherwise we should keep our mouths shut until we take it to the Lord in prayer.

It is human weakness, as Jesus knew, for man to assume a "holier than thou" position in dealing with others. And this weakness requires the love of God to control and overcome. It is true that there is a time and place for everything. When the time comes for you to warn an erring brother make certain that the method is approved by God and the entire matter is directed by the Holy Spirit. Public display, discussion or knowledge of such an act will not help the brother to find the right path. What you wish to say may be true and may be needed, but beware the time and place. Such an act should not be done for the purpose of making a hero out of yourself so that your friends will cheer and say how brilliant you are.

"Thou hypocrite, first cast out the beam in thine own eye," and then you can speak for God.

"Judge not, that ye be not judged," was spoken by the Master for everyone including you. There's no exception.

—Ralph Brewer



Gentlemen:

There is no place in Protestant journalism for a hate magazine such as yours. Your attempts to cover up this hate with pious utterances is reminiscent of Jeremiah's condemnation of Temple worship in Jeremiah 7. Certainly here in Arkansas we are deluged with enough bigoted hate literature and utterances without hearing more from the dissident voices of the Presbyterian Church, U.S., whose genuine voice in the **Outlook** is good to hear.

Thank you for removing this name from your mailing list.

E. Edward Thwaites, Jr.
Assistant Pastor
First Presbyterian Church
Fayetteville, Ark.

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The Southern Presbyterian Journal, *a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by the Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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Can The Church Sanction Adultery?

By the Rev. T. L. Casey

There are at the utmost only two grounds of divorce legitimated in the New Testament. One of these is adultery, according to the teaching of our Lord in Matthew 19:9 (cf. Matthew 5: 31-32). The other only possible ground of divorce is that kind of desertion of which Paul speaks in I Corinthians 7:15 (The desertion of a believing spouse by an unbelieving partner), and which the *Westminster Confession of Faith* construes as "such willful desertion as can no way be remedied by the Church or civil magistrate . . ."

It follows therefore, that according to the New Testament, dissolution of the marriage bond on any other ground is unlawful, and that even if the law of the State permits or grants divorce on other grounds, according to the law of Scripture such divorce does not dissolve the bond of marriage and the persons concerned are still in the sight of God man and wife.

It is a tragedy that the Presbyterian Church in the United States in its proposed Revision of Chapter Twenty-six of its Confession of Faith dealing with Marriage and Divorce makes no explicit mention of these Biblical grounds for divorce, but says instead, "yet only in cases of extreme, unrepented-of, and irremediable unfaithfulness (physical or spiritual) should separation or divorce be considered." This leaves the doors of divorce wide open for all sorts of physical or spiritual unfaithfulness, so long as it may be construed as "extreme, unrepented-of. and irremediable." The failure here to define precisely the only Biblical grounds of divorce is an evident departure from the Bible, our only infallible Rule of Faith and Practice.

The proposed Revision of Chapter Twenty-Six of the Confession of Faith proceeds in the next section to say: "The remarriage of divorced persons may be sanctioned by the Church in keeping with the redemptive Gospel of Christ, when sufficient penitence for sin and failure is evident, and a firm purpose of and endeavor after Christian marriage is manifested." It should be clear from Scripture that the remarriage of the innocent party to a divorce on either of the two grounds mentioned above is legitimate. Since the marriage had been properly dissolved that marriage no longer exists, and the innocent party at least is at liberty to remarry as if the offending party were dead.

But, as we have found, the preceding section does not define or restrict the grounds of lawful divorce to those given in the New Testament, but leaves the door open for other types of unfaithfulness physical or spiritual. Therefore, Section Six with which we are now concerned clearly implies that the remarriage of persons divorced on grounds other than those made legitimate by Scripture may be sanctioned by the Church. And this means that the Church would arrogate to itself the right to approve the remarriage to another party of persons who according to Scripture are still man and wife. In other words, and to put the matter very plainly, the *Church will be sanctioning adultery.*

This sanctioning of the remarriage of persons divorced on grounds other than those provided for in Scripture is made plausible by appeal to the "redemptive Gospel of Christ" and the penitence of the persons concerned. But we are compelled to ask the question what possible bearing do the facts of penitence and the provisions of the Gospel of Grace have upon the question of the legitimacy of remarriage? When we are dealing with the question of the lawfulness of divorce and remarriage in terms of Biblical precept, as we are here, it should be quite apparent that penitence to the fullest extent of the Gospel cannot change the fact that a divorce was unlawful, or make remarriage proper, if entered upon by those divorced on un-Biblical grounds.

It is very likely that the framers of this section (Six) were confusing the grounds upon which a person may be received into the membership of the Church, with the grounds upon which remarriage may be deemed proper. It is quite true that however notorious may have been the sins committed by an individual, these past sins are no bar to reception into membership of the Church when there is evidence of repentance and faith in the Redeemer.

It should be borne in mind, however, that if the person seeking membership has been guilty of securing a divorce on un-Biblical grounds the Church should require, as a token of his genuine repentance, that he use all reasonable measures to resume marital relations with the person who is still, according to the law of Scripture, his wife. If this is true with reference to Church membership, how much more should the same requirement apply to the case of divorced persons who might be contemplating what in reality would be adulterous remarriage. Far from sanctioning such a marriage, the Church should do all in its power to dissuade

the parties from such an unholy course, and should seek by every proper means to persuade them, if at all possible, to return to those who are still in God's sight their lawful spouses. Remarriage by one or both parties divorced on any other than Biblical grounds involves adultery. Will the Church plead the Gospel of Grace of God into lasciviousness? No, it is only a miserable subterfuge to introduce in this connection any appeal to the "redemptive Gospel of Christ" and to "penitence".

It should be of the gravest concern to all ministers of the Presbyterian Church in the U. S. that in the proposed additions to the Directory for Worship, *Book of Church Order,* it is required that "The minister shall carefully instruct the couple in the Standards of our Church as set forth in Chapter XXVI of the *Confession of Faith . . .*" This means that ministers will be required to include what is set forth in the two sections with which we have been dealing. And this in turn carries with it the obligation to maintain and promote (and at such a critical time in peoples' lives!) teaching just shown to be plain deviation from Biblical standards, and expressed violations of the law of Christ. A worse tragedy to our beloved Southern Church could hardly be imagined! May God preserve us in this hour".

PERTINENT QUESTIONS AND ANSWERS ON THE NATIONAL COUNCIL OF CHURCHES

By Horace H. Hull
Memphis, Tenn.

We have now briefly traced the long and unsavory record of the former Federal Council of Churches of Christ. We have shown that the present National Council of Churches of Christ is nothing more than the mere change of one word in the title of the allegedly defunct Federal Council. The New York headquarters remained at the same address. All of the officers and activities of the "old" Federal Council carried on in exactly the same positions or functions in the "new" National Council, or moved up into more important posts as elder men died or retired.

In the same old kitchen, with the same old chefs, pots, pans and ladles, let us now examine the resulting broth and see if its color and taste are any less pink and unpalatable than that previously brewed by the Federal Council of Churches. In this and succeeding columns I propose to make a detailed analysis of N.C.C.C. publications, policies and activities since 1950 to determine whether the N.C.C.C. is an asset or a liability in our fight for survival against world Communism. We shall also try to determine whether the National Council is basically orthodox and fundamentalist or essentially modernist and materialistic in its outlook and orientation. We shall also seek to find answers to such questions as the following:

1. Is the overall guiding policy of the National Council essentially religious and spiritual or is it predominantly political and "social action"?

2. Is the N. C. C. C. democratic or autocratic in its control and operations?

3. Does it engage in high pressure lobbying at Washington in behalf of purely secular matters?

4. Finally, if the N. C. C. C.'s program is largely political, social and is it balanced as befits a national federation purporting to represent *all* viewpoints of its vast membership or is there a consistent pattern of bias and prejudice?

Western civilization and Christianity are being steadily pushed back by advancing, dynamic Communism. Ten formerly Christian countries have been crushed under the Red juggernaut since 1945. In addition, four other countries with considerable Christian populations — continental China, North Korea, North Viet Nam, and Albania have been overrun by the Red horde of latter-day barbarians.

With the possible exception of Poland, millions of Christians in all of these countries have suffered the most dreadful persecution and almost total suppression of their religion since the rise of the Saracens in the 7th Century. And even in staunchly Catholic Poland the church is under continuous and merciless Communist pressure. That Communism is the avowed enemy of all religions is beyond dispute. Since Marx, every Communist has openly boasted of his intention to extirpate all forms of religious belief.

Where does the National Council of Churches of Christ stand in this titanic worldwide struggle between Christianity and the forces of anti-Christ and total evil as personified by world

Communism? Is the N. C. C. C. staunchly and effectively anti-Communist, neutralist like Nehru of India, or is it covertly and actually pro-Communist while loudly pretending to be otherwise?

The National Council now disposes of an annual budget of over eighteen million dollars. Some 75 or more departments, divisions, activities employ over 700 full-time staff workers. In addition, some 4000 clergymen and lay specialists serve on various committees or otherwise contribute their services to N. C. C. C. projects and activities. The Council's own triennial report of 285 pages released in 1957 is the most authoritative source of information for evaluating the N. C. C. C.'s position on Communism and just what, if anything, this giant church federation is doing about it.

There is no record that the N. C. C. C. has any special department or trained staff which devotes itself to the exposure or combatting of subversion. None of the National Council's reports make any reference to any seminars, conferences or discussion groups on Communism such as, for example, the American Bar Association's Special Committee on Communist Objectives, Strategy and Tactics, or the American Legion's National Americanism Commission. In 1950 some sixty national organizations set up the All American Conference to Combat Communism. The then Federal Council of Churches was invited to join. It never did. Annual dues for an organization was only a hundred dollars. I have been advised that Dr. Poling, a founder of the All American Conference, represented the Federal Council but paid the dues out of his own pocket. The National Council has never joined or indicated the slightest interest in a joint national conference to combat Communism.

A careful view of the N. C. C. C.'s own reports and publications over a period of years fails utterly to disclose any counter-subversive activity whatever. Nor to my knowledge has the organization ever received any recognition or commendation from any established, national anti-communist organization or group. Indeed, the National Council itself makes no claim or pretense that it is engaged in any counter-subversive activity as such.

Is the N. C. C. C. then perhaps neutral on the question of Communism? Here again the evidence is without question in the negative. The N. C. C. C.'s 1957 Triennial Report was quite proud of its own "Mission to Moscow" in March 1956. This junket of Protestant ministers, without portfolio, to the world capital of atheistic Communism was headed by no less a figure than the President of the National Council of Churches of Christ, Reverend Eugene Carson Blake. The N. C. C. C.'s own "Outlook" for April 1956 happily displayed a picture of Blake and his companions strolling through Red Square in Moscow.

In 1954 the DAILY WORKER for March 22 approvingly quoted Dr. Blake as "Challenging the competence of the state to determine what is and what is not American. Recommends the abolition of existing Congressional investigating committees in the field of subversion." A year later the radical NATIONAL GUARDIAN for September 26 quoted Dr. Blake as having said: "Speaking for the churches, assails the House Committee on Un-American Activities for stifling historic encouragement of diversity of conscientious opinion and conviction." It might be noted in passing that Major General Georgi Karpov, head of the religious sects division of the dreaded Soviet Secret Police, acted as Dr. Blake's "genial host" in Moscow.

In June of that same year the N. C. C. C. played host to eight visiting Soviet clergymen led by the notorious Metropolitan Nikolai. The New York TIMES for June 6 carried a picture of N. C. C. C. president, personally escorting "germ warfare" Nikolai to Independence Hall in Philadelphia behind a solid wall of policemen holding back an anti-Communist demonstration. During the Korean War, Metropolitan Nikolai, a tool of the Soviet Secret Police disseminated all over the world the Communist canard that American troops in Korea unleased germ warfare against defenseless Korean civilians. Nikolai was also a henchman of Khrushchev in "liquidating" Christian churches in the Ukraine fifteen years ago.

Not content with visiting Moscow in March and then entertaining Soviet alleged "clergymen" in this country in June, Eugene Carson Blake, Dr. Franklin Clark Fry, president of the United Lutheran Church, and other N. C. C. C. top officials went to Communist Budapest in September that same year to hob-nob with notorious Communist "clergy" of that Red-oppressed country. Within a month after they left Hungary the freedom fighters of that country had overthrown their Communist regime and chased the Red theologians out of office. The N. C. C. C.'s own OUTLOOK for September proudly displayed a picture of the National Council officials in Budapest. Soviet tanks and Mongolian machinegunners, after drowning the Hungarian uprising in b l o o d, restored Dr. Blake's friends to their pseudo clerical positions.

Instead of showing remorse and Christian contrition for its shameful truckling with these Communist tools, the National Council of Churches of Christ went brazenly and impenitently ahead with plans for similar exchanges with Chinese Communists and their stooges posing as "Christian clergymen."

It would be impossible to find a nationally recognized anti-Communist expert in this country who would testify that the N.C.C.C. was anti-Communist or ever engaged in any bonafide and effective exposure of subversion in this country. The N. C. C. C., by its own record and reports, has never joined any nationally organized movement or conference to combat Communism. The terminology of its triennial and quadrennial reports is glaring and unanswerable in its studied and careful avoidance of ever saying anything critical of Soviet Russia or our own home-grown would-be Bolsheviks. While it will mercilessly castigate committees of Congress investigating and exposing subversion, its reports are tenderly solicitous in avoiding, at all costs, ever hurting the delicate feelings of Communists, either here or abroad. Communist massacres of captured American G. I.'s in Korea are passed over in silence by the N.C.C.C. report, but the alleged infringement of some alleged "civil liberty" here at home stirs the N. C. C. C. to great wrath and deep indignation. This is the infallible stigmata of the phony "liberal."

Tillich's Reinterpretation of Historic Christianity

By William Young, Th.D.

Paul Tillich stands in a tradition of Philosophical theologians. Among them may be numbered Origen, Abelard, and Schleiermacher. This tradition is characterized by the boldness with which it treats the content of the Christian faith in its efforts to adapt that content to the requirements of a philosophical system. Although conflicting themes are not absent from Tillich's structure, the dominant philosophical standpoint to which his theological speculation is adjusted may be readily identified as a version of existentialism.

Existentialism, inspired by the torments of Soren Kierkegaard's divided heart and developed in the atheistic circles of Martin Heidegger and Jean-Paul Sartre, expresses the disillusioned mentality of many modern men. Historic Christianity has been rejected, modern idealism has proved empty, materialism intolerable, and mood of anxious despair is signalized by preoccupation with meaninglessness and nothingness. Much existentialist writing on these themes can be dismissed as logical nonsense. Yet such nonsense may not be regarded as entirely without significance. It reflects a wide-spread mental and spiritual disease and has in turn exerted an unwholesome influence upon theologians who have felt the morbid fascination of this form of unreason.

In a brief and popular article no attempt can be made to give an account of Tillich's subtle and delicate philosophical analysis of being and existence. One comment may be made. Tillich's philosophical method is a kind of rational splendor of unreason. Rationalism in the sense of Tillich's assuming the rules of logical reasoning (though he never takes pains to discuss them in any detail) and more particularly in his acceptance of what he calls the logos-structure of reality is a source of his philosophic power. Rationalism in another sense of the term may prove to be the root of Tillich's theological errors. The ascription of unlimited freedom to the human mind entails a decisive rejection of supernatural revelation, which in turn leads to the rejection or radical re-interpretation of every article of the Christian faith.

These consequences are implicit in Tillich's method of correlating philosophical questions and theological answers, a method differing in principle from Calvin's recognition of the close connection between the knowledge of God and self-knowledge. Although Tillich claims that the form rather than the substance of theology is determined by philosophy, he is unable to say a priori how much substance is hidden in the form. As a matter of fact, the application of the method of correlation to fundamental Christian doctrines makes substantial changes in their meaning.

The problem of meaning is central in Tillich's thought. His existentialism at times seems to mean an obsession with the "threat of meaninglessness." This threat never disturbs Tillich in the sphere of logic. Anxiety as to logical meaninglessness seems to be reserved for logical positivists and ordinary language philosophers. Tillich's concern is with absurdity in the more spacious realms of knowledge and of life. Yet there is at least one respect in which Tillich engages in a grand style of linguistic philosophy: namely in his theory of the symbolical character of religious and philosophical language. His thorough-going theory of religious symbols vaporizes the literal meaning of every fact and doctrine of historic Christianity. Underlying this vaporization, equivalent to the demythologization recommended by Boultmann, is the existentialist analysis of the human situation as one of estrangement from man's essential being.

Tillich has much to say about anxiety (distinguished from fear and correlated with noth-

ingness) and even about guilt, which is correlated with fate in a manner that falls short of perfect intelligibility. He exhibits, however, a decided aversion to talking about "sin" and suggests that the term "original sin" and "heredity sin" be dropped completely. This is to be expected both because there is no moral law external to man's being and because the fall is a mythical event. Tillich does not hesitate to draw the further consequences that salvation, redemption, regeneration, and justification are mythological symbols and that Saviour, mediator, messiah, and Christ are personal symbols.

Tillich's critics frequently charge him with identifying creation with the fall. This charge may make some sense when expressed in terms of finitude and sin. The symbolic approach, however, relieves him from any serious interest in theological discussion of creation and the fall on the level of literalism which, it would appear, even Reinhold Niebuhr has not completely transcended. (See Niebuhr's contribution to the *Symposium on the Theology of Paul Tillich*, ed. Kegley and Brettall). For Tillich creation has nothing to do with the production of things by a divine being. Tillich falls back on the language of absolute idealism in representing creation as a symbol of the participation of the finite in its own infinite ground. At once, however, he advances to existential expressions: "the symbol of creation shows the source of the courage to affirm one's own being in terms of power and meaning in spite of the ever-present threat of non-being" ("Existential Analyses and Religious Symbols," in *Four Existentialist Theologians,* p. 287, Anchor Books, 1958). Omnipotence, omnipresence, and providence are likewise symbols radiating existential truth when opened up with the key of existential analysis. But, in Tillich's view, they become absurdities and contradictions if taken literally. Observe, incidentally, this appeal to a formal criterion of reason underlying the application of an existential, essentially a psychological, analysis of the irrational in man.

The reader may well be perplexed when he discovers Tillich passing from the "truism" that religious language is symbolic to the assertion "that for this reason religious language expresses the truth, the truth which cannot be expressed and communicated in any other language" (*ibid.* p. 286). What is expressed by religious language that might not be expressed in terms of existential philosophy enriched by depth-psychology? There is an irreducible element in the religious symbol, how can Tillich so readily open up such symbols with the key of existential analysis? Or is the irreducible element noncognitive, perhaps simply emotion in character? If so, the symbol may be indispensable for moving the masses, but enlightened philosophers and psychologists should be able to think, if not to live on the abstract conceptual level. Tillich protests against the identification of the religious symbol with a "mere" symbol. But has he provided solid ground for avoiding so natural an identification? Does not his own practice in the detailed elaboration of his theory contradict his protest?

Nowhere are the problems of symbolism more pressing than in Tillich's doctrine of God. One and only one non-symbolic statement is allowed: God is being-itself. "Being-itself" is elucidated as meaning the ground of being or the power of being. Tillich insists that God is not a being beside or above other beings, not even the highest being. This sounds quite pantheistic, but Tillich protests vigorously against the label "pantheism". Whether pantheism, panentheism, or a God-intoxicated atheism in the style of Spinoza (Tillich audaciously asserts it to be as atheistic to affirm the existence of God as it is to deny it), the approach thus far confirms the contention that a nonsymbolic ontology of being, if not existence, should suffice to give expression to all the truth that can be stated concerning God. Yet, for Tillich, all statements about God in religious language, though not in Tillich's systematic theology, are symbolical.

The personal God in particular is a symbol. This symbol is required on account of the personal character of existential relations. Yet Tillich flatly denies that God is a person. This denial is not in the interest of an unambiguous or literal assertion that God is in three Persons in the orthodox sense. Tillich's ontological Trinity is one of principles rather than Persons. Perplexity again arises as Tillich elaborates his doctrine of God with the aid of ontological categories. The perennial problem of agnosticism cannot be avoided in an extreme negative theology; if in principle nothing may be asserted of God, how is it that the theologian of this school has so much to say?

Tillich develops a type of theory of divine attributes drawing heavily on the principle that God is the unity of opposites and not shunning the consequences that there is a "dark" or negative element in the being of God. This speculation, however, turns out also to be meant symbolically. The question raised by Professor J. H. Randall, Jr., cannot be avoided. What reason is there for not taking being itself as a symbol, the myth of the absolute, invented by idealistic philosophers? Sober ontological analysis, which is simply a study of the usage of such expressions as "to be" or "exist", may yield a ghostly ballet of bloodless categories.

What such analysis does not warrant is the idealist spectre of an all-embracing Absolute or the existentialist phantom of an all-devouring Abyss. Tillich's God appears to be the Absolute and the Abyss in one, in his own terms "the

ground and the abyss of being." Randall no doubt includes Tillich's God with that of the theist in his quip: "But if as he (i.e. Tillich) likes to assert paradoxically, belief in the existence of God is the worst form of atheism, I am at least free of atheism in that form." (*Theology of Paul Tillich,* p. 136). If Tillich's subtle arguments succeed in undermining traditional theism, many will find Randall's naturalism, a clear spring of bitter water, preferable to Tillich's muddy though deep fountain that sends forth at the same place sweet water and bitter.

Tillich's Christology is no exception to the procedure of radical reinterpretation of historic Christian doctrine. His depreciation of the concrete detail of the Christian faith is painfully apparent when he allows unlimited freedom to the destructive historical criticism of the gospel narratives. The bodily resurrection of Christ is peremptorily dismissed as crude mythology, the narrative of the empty tomb as a rationalization, and Paul's experience on the Damascus road as a spiritualizing explanation.

More shocking than even the rejection of fundamental facts of the gospel, such as the Virgin Birth and the resurrection of the body, is Tillich's insistence that the picture of Jesus as the Christ remains intact as the basis of Christian faith even after historical criticism has yielded the most damaging results. Tillich is no doubt to be commended for avoiding Liberal attempts to base faith on a "historical Jesus" that is no more than the fluctuating issue of scientific probabilities. He can scarcely be commended for holding that, even if radical criticism rendered it most probable that Jesus never existed, the picture of Jesus as the Christ in the entire New Testament could remain a valid ground for faith. Tillich is well aware of the intellectual cost of confessing Christ in such a way as to contradict the historical critics. He is frankly unwilling to pay the price, not out of compromising cowardice, but because he sees clearly that to allow faith to provide a guarantee of any concrete historical detail, even if it be simply that Jesus of Nazareth once lived, is in principle to admit a conception of authority in religion that would undermine the foundations of his entire system.

Other features of Tillich's Christology are also noteworthy. The Incarnation is reinterpreted as the appearance of essential Godmanhood under the conditions of existence. The traditional doctrine that God became man is flatly rejected, and the static view of two natures in one Person is replaced by the dynamic theory of the New Being. The union of God and man in Christ is thus located prior to the historical Incarnation which, paradoxically enough, is asserted by Tillich to have actually happened as a photographical event. The incarnate Christ is viewed by Tillich as subject to error and as having

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actually erred in his ancient conception of the universe, his judgments about men, and his expectations of the future. The possibility and inevitability of error is involved in Tillich's doctrine of "ontological ambiguity" as a feature of man's being. It is not to be expected that the close connection between error and sin will be observed by theologians who make light of the inerrancy of Scripture.

Tillich's statements about the atonement are vague and unsatisfactory. Even if the language used were capable of a strictly orthodox construction, the framework of Tillich's thought would require a different interpretation for language in itself evangelical. The Cross, in any case, is for Tillich a symbol based on a fact, not the actual fact of the bearing of the guilt of those whom Christ came to save, but the historical event of the crucifixion. In speaking of justification by faith, Tillich borrows freely from the treasury of orthodox Lutheranism. Yet his eye appears to be diverted from the great white Throne to the judgments of society when he interprets justification as accepting oneself as being accepted. The atmosphere of psychoanalysis preponderates above the forensic setting of the classical Protestant doctrine.

In view of the last things, Tillich pursues the path of extreme symbolism. Hell can be nothing more than a symbol of despair. To take it literally together with the sovereignty of God in election would be for Tillich to ascribe a demonic character to God. A literal heaven in any form fares no better before the avalanche of uncontrollable symbolism. Life after death, immortality, reincarnation, and heaven are branded as dangerously inadequate symbols. Reference has already been made to the crude mythology of a literal resurrection. The preferred symbol is eternal life which "means that the joy of today has a dimension which gives it trans-temporal meaning" (*op. cit.* p. 290). Will the individual facing death be satisfied with Tillich's trans-temporal meaning, or will he feel that an abstraction instead of a concrete form of life is the giving of a stone to him who asks for bread?

Concluding remarks may well return to some consideration of methods and motives. Tillich insists that we must start from below and not from above, from man's experiential predicament and not from the being of God. Calvin was wiser in recognizing a sense of Deity in all men and in viewing man's predicament in relation to the majesty of God. Sin is man's real problem, and sin is meaningful only in relation to God and the law.

Underlying the entire structure of Tillich's theology a pronounced anti-supernatural motive may be detected. One of Tillich's earliest writings dealt with the concept of the supernatural, its dialectical character, and its principle of identity, as presented in the supernaturalist theology before Schleiermacher. The influence of Schelling on Tillich's thought still makes itself felt in his mature system as well as in his early writings. The antagonism toward supernatural revelation and miracle together with a preoccupation with mythical thought and aesthetic rather than ethical categories are Schellingian traits in Tillich's theological rationalism. This is rationalism, not in the sense of the acceptance of formal logic even as a suitable instrument for the description of reality, but in the sense of the autonomy or independence of the human mind with respect to any supernatural source or norm of knowledge.

In his autobiographical reflections, speaking of his revolt against the orthodox theology of his father, Tillich writes, "It is this difficult and painful break-through to autonomy which has made me immune against any system of thought or life which demands the surrender of this autonomy" (*Theology of Paul Tillich,* p. 8). There is a tragic trait in Tillich's thought. A passionate love of freedom drives him to construct an elaborate system, from the intricacies of which he can no longer deliver himself. Tillich is surely too wise to suppose that such a system is the Truth. Yet he is adamant in his refusal to yield his mind to a system of Truth given from without, though this is the only possible system for a finite intelligence.


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LESSON FOR APRIL 19

By THE REV. J. KENTON PARKER

Saul's Tragic Failure (Temperance)

Background Scripture: I Samuel 14, 15, 31

Devotional Reading: II Samuel 1:17-27

We come today to the sad and tragic part of Saul's life. We see a man who started on his course with several "kingly qualities". Physically, he was a fine specimen of manhood. He seems to have had only one wife, avoiding this pitfall of some of the better kings who multiplied to themselves wives. As we saw in our last lesson he had real humility and showed wisdom and kindness in his attitude towards those who would not accept him at first as king. God made him "another man" better qualified to be a king, and he proved himself a good leader at first against the enemies of Israel. But we soon find other traits of character which took possession of Saul and brought about his downfall.

David in his lament over Saul and Jonathan (our Devotional Reading), says that Saul and Jonathan were lovely and pleasant in their lives and in their death were not divided. We usually look for some good things we can say about the dead. It was a wise thing for David to say this about Saul and showed a kind spirit in David after the terrible way Saul treated him. As for Jonathan, David could have nothing but the highest praise. Jonathan, Saul's son, is one of the most lovely characters in the Bible. His love for David is an absolutely unselfish love. David does not exaggerate when he says, Thy love to me was wonderful, passing the love of women. David's love for Jonathan is easy to understand, but it could have been tainted with self-interest for David had everything to gain and nothing to lose, but Jonathan's love for David stands forth as the purest type of love. It is kin to the love that Jesus Christ has for His own.

Let us now trace the steps which caused Saul's Tragic Failure. The Temperance application, in its broadest meaning, is very evident. We do not know that Saul was ever drunk with strong drink in his life, but he was intemperate in allowing envy and jealousy and self-will and hatred to take complete possession of him until he was literally possessed of evil spirits. A man can completely lose control of himself and it is intemperance in its worst form. Drunkenness is a terrible form of intemperance and is usually mixed up with other things. To become completely dominated by base passions and evil thoughts and feelings is the worst form of intemperance and we find it sometimes among those who do not drink, like the Mohammedans.

I. *Impatience in Waiting for Samuel*: 13:1-16

I wish to begin with this incident from chapter 13, for it shows a flaw in Saul's character. It looks like a small thing, but it is a mark of a man who does not trust, or "wait on the Lord", but who takes matters in his own hands. The Philistines gathered a great army and came against Israel and when Samuel failed to come to Gilgal at the appointed time Saul himself offered a burnt offering, thus usurping the place of Samuel. When Samuel does come he rebukes the king and tells him that "thy kingdom shall not continue". The King was not supposed to take the place of a priest.

II. *The "Curse" Which Almost Cost the Life of Jonathan*: 14

At this time the Israelites were being terribly oppressed by the Philistines. So terrible was the oppression that the people hid themselves in caves and in thickets and in rocks, and in high places, and in pits. Saul had but a small army and the people followed him trembling. No blacksmith was found in Israel but the Israelites had to go down into the country of the Philistines to sharpen "every man his spear, and his coulter, and his axe, and his mattock." It was Jonathan who seemed to lead rather than his father. He and his armorbearer ventured forth in faith against the Philistines, slew some of them, and "there was a trembling in the host, in the field, and among all the people". The watchmen told Saul and he and his army came to the battle and others who had hidden themselves in Mount Ephraim came forth to join in the pursuit of the routed and fleeing enemy.

The men of Israel were distressed, for Saul had unwisely uttered a curse, saying, Cursed be the man that eats any food until evening. Jonathan did not hear his father utter the curse and ate some honey as they passed through some woods and was strengthened. The result of Sauls rash curse was that the people became very faint before the end of the day and then "flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground; and the people did eat them with the blood". Saul finally took charge. When he asked counsel of God the Lord answered not. They knew there was sin somewhere and so lots were cast and the lot fell on Jonathan. The king said, thou shalt surely die, Jonathan. "And the people said unto Saul, shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground: for he hath wrought with God this day. So the people rescued Jonathan that he died not".

I believe that this incident reveals one of the secrets of the failure of Saul. He did not recognize his own mistake and folly in uttering such a curse, and was ready to place the blame for the whole episode on an innocent man. Saul seems to do better for a time and vexed the enemies of Israel. He strengthened his army by taking strong and valiant men into it.

III. *His Disobedience in Regard to Amalek*: Ch. 15

There are two or three things to remember as we study this chapter. First, Amalek had fought with Israel when they were on the journey to the Promised Land, and the Lord said unto Moses, Write this for a memorial in a book. and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. The Judge of all the earth had passed sentence upon Amalek. The time had come for this sentence to be executed and Saul was commanded to see that this was done. There are some people who are so evil that the death sentence is passed upon them by the judge. There are some people who do not believe in capital punishment but the Bible teaches plainly that there are those who deserve to die. Now there are nations that deserve to be destroyed. Amalek was one of these "Condemned Nations". Saul was told to utterly destroy the Amalekites. Instead, he saved the king, Agag, alive and also the best of the sheep and oxen. The reply of Samuel to Saul is well worth remembering: For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. There come times when the death sentence has to be passed upon a nation. We can think of at least two nations who seem to fall into that class today for they are a menace



to the balance of the world. One of our magazines suggested in an editorial that if a certain leader came to the United States he should be greeted with placards reading "Welcome Murderer" for he is a murderer and all the world knows it. The Bible says that Judgment is God's "Strange Act". He is not willing that any should perish but that all come to repentance. The wickedness of the world "grieved Him at His heart", but the flood came. Jesus wept over Jerusalem but it nevertheless was destroyed. Amalek was a nation that deserved death. Agag was a murderer. Samuel said to him just before he hewed him to pieces: As thy sword hath made women childless, so shall thy mother be childless among women. Agag was one more murderer put to death. Let us not waste our sympathy either on Agag or Amalek.

IV. *His Envy of David*:

This was an insane jealousy that preyed upon Saul's mind from the time he heard the women singing David's praises until the king spent more time trying to find and kill David than on anything else. He even tried to kill his son Jonathan because he befriended David and stood up for him. I will not dwell on this for it is not in our lesson and we will study it in connection with David.

V. *Saul's Death*: *Ch.* 31

Saul, forsaken of God, consults a witch and Samuel is brought up from the dead and tells Saul of the impending doom upon him and upon Israel.

"Now the Philistines fought against Israel; and the men of Israel fled before the Philistines, and fell down slain in Mount Gilboa . . . And the battle went sore against Saul, and the archers hit him, and he was sore wounded of the archers. Then said Saul unto his armourbearer, "Draw thy sword, and thrust me through therewith . . . but his armourbearer would not. Therefore Saul took a sword, and fell upon it."

So ends the life of King Saul who let self-will and stubbornness, and disobedience and envy make his life a tragic failure. No matter how promising, our lives can be made a "Tragic Failure" in the same way.



YOUTH PROGRAM FOR APRIL 19

By THE REV. B. HOYT EVANS

Parents Are People

Scripture: I Corinthians 13

Hymns:

"Love Divine, All Loves Excelling"

"For the Beauty of the Earth"

"Blest Be the Tie that Binds"

(We are listing below some Scripture passages about parents and the relation of children to them. These verses can be used in a Bible drill. Luke 11:11-13; Ephesians 6:4; Proverbs 22:6; Psalms 103:13; Exodus 21:17; Colossians 3:21; Proverbs 27:11; Isaiah 38:19; I Timothy 5:8; Exodus 20:12; Leviticus 19:3; Proverbs 6:20-23; Colossians 3:20; and Ephesians 6:1.)

Program Leader's Introduction:

During most of the time we spend in the homes of our parents we are on the receiving end of their benefits. If we could measure what we receive over against what we give, there is no question about which way the balances would tip. This is as it should be. It is as God has planned it. When children are small, they are by nature very dependent. The parents must provide everything for them. Children continue to need much attention, even when they are no longer in arms. They are concerned mostly with their own needs and with those who can supply what they want. Any Christian parent is glad to accept the responsibility and to do the hard work that is required of parenthood, but even so, parents do not cease to be human beings when they become parents. They still have some feelings and needs of their own. While children are small the parents receive satisfaction from the dependence of the children. When the children begin to grow up into young manhood and womanhood, the picture changes.

It seems that some young people are no different from babies in the attitude they have toward their parents. They are almost as selfishly and thoughtlessly dependent on their parents as infants are. Young people have reached the stage of development where they ought to be supplying some of the normal needs of their parents as well as receiving their blessings. What is it that parents need that young people can provide? Parents need unselfish love, and that is really all they want to make their role of parenthood perfectly happy.

Love expresses itself in many ways. A perfunctory "I love you" spoken by a young person to Mother or Dad will not fulfill their need of love, although it will certainly help. (How often do we assure our parents that we love them?) Our speakers will indicate some of the practical ways by which young people can prove their love to their parents.

First Speaker:

One of the abilities that comes with maturity is that of understanding. Children are not able to understand much of the physical and emotional strain that goes along with parenthood, but young people can. The duties that our mothers undertake in the home and that our fathers have in their work cause physical fatigue. The older they are the more subject they are to tiredness. Sometimes there are financial problems that make life hard for our parents. Do we seek to know about these things and bear them in mind? Do we consider the family's financial situation before we ask for something that will involve a considerable outlay of money? Do we fuss and pout when we are told that our requests cannot be met at the present. Are we considerate of our parents' feelings in trying to make it possible for them to get the rest and relaxation they need? Perhaps we have little idea how much it helps our parents to face their problems to know that their children understand what they are experiencing and what they are trying to do.

Second Speaker:

Nearly every young person is concerned about having good manners . . . about being courteous. Real courtesy is the product of love. How serious are we about practicing courtesy at home? We claim to love our parents and the others in our homes. Do we show our love for them by practicing thoughtfulness? We would not think of interrupting the conversation of other people, of not holding doors for them, of crossing in front of them without asking to be excused. Our home folks are the dearest people of all. Why should our treatment of them be any less mannerly than of others? The least that Christian love can expect is common courtesy, and the place where it should be most faithfully practiced is in the home in our association with our parents.

Third Speaker:

Christian love will produce helpfulness, and the place where we have the most opportunities to be helpful is at home. When we consider how much our mothers and fathers have done for us in the years of infancy and childhood when we could not help ourselves, we ought to be glad for opportunities to be helpful to them. There are many tasks around every home that young people can do. Being relieved of these tasks will take much of the strain from the lives of our parents. With these facts in mind, let us not complain about washing dishes, sweeping, mowing the lawn, dusting the furniture, preparing an occasional meal, making beds, keeping our belongings in an orderly manner, or any of the other tasks we can do about the home to be helpful. If some other family member fails to do his part, just be sorry for him that he has not yet found one of the most practical ways of showing love to your mother and father.

Fourth Speaker.

It is likely that as much parental self sacrifice is made for the children to receive an education as for any other one thing. The desire that we be well educated is one of the evidences of parent love. The way to respond to this love is for us to appreciate the opportunity of receiving an education and to make the best of our opportunities. It may be that we never realized before that school work had any relation to loving our parents, but it has. It brings genuine joy to a parent's heart when his children do well in school . . . when they apply themselves to their studies . . . when they do a good job at the business of learning . . . when they faithfully develop their minds and their abilities. How well are we showing our love for our parents in the way we apply ourselves to our school work?

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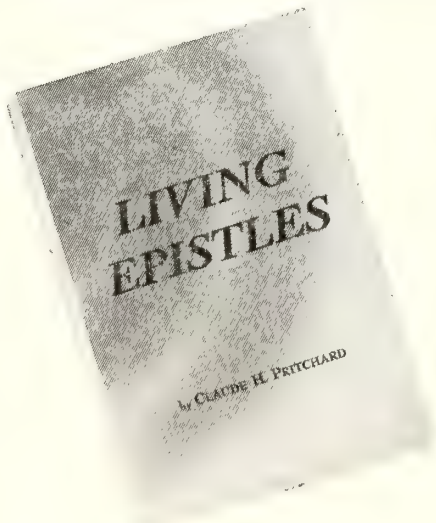
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Fifth Speaker:

The greatest joy that can come to the heart of any Christian parent is to see his children developing spiritually. To a Christian, Christ is the most important person in the world. The most satisfying thing the children of a Christian can do in the eyes of the parent is to accept Jesus Christ as Lord and Saviour and to live for Him. When our parents see us accept Christ and grow strong in Him, they will not fret about the hours they stayed awake to nurse our sicknesses, or the sacrifices they made for our food, clothing and education, or any of the efforts they expended to bring us into the world and to guide us to maturity. Of course, we do not become Christians just to please our parents, but are they not being rewarded by knowing that we are faithful followers of their Saviour?

Program Leader:

Do we really treat our parents like people? They are the people who love us most. Do we return their love? They love us regardless of what we do, but their lives will be richly rewarded if we will but show them that we love them through some of these practical expressions. All that it takes to make them look on parenthood as a privilege and never a burden is love from us. (Closing Prayer)



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May Bible Study for Circle Bible Leaders on I Peter

By the Rev. Albert H. Freundt, Jr.
Forest, Mississippi

Note: This is the outline of the Epistle as far as we have already covered it.

I. Introduction. 1:1,2.

II. Membership in God's Family. 1:3-2:10.

A. The Christian Inheritance. 1:3-12.

B. Holiness. 1:13-21.

C. Christian Progress and Brotherly Love. 1:22-2:3.

This month the study is (D) The Spiritual House and is based upon I Peter 2:4-10. Next month the lesson, upon the same passage, is (B) The Spiritual People. The text is capable of dual treatment. It considers the members of God's family under two aspects — first, as constituting a spiritual building, or temple, and second, as making up a spiritual people, or priesthood. The emphasis this month shall be upon the former.

D. THE SPIRITUAL HOUSE

2:4-10. (Study in your Bible.)

Peter actually refers to Christians in this passage by a variety of expressions, such as "lively stones," a "spiritual house," and a "holy priesthood." Although the figures do not always harmonize, they may be seen as the Apostle's description of the people of God as a temple or spiritual edifice whose foundation is firmly grounded upon Jesus Christ. It is a little difficult to know whether the Saviour or the Church is the subject of the passage. But let us now see if the leading ideas, especially in the first five verses, may not be set out as (1) the building, (2) the life, and (3) the honor of the House.

1.The Building of the House Is Upon Christ.

The Lord Jesus is Himself the foundation of the people of God when they are viewed as a building. The thought of the Apostle is borrowed by the hymn writer in the lines: "Christ is made the sure Foundation, Christ the Head and Cornerstone, Chosen of the Lord, and precious, Binding all the Church in one."

God dwells only in the temple which is built upon the foundation which he has appointed. The Church as a spiritual structure must be thoroughly grounded upon Christ. Peter, in Acts 4:10-12, had already clearly identified the founadtion to which he here makes reference. There he said: "Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead . . . this is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." In the course of this address he uses the same lines from Psalm 118:22 which he quotes in verse 7.

a. *Christ is the foundation "laid by God."* V. 6. The whole arrangement of God's dwelling with his people is the result of his own wisdom and power. God lays the foundation upon which the church is erected. With another Old Testament reference in verse 6, Peter emphasizes the divine appointment of the foundation: "I lay in Zion a chief corner stone." (Isa. 28:16, "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation.") The foundation is Christ, whom God has made "both Lord and Christ" (Acts 2:36).

"Jesus Christ is the divinely appointed, the divinely qualified, the divinely raised up, the divinely accredited Saviour of men; 'fore-ordained before the foundation of the world;' at the appointed period 'sent forth;' possessed of every necessary qualification, and bringing along with him every necessary credential; and 'all' these 'things are of God.' His destination, his constitution, his qualifications, his attestation, are all divine" (Brown, *Discourses,* p. 264).

b. *Christ is the chief "corner stone."* V. 6. The cornerstone was an important foundation stone. At the angle of the building it gave vital support. At the corner it joined the different walls into one building. It served a purpose as a foundation and as the bond of connection giving unity to the edifice. Peter thinks of Christ as the cornerstone in that, being in the main place of importance, he fitly joins the house into a unity. Each stone is in its proper place, depending upon its relationship to the cornerstone. So Christians find their unity with one another in the spiritual house by their common connection with Christ.

c. *Christ is the "elect," or chosen, cornerstone.* V. 6. Christ is God's chosen foundation for his spiritual temple. Knowing the capacities and qualities of the Son, the Father selected and appointed him to serve this important purpose. The earthly life and death of the Saviour, demonstrating his perfect righteousness and obedience, are proof of the wisdom of the Father's choice. Every trial proved the worthiness of Christ to take his place in the temple as the "tried," or approved, stone. "Every test applied but brought out more fully his complete fitness for the mighty work to which he was appointed" (Brown, *ibid.*, p. 266).

d. *Christ is a "precious," or highly valuable, foundation.* Vv. 4,6. He is precious because he has every quality necessary in the foundation of a spiritual edifice. "Other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). He is the perfect and only Saviour, eminently qualified for his redeeming work. Our salvation, as well as all the blessings and benefits of the spiritual life, are to be traced to him. There is no eternal and true happiness but what comes from being built upon him. "And Christ is not only thus excellent in himself, but of precious virtue, which he lets forth and imparts to others; of such virtue, that a touch of him is the only cure of spiritual disease. Men tell of strange virtues of some stones; but it is certain, that this precious Stone hath not only virtue to heal the sick, but even to raise the dead. Dead bodies he raised in the days of his abode on earth, and dead souls he still doth raise by the power of his word" (Robert Leighton, *Practical Commentary on First Epistle of St. Peter,* p. 144).

It is impossible to read the New Testament without being impressed with the frequency with which the writers conceive of the people of God as a house built on Christ. Christ makes some mention of the idea in Matt. 21:42; Mark 12:10; and Luke 20:17. Peter does too as we have observed in this passage and in Acts 4. Paul expands the idea, saying that Christians "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:20-22).

2. The Life of the House Is in Christ.

Since Peter writes of people instead of simple bricks and stones, this temple is peculiar in possessing life. It is a living house of God that is being erected upon Christ. The edifice is suitable for God who cannot dwell in temples made with hands. This house is a living one for the living God, a spiritual one for God who is a spirit. Its principle of life is derived f r o m Christ. He is a living stone. We become "lively," or living, stones as our lives are united spiritually and organically with his.

a. *Christ is a Living Stone.* V. 4. Christ is the right kind of foundation for a living temple. When he is described as a living stone, the point is that he is the right kind of rock upon which to build. Any spiritual house, composed of people, must be grounded upon a personal Saviour. He possesses life in himself. As the living water (John 4:10) and the bread of life (John 6:35) he gives life to those who do not have spiritual life. As the living stone he is a life-giving foundation. "He has in himself, and has the capacity of communicating to others, all that is necessary to make them fit recipients of the divine presence, fit instruments for promoting the divine glory" (Brown, *Discourses,* p. 268).

b. *We become living stones.* V. 5. Prior to our participation in the erection of the spiritual house, we do not possess the necessary spiritual life. We were, as far as the house of God is concerned, dead stones. This adequacy describes our spiritual condition outside of Christ. "You hath he quickened (made alive), who were dead in trespasses and sins" (Eph. 2:1). "And you, being dead in your sins . . . hath he quickened together with him, having forgiven you all trespasses" (Col. 2:3). If therefore we are to be the kind of stones used in building God's house, we must be made alive. "No union of dead stones can ever form a 'spiritual house . . .' "No combination of worldly men can form or promote the union of the Church" (Brown, *ibid.*, p. 262).

Our life and place in the house are dependent upon our vital connection with the living Stone who is the foundation. The life that flows from Christ enlivens, knits together, the dead stones of his choice into a living body of which he is the head, a house of which he is the head of the corner (v. 7). The living stones, made alive by the Lord, "form, as it were, a part of the living rock: so intimately connected are they, that they cannot be disjoined either from the foundation, or from one another" (*Ibid.*, p. 256).

c. *It is in coming to Christ that we are made alive.* "To whom coming, as unto a living stone . . . ye also, as lively stones, are built up a spiritual house" (vv. 4,5). If we do not have this life in ourselves — and we do not — then we should go to Christ who does have it and who does give it. This is the meaning of Horatius Bonar, whose w o r d s express the same thought under a different metaphor: "I heard the voice of Jesus say, Behold, I freely give the living water, thirsty one, stoop down and drink, and live: I came to Jesus, and I drank of that life-giving stream; my thirst was quench'd, my soul revived, and now I live in Him."

In the text, the life-giving change is effected by going to Christ as a living stone, chosen of God and precious. Christ is the object of our faith, the goal of our spiritual journey, the end towards which our hearts and minds are drawn, the source of our rest, the foundation upon which we build. Coming to Christ denotes all of these things. It is seeing Christ as the supplier of our deepest needs and approaching him that they may be filled. It is receiving him and resting upon him alone as he is offered in the gospel. It is living in union with Christ and ever finding more of our life in him. He is the living foundation who transfuses his life into every stone of the building and transforms them all into a living organism, the holy temple inhabited by God.

It is the coming to Christ, the belief in him, which turns dead stones into living materials fit for the building. And, as soon as a union is brought about — as the individual stones are placed upon the foundation — life shoots through the whole; and the result is an amazing transformation. "Iron touches magnetized iron and becomes magnetic. Stones touch *the* Stone and become jewels" (Meyer, *Tried By Fire,* pp. 72, 73).

3. The Honor of the House Is That of Christ.

Although Christ, as the living stone, is rejected by many men, those who come to him find him chosen of God and "precious" (vv. 4). He is the chief and "precious" cornerstone (v. 6). In both of these verses, the ASV margin has the translation "honorable" instead of "precious." This is supported by the Greek language Peter uses.

a. *To believers Christ is honorable.* Verses 7 and 8 should be translated as in the ASV and its margin: "For you therefore that believe is the honor: but for such as disbelieve, The stone which the builders rejected, the same was made the head of the corner, and, A stone of stumbling, and a rock of offence; for they stumble at the word being disobedient: whereunto also they were appointed" (cf. Isa. 8:14). Christians hold Christ in honor. He is precious and honorable to them, for they place the high value upon him that God's Word does.

b. *Believers in Christ shall not be put to shame.* "He that believeth on him shall not be confounded" (v. 6). Christians, in other words, will find no substantial reason for shame and confusion in building upon Christ. Unlike those who erect their lives upon sand, they find Christ to be the Rock upon which they may build with hope and confidence (Matt. 7:24-27).

In one sense faith is agreeing that Christ is as honorable as the Bible says, and finding him thus by trust and experience. Archbishop Leighton wrote: "And whatsoever are the world's thoughts concerning Christ, that imports not; for they know him not: But you that do indeed believe, I dare appeal to yourselves, your own faith that you have of him, whether he is not precious to you, if you do not really find him fully answerable to all that is spoken of him in the word, and to all that you have accordingly believed concerning him" (*Practical Commentary,* p. 151). Christ is worth giving up all things — if that were necessary — in order to obtain him. It would be a poor bargain to exchange him for the whole world.

c. *But those who do not accept him will be rejected.* Vv. 7, 8. Some do indeed disallow or reject Christ. They do not consider him as a suitable foundation. His own people, the Jewish nation, rejected him. The result for all who refuse to receive him is disastrous, for he is God's choice for the cornerstone. The outcome of disallowing God's own Son is rejection by God. Finally to resist God is ultimately to be destroyed.

"For as the firmness and stability of Christ is such that it can sustain all who by faith recumb on him; so his hardness is so great that it will break and tear in pieces all who resist him. For there is no medium between these two things, — we must either build on him, or be dashed against him . . . Here Peter intimates that all who receive not Christ as revealed in the Gospel, are adversaries to God, and resist his word, and also that Christ is to none for destruction, but to those who, through headstrong wickedness and obstinancy, rush against the word of God" (Calvin).

One's destiny is determined by the response he makes to Christ. Coming to Christ imparts life, and the spiritual house of God is reared as the lively stones are placed one after another upon the Living Stone. Rejecting Christ, or undervaluing him, is the peak of miscalculation. One always bears a relation to Christ; he is to each person either the chief cornerstone or a stone of stumbling and a rock of offence. The Lord is a Saviour or a destroyer. To this he has been appointed by God. He is the stone that supports and gives life, or one that trips and crushes. Receive him as the former and build upon him, or find him as the latter to your eternal regret and shame.

Can a person remain neutral on this matter which God has made of the utmost importance in this life? Is Christ a foundation to me, granting stability and security? Is he precious to me and held in honor by me? In what sense is he precious to me? Is there any real unity among the people of God that is not achieved in a living union with Christ? What are some of the foundations upon which other men strive vainly to erect hopeful and unifying projects? May I think of Christ profitably as the architect, builder, foundation, and pattern of the spiritual house of God?

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Missionary News

BRAZIL

Rev. and Mrs. E. R. Arehart, of the North Brazil Mission, returned to the mission field the last of February, after a year's furlough in the United States. They are leaving behind their three children: Clara, Robert, and Richard.

Mr. Arehart is teacher and administrator for the Garanhuns Bible Institute. A native of Frankford, W. Va., he served pastorates in St. Louis Presbytery before going out as a missionary.

Mrs. Arehart, a native of Eldorado, Ark., studied at Silliman College, and the Assembly's Training School, and served as Director of Christian Education at the Presbyterian Church in Hopewell, Va. In Garanhuns, Brazil, she teaches Bible, English and hymnology, directs the school's choirs, and helps with the program of the women's groups.

BELGIAN CONGO

Miss Florence Lewis, of the Congo Mission, is scheduled to return on April 1 to Bulape, where she is in charge of the Girls' Home. In addition to this she teaches Bible in Sunday Schools, at women's meetings, and at young people's meetings. She is an advisor to the youth movement in the Congo Christian Church, and has helped with mission evangelistic schools.

Miss Lewis, who is a native of Lynchburg, Va., and calls Pedlar Mills, Va., home, has been a missionary to the Congo since 1944.

* * * * * *

Miss Charlotte McMurray, of the Congo Mission, is scheduled to return to the field after furlough in this country on April 1. She is in charge of the Girls' School and Home in Moma. In addition, she works with women's groups throughout the area, does evangelistic visitation and Bible teaching.

A native of Lynchburg, Va., Miss McMurray is a member of the Falling Waters Church, Hedgesville, West Virginia. She is a graduate of Flora Macdonald College and Assembly's Training School.

* * * * * *

Miss Lucile McElroy, missionary in Lubondai, Belgian Congo, is scheduled to leave the U. S. on April 14th. She has spent six months of her furlough year here and is going now to Belgium to study French before proceeding to the Congo.

Miss McElroy does nursing work as well as trains new nurses. She supervises in dispensary and wards, and pharmacy, cares for the patients' charts, records, and reports, and supervises in the operating rooms.

She received her A. B. degree from Austin College in Sherman, Texas, her nurses training at Emory University Hospital, Atlanta, Georgia, and studied at the School of Tropical Medicine for Nurses in Antwerp, Belgium. She is the daughter of missionary parents, and was born in Bibanga, Belgian Congo.

Miss Margaret Birch McMurry, who has been doing medical work for the Presbyterian, U. S., Church in Luebo, Congo, is scheduled to arrive in this country the latter part of April for her regular furlough.

A native of Brandon, Texas, Miss McMurry received her R. N. degree from the Lubbock General Hospital. She went to Africa for the first time on 1946. She is a member of the First Presbyterian Church, Sweetwater, Texas.

* * * * * *

Miss Margaret Wood Moore of the Congo Mission is scheduled to arrive in this country the latter part of April for her regular furlough. She has served as medical missionary since 1943, and is now working in the hospital at Mutoto.

Miss Moore is a member of the Carrollton Presbyterian Church of New Orleans. She received a B.A. degree, and later a B.S. degree in nursing education from the Louisiana State University.

JAPAN

Miss Elizabeth McNeill, missionary in Kobe, Japan, was scheduled to leave Japan March 28 to return to this country for furlough. She will be coming home via Europe.

Miss McNeill went originally to Korea in 1949, but due to the war she went to Japan where she was officially appointed to service in 1951. Her work is largely that of Bible classes in public schools and in student associations. Not only does she speak to student groups in schools and universities but she entertains them in her home and corresponds with them. She has also taught an early morning Bible class for military personnel.

A native of Arcadia, Fla., and graduated from Flora Macdonald College, she is a member of the Presbyterian Church of Daytona Beach, Fla.

* * * * * *

Miss Catherine Fultz, missionary in Kobe, Japan, is scheduled to leave Japan, via Europe, on March 28 to return to this country for a year of furlough. Her service in Japan has been in the education area. For three years she taught Bible and English at Kingo College in Nagoya, Japan. Later, when appointed as a full time missionary, she was stationed at Kobe. Previous to her going to Japan, she held positions in week-day religious education in Rockingham County, Virginia, and did public school teaching in Patrick County, Va.

Miss Fultz received her B.A. degree from Bridgewater College, and her M.A. from Duke University. She is a member of Anderson Memorial Presbyterian Church, Martinsville, Va.

* * * * * *

Miss June Lamb, who has been serving as a Medical Social Worker at the Yodogawa Christian Hospital in Japan, is scheduled to leave Tokyo on April 7 to return to this country for furlough.

Miss Lamb is a native of Asheville, N. C. She received her education at Lees-McRae Junior College, Catawba College, the University of North Carolina, Assembly's Training School and St. Louis

University. She served with the Waves during World War II. She is a member of the Oak Forest Presbyterian Church in Asheville, N. C.

Nashville, Tenn.—(PN)—Mr. and Mrs. Walter D. Shepard of our Congo Mission announce the birth of a son, Theodore Geddes. He was born in Lubondai on March 11.

The young Master Shepard has three sisters, ranging in age from 13 to 2 years.

Mr. Shepard, a layman, has been engaged in educational and industrial work in the Belgian Congo since 1957, having been formerly an architect in his home town, New Orleans, La. He is a graduate of the Tulane University of Architecture, and also studied at the University of Michigan with the Reserve Officers Naval Architecture Group. He studied for a year at Austin Theological Seminary before going to the mission field.

Mrs. Shepard is the former Carolyn Flagg of Gulfport, Miss. She is engaged in the educational work of the mission. She attended Gulf Park College and the University of Mississippi. The Shepards are members of the Napoleon Ave. Presbyterian Church of New Orleans.

Nashville, Tenn.—(PN)—Mr. and Mrs. Edson Johnson of our Mexico Mission announce the birth of a son, Paul Crandall, in Mexico City on January 21.

Mr. Johnson, a layman who serves as business manager and treasurer of the mission in Mexico, first went to the field in 1950. He is a native of Vancouver, Wash., but calls Richmond, Calif., his home. He is a member of First Presbyterian Church in Charleston, W. Va. He studied at Clark Junior College in Vancouver, the University of California at Berkley, and San Francisco Theological Seminary, San Anselmo, Calif.

Mrs. Johnson is the former Sindey Crandall of National City, Calif., a graduate of San Diego State College, and her church membership is also in the First Church of Charleston, W. Va. The Johnsons have five other sons and one daughter.

GEORGIA

Meeting of General Council

Atlanta —(PN)— A budget of $9,186,054 for the General Assembly benevolence budget of 1960 was recommended for General approval in April, when the General Council met here early in March.

This is the largest budget ever recommended to the Assembly, but it is an increase of just 1.4%, or $125,632 over the budget approved for 1959.

The slight increase "does not indicate that opportunities for increasing work and expanding service are no longer confronting the Assembly's Boards and Agencies, for indeed they are," the Council will tell the Assembly. "However, the Council feels that, in spite of these desperate needs, it cannot recommend to the Church a substantial increase in the General Assembly budget until the Church shows through increased giving to General Assembly causes its willingness to support such an increased budget."

During the past year, giving to the Assembly causes increased 8% over 1957, but the total of $6,693,172 was still only 75% of the Assembly-approved budget. Although great needs exist, and large segments of proposed programs of mission, evangelistic and other efforts of the Church will go un-touched, the Council felt it imperative to hold the budget proposed for 1960 closer to the probable giving of the members of the Church. Chief factor in the gap between budgets and giving, the Council stated, was an across-the-board of 20% voted by the General Assembly of 1957 to meet actual needs. The 20% increase was added to a budget which had already been expanded by Council recommendations, so the net result was approximately a 28% increase within the year. It became apparent in the 75% level of giving in 1958 that the Church as a whole had not responded fully to the challenge voted by the Assembly in 1957.

The proposed budget, which must now go to the Assembly for approval, is divided by the Council as follows:

Board of World Missions		$4,530,000
Board of Church Extension		1,823,644
Board of Christian Education		889,985
Board of Annuities and Relief		508,780
General Fund Agencies:		1,410,000
Board of Women's Work	$181,200	
The General Council	235,200	
Assembly's Training School	223,800	
Mountain Retreat Association	180,000	
Committee on TV, Radio, Audio-Visuals	200,000	
Stillman College	244,800	
Historical Foundation	40,000	
American Bible Society	48,500	
Presbyterian Foundation	49,000	
Administrative Expense	7,500	
Interchurch Agencies:		23,595
National Council	10,000	
World Council	8,295	
- Geneva Building	2,100	
Lord's Day Alliance	1,000	
Religion in American Life	2,000	
Total Budget		$9,186,004

In other action during the two-day session, the Council heard detailed reports and recommendations on the Sub-Committee on Reserves, a subcommittee of the Council's Budget and Stewardship Committee. The sub-committee is proposing that a uniform method of financial reporting be adopted by the Council for use of all agencies of the Church, and that standardized methods for determining reserves and operating fund balances be set up. Action on the recommendations was deferred, pending full consultations and discussions of the proposals with the executives and financial officers of the agencies of the Church.

Another Sub-Committee, on an Assembly-Wide Campaign for Capital Funds, reported that consultations had been held with executives of all the agencies, and that need was found for such a

campaign. The committee therefore recommended, and the Council approved a request to the General Assembly that the year 1963 be set aside for the start of an Assembly-wide campaign to secure capital funds for the Assembly's boards and agencies. The goals of the campaign will be set by 1961, according to the committee's recommendation.

Concerning the budget for the present year, the Council took note of the fact that acceptance by the presbyteries of the Church total only 79% of the budget. It then voted to call the attention of the Assembly, and through it, of the Church to the fact that the Committee on Television, Radio and Audio-Visuals has been added to the General Fund budget for 1959. This sizable amount ($164,000) will result in serious curtailment of the receipts, and hence the work, of the General Fund agencies unless special effort is made by the Church to give support to the General Fund. There are now nine agencies in the Fund — The Board of Women's Work, the General Council, Historical Foundation, Montreat, Presbyterian Foundation, American Bible Society, Stillman, TRAV, and the Assembly's Training School.

The Program Committee of the Council brought recommendations concerning the 1960 and 1961 Calendars for the Church Year, including monthly emphasis, special weeks and special days. And for 1963, the Council recommends an emphasis on "Our Unity in Christ." It also reiterated approval of a Dec. 27-30, 1960 date for the Seventh Quadrennial Youth Convention on World Missions.

From the Publicity Committee, the Council approved for General Assembly consideration a recommendation to all the churches that they make use of the Assembly in Brief, which reports in condensed form the actions of each Assembly.

In another action, the Council recommended to the Assembly the re-election as executive secretary, associate secretary and secretary of publicity, respectively, Dr. J. G. Patton, Dr. Bob S. Hodges, Jr., and Bluford B. Hestir. Election as secretary of stewardship for the first time was recommended for the Rev. James V. Johnson, Jr.

ALABAMA

Shorter — (PN) — The Rev. Keeran C. Willis of Shorter, has been given the Scouter's Award for outstanding service in Boy Scout work. The award was presented at a recent meeting of the Tukabatchee Area Council, meeting in Montgomery.

Mr. Willis is pastor of the Calebee, Woodland, and Ramsey Memorial Presbyterian Churches in the Macon County Larger Parish. The award was presented to him for his three years' service as

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institutional representative of Boy Scout Troup 135 at Shorter. He has also served for the past two years as Cub Master of Cub Scout Pack 135.

John Arrington

Mr. John Arrington departed from our midst February 9, 1959 to take his place among the saints who belong not to time but the Ages. We, the Session of the Catherine Presbyterian Church, wish to pay tribute to the exemplary life he manifested as he went about doing good in the Christian life and service for others.

Mr. Arrington displayed his Christianity in various and numerous ways but the most outstanding in his Christian service was evident in an attitude of humbleness and the quiet manner in which he moved about to serve others. As an elder of the Church he adequately filled this sacred office, and by the holiness of his walk and conversation was an example to the flock.

We feel that our lives have been made richer by the association with one who always showed a real interest and concern for the advancement of God's Kingdom.

Therefore, be it resolved by the Session of the Catherine Presbyterian Church:

1. That while we regret the loss of our friend and co-worker, we bow with humble submission to the will of Him who does all things well, knowing that our loss is His eternal gain.
2. That we acknowledge the goodness of God in giving to our church and community the testimony of his devoted Christian life.
3. That we extend our sincere and heartfelt sympathy to his wife and children.
4. That these resolutions be recorded in the minutes of the session, that a copy be sent to his wife and that a copy be published in the Southern Presbyterian Journal, also a copy sent to the Stated Clerk of Tuscaloosa Presbytery.

—O. A. Weltsie, Ch.
Session of Catherine Presbyterian Ch.
Catherine, Alabama

GEORGIA

Cherokee Presbytery received into its membership two new ministers at a called meeting held in Rome on March 19th. The Rev. Raymond Ball, former pastor of the Wee Kirk Presbyterian Church, Atlanta, Ga., has been called to the pastorate of Westminster Presbyterian Church at Rome, and he will be installed by a Commission of Presbytery on Sunday, April 12th, at 7:30 P.M.

The Rev. Warren Gaw, former pastor of the First Presbyterian Church, York, S. C., has been called to the pastorate of the First Presbyterian Church, Rome, Ga., and he will be installed by a Commission of Presbytery on Sunday, April 19th, at 7:30 P.M.

The Rev. W. B. Hood, former pastor of the Rockmart Presbyterian Church, was dismissed to the Birmingham Presbytery, where he is to serve as Executive Secretary of that Presbytery.

Robert C. Pooley, Jr.
Stated Clerk

Death of Elder R. M. Fleming

Whereas Almighty God in His infinite wisdom saw fit on January 19, 1959 to call to his heavenly home R. M. Fleming, of the First Presbyterian Church, Camilla, Georgia;

And whereas: for 48 years he was an active elder of this church and Clerk of Session for over 16 years; and always deeply interested in the advancement of the Kingdom of God;

And whereas: he has manifested his Christian character through regular attendance of the services of this church, and has given it the leadership that it needed throughout his life, serving as Sunday School Superintendent for 25 years;

And whereas: his exemplary Christian walk and conversation in this community has had a marked influence for good on all with whom he came in contact;

Therefore— Be it resolved: That we bow in humble submission to the will of the Heavenly Father, rejoicing that God has permitted us these years of association with this servant of His, and sorrowing that we shall see him no more in the flesh;

Furthermore, we resolve: That by the help of the God whom he worshipped, we shall strive in the future to be more true to the heritage of the Christian Faith.

—Charles A. Schism, Moderator
—W. J. Fleming, Clerk

LOUISIANA

New Orleans — (PN) — Pursuant to their fight to stamp out gambling and to insist on law enforcement, the Greater New Orleans Federation of Churches proclaimed March 8 as a day of prayer throughout Louisiana.

Congregations on that day prayed for "morality, righteousness and integrity in government."

The Rev. Max Ecke, Jr., pastor of Claiborne Avenue Presbyterian Church, and the Rev. George H. Ricks, Regional Director of Christian Education, were among the 25 ministers from all over the state who are a part of the anti-gambling crusade along with the Greater New Orleans Federation of Churches. The Rev. Walter D. Langtry, pastor of the Presbyterian Church of the Covenant, is providing a large part of the leadership for the ministers crusade as president of the Greater New Orleans Federation.

The day of prayer followed closely behind the day in late February when the ministers went before the Governor, Earl K. Long, with a proposed six-point program of law enforcement that would force the governor to ask malfeasance charges against sheriffs and police officials who fail to suppress gambling and other "related vices".

The program the churchmen asked Gov. Long to accept and support was:

1. That Louisaia state police may not choose to enforce some laws while they ignore violations of others.

2. That upon receiving complaints of law violations, state police shall refer them to local authorities for action and thereafter shall investigate to determine whether the local authorities have taken action.

3. That if local authorities have not taken corrective action, state police shall investigate, make

arrests and present evidence to district attorneys for prosecution.

4. If it is determined that a sheriff or police administrator has failed to suppress law violations after they have been reported, the governor "shall call upon the district attorney of the appropriate parish to initiate proceedings before the district court in accordance with the laws of Louisiana for the purpose of determining whether the failure to act by the sheriff or other police administrator constitutes malfeasance in office".

5. If the parish district attorney fails to initiate proceedings, the governor shall call upon the attorney general of Louisiana to take the action.

6. State police shall confiscate any gambling paraphernalia or other evidence and hold it for court trial and all slot machines shall be confiscated and destroyed.

"It is our belief," the ministers said, "that this policy accepted and enforced will aid materially in the decrease of all lawlessness and in the creation of a righteous state."

New Orleans — (PN) — The congregation of Woodland Presbyterian Church held their first services in new facilities on March 15.

The pastor, the Rev. Fred C. Low conducted the first worship service in the new $80,000 first-unit edifice. The inaugural sermon was preached by the Rev. F. Ray Biddle, pastor of the Lakeview Presbyterian Church.

Services have been held in the Algiers Presbyterian Church while the congregation awaited construction of their educational unit. The church was organized in October of 1958.

The new unit contains auditorium and classrooms. Future plans call for construction of a sanctuary adjacent to the present unit, and a second classroom building. The plant will be constructed on the 240 by 240 foot lot. The new unit has a seating capacity of 250, approximately double the present number of members.

New Orleans — (PN) — A newly installed twelve rank pipe organ was dedicated in a special Sunday afternoon service at the Gentilly Presbyterian Church here on March 15.

Mrs. Robert Lien, church organist and junior organist choir director, presented a recital on the two-manual organ at the dedicatory service. The Rev. Albert Link, pastor, officiated at the service.

NORTH CAROLINA

Burlington — (PN) — Funeral services were conducted here March 18 at the First Presbyterian Church for Ralph M. Holt, 61, a trustee of Davidson College.

Mr. Holt was president of Holt Hosiery Mills, Inc., and a director of the National Association of Hosiery Manufacturers.

He died March 15 in Ft. Lauderdale, Fla., after being stricken with a heart attack a few hours earlier that afternoon while on a boat trip.

A native of Durham, he moved to Burlington with his family when he was seven years old. He was educated at Trinity College, George Washington University, and Pace School of Accounting.

3 MANUAL PILCHER with 22 ranks for sale. Console has been recently rewired, chests need releathering. Available now: $1000 or best offer. Write Donald R. Mathis, First Presbyterian Church, St. Petersburg, Florida.

He is survived by his wife, the former Margaret Nelson McElwee of Rock Hill, S. C., one daughter, Mrs. James L. McCormick, and one son, Ralph M. Holt, Jr., all of Burlington. He is also survived by four grandchildren, five brothers, two sisters, and his step-mother, Mrs. R. E. L. Holt of this city.

Charleston, S. C.—(PN)—The first workshop in the field of Church recreation conducted for South Carolina Presbyterians was held at Camp Harmony, Feb. 26-28. It was attended by 112 persons, including some from Georgia and North Carolina.

The workshop was planned by a special Steering Committee on Church Recreation, headed by Miss Jessie Hodges, director of Christian education at the Second Presbyterian Church of Charleston.

Outstanding leaders were on the faculty to conduct practical work-groups in many phases of church and family recreation. Mr. Bob Fakkema of Assembly's Training School, Richmond, Va.., recognized as one of the outstanding leaders in the field of Church recreation, conducted a course on party planning. He also led the entire group in a stimulating discussion of the Philosophy of Church Recreation. Mr. Fakkema has been a director of recreation in some of the strategic churches of the Assembly and is director of the Assembly's Recreation Workshop held annually at NaCoMe, Tenn.

Mr. Glenn Bannerman, who teaches recreation at ATS, and nationally prominent in his field, conducted a course in Church and family night recreation planning for specific age groups.

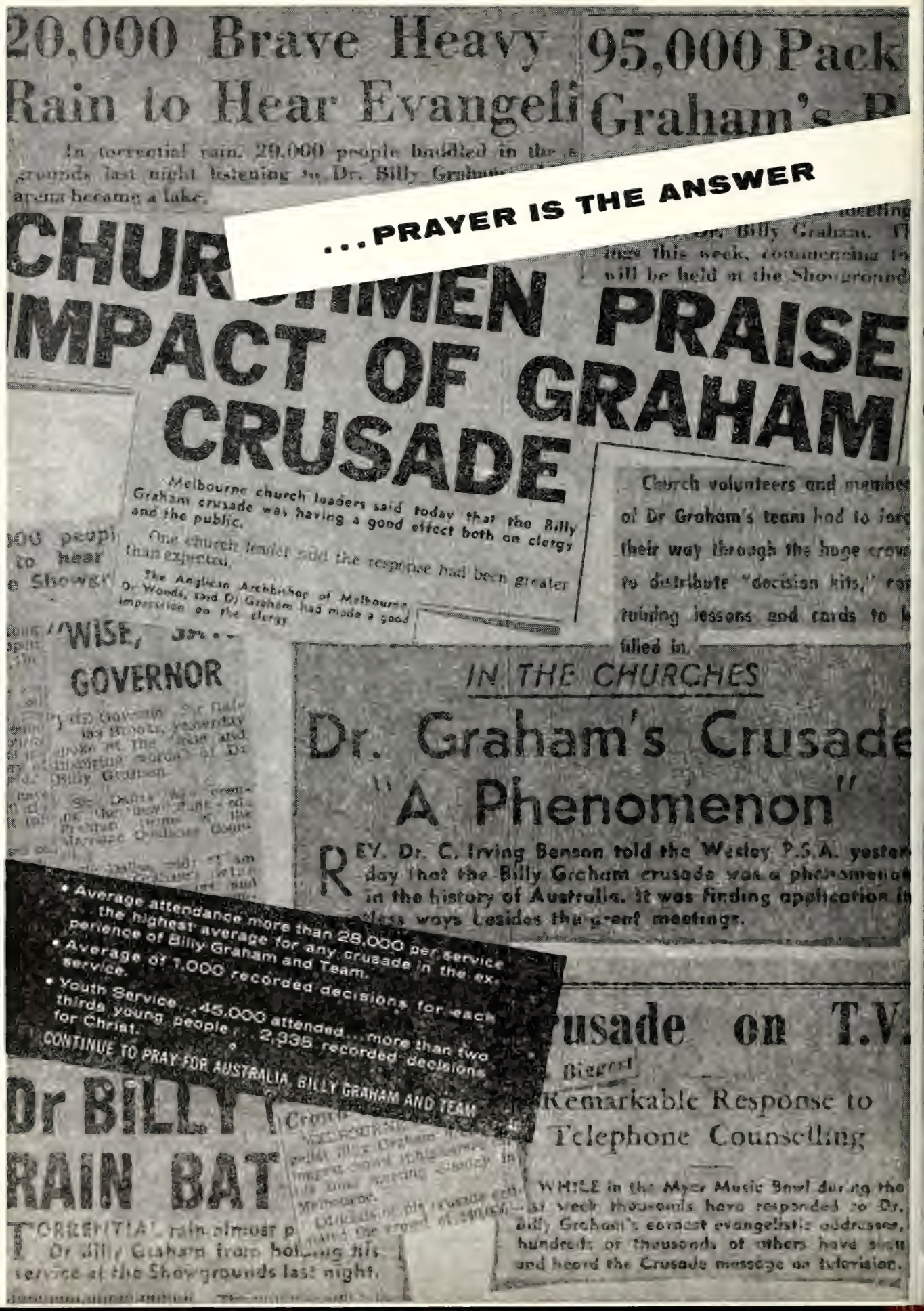
Miss Hodges, who also shares in the planning of the Assembly Workshop, led a course in Folk Games and Simple Square Dancing. She was assisted by the Rev. Francis M. Womack, Jr., a leader of youth work and recreation in Enoree Presbytery. Mr. Womack serves the Trinity and McCarter Presbyterian Churches in the Greenville area.

A course in handcrafts for leisure, for Church schools and camps, was led by the Rev. Ben L. Collins, director of youth camps in Enoree Presbytery and pastor of the First Presbyterian Church, Woodruff. The Rev. S. Wylie Hogue, minister to students at Clemson College, directed the group singing.

Other members of the steering committee, who assisted Miss Hodges, Mr. Collins, and Mr. Womack, are: the Rev. W. C. Rhodes, pastor of the St. Stephen Presbyterian Church, St. Stephen, S. C.; the Rev. Richard G. Laurens, pastor of the Westminster Presbyterian Church, Charleston; Mr. W. Ted Jones, associate regional director of Christian education for the Synod of South Carolina, Columbia; and Mrs. W. B. Todd, Jr., of Anderson.

Additional features of the workshop at Camp Harmony included interest groups in conference recreation, campcrafts and camp recreation, handcrafts, recreation in small churches and resources for recreational materials.

Recreation for the entire group in attendance at the conference was held each evening under direction of Mr. Fakkema and Mr. Bannerman.


20,000 Brave Heavy Rain to Hear Evangeli
In torrential rain, 29,000 people huddled in the grounds last night listening to Dr. Billy Graham
arena became a lake.
95,000 Pack
Graham's
...PRAYER IS THE ANSWER
CHURCHMEN PRAISE IMPACT OF GRAHAM CRUSADE
Melbourne church leaders said today that the Billy Graham crusade was having a good effect both on clergy and the public.
One church leader said the response had been greater than expected.
The Anglican Archbishop of Melbourne, Dr Woods, said Dr Graham had made a good impression on the clergy
Church volunteers and members of Dr Graham's team had to force their way through the huge crowd to distribute "decision kits," containing lessons and cards to be filled in.
GOVERNOR
IN THE CHURCHES
Dr. Graham's Crusade "A Phenomenon"
REV. Dr. C. Irving Benson told the Wesley P.S.A. yesterday that the Billy Graham crusade was a phenomenon in the history of Australia. It was finding application in many ways besides the great meetings.
• Average attendance more than 28,000 per service . . . the highest average for any crusade in the experience of Billy Graham and Team.
• Average of 1,000 recorded decisions for each service.
• Youth Service . . . 45,000 attended . . . more than two thirds young people . . . 2,335 recorded decisions for Christ.
CONTINUE TO PRAY FOR AUSTRALIA, BILLY GRAHAM AND TEAM
Dr BILLY
RAIN BAT
TORRENTIAL rain almost p
Dr Billy Graham from holding his service at the Showgrounds last night.
Crusade on T.V.
Bigger
Remarkable Response to Telephone Counselling
WHILE in the Myer Music Bowl during the last week thousands have responded to Dr. Billy Graham's earnest evangelistic addresses, hundreds of thousands of others have seen and heard the Crusade message on television.

The Southern
PRESBYTERIAN Journal

VOL. XVII NO. 49 APRIL 8, 1959 $3.00 A YEAR



FINAL BILLY GRAHAM RALLY IN MELBOURNE, AUSTRALIA

This picture shows only ¼ of the stadium. An aerial photograph, showing the entire stadium crowd appeared in many of our newspapers and in LIFE magazine of March 30th.

(See Story Page 4.)

THE SOUTHERN PRESBYTERIAN JOURNAL

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EDITORIAL

How True!

"I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive."

John 5:43

One of the saddest commentaries on the perversity and depravity of mankind is his rejection of Christ while he accepts and respects those who deny Him.

Here is a truth all should learn; that there is but one Christ, the Christ revealed to us in the Holy Scriptures. The person and work of Christ are clearly defined, and in both person and work are to be found man's eternal salvation.

We now live in a generation where great respect is paid to men who question or deny every God-revealed truth having to do with our Lord. These men and their books are accorded priority in theological circles. They are acclaimed for their ability to deny Truth in new, clever and subtle ways. Paying Christ lip service they limit His person and pervert His work.

Jesus said: *"How can ye believe, which receive honor, one of another, and seek not the honor that cometh from God? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"* (John 5:44-47)

In Hamlet we are reminded of the amusement created when the engineer is hoist by his own petard. But it is not amusing to see the theological chaos which results when men flounder in the mires of human speculation because they have denied the clear affirmations of God's Holy Word.

This we see today. —L. N. B.

Babies Saved by the Faith of Their Parents

Those who hold as an axiom that a baby cannot be saved by the faith of its parents might re-read the Good Book, especially its teaching about babies who were born saved, sanctified through the faith of their parents. Some examples are Moses, Isaac, Samuel, Jeremiah, John the Baptist, Jesus.

When the writer of Hebrews came to Moses he had before him the first five books of the Bible with sundry examples of the faith of Moses. Yet he begins the faith of Moses WITH THE FAITH OF HIS PARENTS, AMRAM AND JOCHEBED — WHICH FAITH SAVED THE BABY MOSES FROM THE COMMANDMENT OF PHARAOH TO PUT HIM TO DEATH, Heb. 11.23.

Isaac was born by promise, Gal. 4.23, born after the Spirit, Gal. 4.29, Who wrought and kept faith in Sarah, Hebr. 11.11. Waxing strong in faith, accounting God able to do what He had promised, this old couple was blessed with the child of the covenant.

Hannah prayed for a child and accepted the word of promise to her from Eli the priest of God. Accordingly, she gave Samuel to the Lord to be the man of God that guided Israel through the difficult days from the Judges to the Kings.

God knew Jeremiah before his conception, sanctified him before he was born, and appointed him a prophet to the nations.

When Zacharias refused to believe the word of God concerning the promised baby John he was smitten with dumbness and only received his speech when the time came for him to lift his voice *in faith* for the baby given him and that for a greater Babe Whose way John was to prepare.

The first beatitude in the New Testament is spoken over Mary's faith in the Word of Ga-

briel that she a Virgin shall conceive a child. The faith of Joseph in accepting the Word of God found in Isaiah 7.14 brought Mary into his home. Thus,

"The Son of Heaven's eternal King,

Of wedded Maid and virgin Mother born

Our great Redemption from above did bring."

Again the faith of Joseph in receiving the word of God in a dream and fleeing into Egypt *saved the Babe Jesus* from the sword of Herod which destroyed the babes of Bethlehem.

Moreover, this faith of Abraham and Sarah for Isaac, of Amram and Jochebed for Moses, is the faith held up for our admonition in Hebrews 11. In Romans four this faith of Abraham for a son is what designates him the father of the faithful, and here it is specifically said that this is not written for Abraham alone but for our sakes also who believe in Him Who raised Jesus our Lord from the dead. Thus, Christian faith is faith that lays hold on God for the giving of children, for the saving of babies, and the sanctifying of little ones. Let us, then, as Christian parents claim the promise of God that He will be a God to us and to our seed after us. Let us pray for the Holy Spirit to engraft our children and grandchildren into Jesus Christ — and to strengthen their hands in God!

The unfeigned faith which was in Timothy dwelt first in his grandmother, then in his mother and came to him from them when he learned the Holy Scriptures as a child, 2 Tim. 1.5;3.15. Even one believing parent sanctifies the union so that the children share in covenant holiness, I Cor. 7.14. The baptism of NT household — Cornelius, Lydia, the Philippian jailor, Stephanas, Crispus, Gaius — meant claiming the babies of these homes for God; as also do the exhortations to children in Ephesians 6.1, Colossians 3.20, and Second John.

—W. C. R.

Can the Minister Serve God and Mammon?

If the proposed *Amendments of the Confession of Faith* and *Book of Church Order on Marriage and Divorce* are finally adopted, what will the minister's responsibility be with respect to them? It should be made perfectly clear that the minister will have a very definite and particular duty thrust upon him by the Revised Standards with respect to marriage and divorce, and especially remarriage. This is a fact that is not widely realized or fully appreciated.

Hitherto, when couples have come to us for pre-marital counseling, we have been left free, so far as the Standards were concerned, to instruct and advise them as we felt proper, always, of course, being guided by the Word of God as interpreted by the Standards.

However, if this coming Assembly votes for the proposed *Amendments* (They have already passed the Presbyteries), the picture will be radically altered. The new additions to the *Book of Church Order* (Directory for Worship) state: "The minister shall carefully instruct the couple in the Standards of our Church as set forth in Chapter XXVI of *The Confession of Faith* and in this chapter of *The Directory for Worship.* This counselling procedure shall be followed not only for those contemplating marriage for the first time, but also for any who may be seeking remarriage." And also; "In all instances of the remarriage of divorced persons the officiating minister, b e f o r e solemnizing the marriage shall seek definite assurance that the attitude of the parties toward their new marriage is in accord with the fundamental doctrines of our Church."

Let there be no mistake about this. According to these passages in the Proposed Additions to the Directory for Worship, *every minister in the church* will be required, by the official Standards of the Church, carefully to instruct those coming to him for solemnizing of marriage out of Chapter XXVI of the *Confession* (revised) and the corresponding section in the Directory for Worship from which we quoted above.

The minister will therefore be required to teach the doctrine set forth in those places in the Standards to those coming to him for the blessing of the Church on their marriage. Indeed he will be required not to remarry divorced persons unless their views on marriage correspond to "the fundamental doctrines of the Church". And that in turn means that all of his teaching on every other occasion is expressly and particularly required, by these explicit statements in the *Book of Church Order,* to be in complete conformity with the revised Standards; from the pulpit, in communicants' classes, in young peoples' work, when training men for the officiate of the Church, in per-

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sonal counselling. We do not require a man to teach a particular doctrine on a particular occasion with the expectation that on other occasions he will expound a position contrary to it, do we? In other words, the entire proclamation of the Church on the subject of Divorce and remarriage is to be radically altered overnight, by the votes of Presbyteries and Assembly. But what is even more remarkable, the beliefs and convictions of every single minister in the Church are to change thereby also. The Church surely does not expect its ministers to teach what they themselves do not believe, does it?

A minister does not readily abandon a position which he has come to hold to be Biblical. Consequently, there would be sufficient difficulty for him in changing his viewpoint even if the proposed Amendments were entirely true to Scripture. He would need time in which to carefully evaluate the new doctrine in the light of Scripture and to adapt himself to the more Scriptural position. But, in this case, the Proposed Amendments are far from Scriptural. The requirements mentioned above will not only oblige the minister to revise his convictions; formerly maintained on marriage and divorce; but he is obliged by them to shift from Biblical to non-Biblical convictions. Thus the minister will find himself in tension between his First Ordination Vow on one hand and his Second and Third Vows on the other (The Directory for Worship is involved in the Third Vow. cf. Paragraph 179, B. C. O.). The Word of God to which he subscribes in his First Vow will require him to maintain and teach one form of doctrine on divorce and remarriage (cf. Matt. 5:31-32, 19:9, I Cor. 7:15. cf. also *Confession of Faith* Chapter XXVI, secs. 5 and 6) and the Standards, *Confession of Faith* and *Book of Church Order* will require him to maintain and teach another contrary form (cf. Proposed Amendments of Chapter XXVI, *Confession of Faith*, secs. 5 and 6, and proposed Additions to the *Book of Church Order;* pp. 189ff., *Minutes,* G. A., 1958). In other words, endangered on the left with falling into the Scylla of violating the Standards of the Church; and far worse, endangered on the right with falling into the Charybdis of disobedience to the Word of God, the minister will be suddenly trapped in a most unenviable position.

Were the error propounded in the Amendments only a matter of the interpretation of certain passages of Scripture, it would be bad enough. But the sad truth is that the proposed Amendments on divorce and remarriage do not simply misinterpret Scripture; they depart from Scripture at the crucial points altogether. They simply ignore the teaching of the Word of God as to the only legitimate grounds for divorce and the corresponding teaching that remarriage of persons divorced on any other than these Biblical grounds (adultery and "desertion") involves adultery. Yes, this proposed revision embodies a principle with reference to the authority of Scripture which is most diametrically opposed to the most elemental teaching of Scripture about itself; namely, that as Inspired of God it is the very Word of God, and therefore the only infallible Rule of Faith and Practice. Because of the breach in its walls at this point, the very foundation of the *Confession of Faith* is undermined, and its flowing tribute to Scripture as the Word of God Written and the Supreme Judge in all controversies of religion is rendered a hollow mockery.

It should therefore be apparent that, with the adoption of these proposed Amendments the Church will be obligating her ministry to serve both God and Mammon. And this our Lord Jesus Christ said nobody could do. No, the Apostle Paul in II Timothy 4:1-2 lays upon the minister of the Gospel the most solemn and sacred responsibility to preach and teach nothing but what is consonant with the Word of God. He says, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." The minister will comply therefore with the requirements of the revised *Book of Church Order* on divorce and remarriage only at the most awful peril to his own immortal soul. No, in order to retain his personal integrity, he must, if it passes, inform his Presbytery in accordance with his second Ordination Vow that he cannot hold or teach the error stated in the revised Standards, but, on the contrary, must oppose it with all his strength.

The Australian Crusades

We have been gently chided by one of our readers for not giving more news of Billy Graham's meetings in Australia. Our morning and evening newspapers have given such full coverage that we did not realize that such is not the case everywhere.

We have before us literally dozens of Melbourne and other papers telling of the wonderful things God has been doing in Australia. As a matter of fact, Mr. Graham's meetings in Melbourne appear to have been the most effective he has ever held.

There are a number of reasons for this great blessing. Probably more people have prayed for Mr. Graham and these meetings than ever before in his ministry. Furthermore there has been a remarkable spirit of unity and coopera-

tion among the churches. Led by the Anglican church, and with almost complete cooperation from Presbyterians, Methodists, Baptists and many other groups, the spirit of working together for the glory of God has in turn brought untold blessings to tens of thousands.

The Australian newspapers, usually hostile to evangelistic meetings, have vied with each other in giving wide coverage, all of it deeply appreciative and sympathetic. When one sensational sheet came out one afternoon with a heading, "Go Home Billy Graham" there was such a storm of protest that even the news dealers bundled up this particular edition and sent it back.

In the press there were occasional letters of criticism, usually from godless sources, or from modernists. These letters would be immediately answered by other local people and in such volume that the newspapers were unable to print many of them.

Government circles joined in warm cooperation on the part of high officials, many of them attending in person and expressing in interviews with the press their profound appreciation of that which was being done.

When one liberal minister wrote a letter criticizing Mr. Graham for his "over use" of the Bible and for his insistance on the basic doctrines of the Church, a Catholic Bishop replied and said, "Evidently the writer has never read his New Testament".

The Rev. Dr. C. Irving Benson wrote of the tremendous impact the meetings had had on the local churches. He reported to the press in moving terms, telling of Mr. Graham's address to 1000 ministers in Melbourne one morning. Dr. Benson said it was a "never-to-be forgotten" address. "The passage which moved me most in this unforgettable speech concerned my friend, Dr. James Stewart of Edinburgh . . . After his crusade in Scotland Dr. Graham invited Dr. Stewart to spend a day with him in a quiet hotel on the west coast. 'I wanted to check my message with him', Dr. Graham told us. (He was checking on the point he constantly makes that man can respond to the Gospel message only as and when the Holy Spirit moves his heart.) . . . Think of it, this man who can sway scores of thousands for Christ sitting at the feet of a quiet scholar to be sure that he understood Christ aright . . . At the close of the day Dr. Stewart said to the young evangelist, "Go on preaching the Message as you have it."

Dr. Benson concluded: "It was an unforgettable speech which Dr. Graham brought us that morning and it brought a clearing vision, renewed the vocation and revived many a heart in that great gathering of ministers."

The final Melbourne meeting was held in the Melbourne Cricket Ground (see picture in this issue) and according to the manager of the grounds 142,750 people gained admission to the vast arena and 4,000 more listened by public address system set up outside the grounds. This was the largest gathering for any event in the history of Australia and the largest such meeting of any Graham crusade. The Governor, Sir Dallas, and Lady Brooks attended and Mr. Graham read to the audience a warm letter of greeting from President Eisenhower in which he expressed the deep gratification of Mrs. Eisenhower and himself at the success of the meetings and sent his greetings to the people of Australia.

One prominent Australian clergyman remarked that Mr. Graham was the greatest ambassador of good-will ever to come from America.

The most encouraging factor in the Melbourne crusade is not the total attendance of nearly 800,000 people, or the more than 20,000 recorded decisions for Christ. Real encouragement is found in the way the local churches are recognizing and accepting their own responsibility to give spiritual food to the new and to the rededicated Christians. 70% of those making decisions stated that it was their first acceptance of Christ as Saviour and Lord. Now the local pastors and churches are accepting the challenge and there is every reason to believe that the events of recent weeks can prove the greatest blessing the churches of this subcontinent have experienced. And because of the great volume of prayer and interest pastors in many other parts of Australia are already reporting local blessings.

From Melbourne Mr. Graham went to Tasmania where the same welcome was found. At Hobart 25,000 sat while he preached for 80 minutes; a local paper reporting that "an almost hypnotic spell" kept them listening in silence and when the invitation was given about 1,000 came forward.

Mr. Graham then took ten days rest at Broadbeach while members of his team went to New Zealand to hold meetings in various cities. The program calls for Mr. Graham to preach during the final days of each of these meetings.

On April 12th the crusade in Sydney begins and our readers are urged to continue their prayers for Mr. Graham, each member of his organization, and for the hundreds in each city who are sharing in the work of these meetings.

We are glad to report that there is considerable improvement in Mr. Graham's eyesight. In a phone conversation with his wife, Ruth, he said that he can see better than at any time in the last nine months. He stated again his com-

plete dependence on God and on the prayers of God's people.

When you read this report the opening of the Sydney meetings will be only three days away (they are 15 hours ahead of EST). Please pray that God will so stir Australia that we here in America may receive a blessing in turn.

—L. N. B.

LETTER FROM THE DEVIL TO THE SOUTHERN PRESBYTERIAN CHURCH

I am exceedingly pleased to hear that the majority of your churches have discontinued the midweek prayermeeting service altogether and that many others have substituted family night suppers instead. You could do nothing better for the advancement of my cause upon the earth than this. I always had a special aversion to prayermeetings because it seems that people get really closer to the Lord at prayermeetings than any other time. They are more damaging to me even than Sunday School and Church because people do not ever come to prayermeetings for conventional reasons or for fellowship. They come to pray and that I do not like. Keep up the good work, Presbyterians. Don't bother about those prayermeetings. It saves the preacher an extra service to conduct and permits the people more time for television, movies and bridge.

Yours for more recreational facilities and committee meetings but less prayermeetings.

—The Devil

R. LeC.

Superlatives

By REV. J. S. ROBINSON

The teachings of Jesus are unique, and the parable of the Good Samaritan is an outstanding example. Jesus may have known of just such a case of robbery and rescue as this one. His mastery of the principle of illustration is here revealed.

We wonder what has given the parable such tremendous influence and caused it to be so widely quoted? For one thing it was spoken by the master Teacher — "Never man spake like this man", (John 7:46). Again, there are at least six Greek words that are not used elsewhere, either by Jesus or any other New Testament writer. The translated English words are: "Chance", "half dead", "host", "inn", "journeyed", and "pouring". The word for "inn" is not the same as in Luke 2:7; and the word for "dead" is different from that in Acts 14:19 where Paul was evidently left dead.

In short, the Lord Jesus put the touch of His personality upon the parable. He literally made it to order not only to answer the question of the insincere lawyer, but to answer the question once and for all as to who is my neighbor. What divine wisdom is here!

The Church and Evangelism

By REV. W. H. BECKMANN

Red Bank Presbyterian Church, Chattanooga

What is the Church's object in Evangelism? Is it to reach a lot of people? Or is it to reach as many people as possible for Jesus Christ? Is it the object to add to the Church, that is the number on roll, or who are being saved?

The root or basis of evangelism must be, can only be, love. Of course, this means love for our fellow man. But it must begin as love for God. It is true, as John says, that a man cannot truly love God unless he loves his fellows. On the other hand, no man can have any real love for other men except as it grows out of his love for God who created all men.

On that first Christmas the heavenly host did not say, as for so long we popularly accepted it, "Glory to God in the highest, and on earth peace and good-will to men." Rather do we understand that their message was "Glory to God in the highest, and on earth peace among men in whom He is pleased" (Luke 2:14).

We must note, and never forget, that first is the glory of God. But our concern here is with the second part of the heavenly message. Peace does not come to men indiscriminately, but to those who please God, and to them alone. The whole New Testament bears eloquent testimony to this truth.

And God was not pleased with any man when Christ came. The meaning of Christmas is that God sent Jesus Christ in whom men could become well-pleasing to the Heavenly Father. What mockery we make of the sacrifice of God in sending His Son when today we assume that His servants are but messengers of good-will to men, glad-hand helpers of men in their earthly lives.

God was in Christ, suffering humiliation and agony, for the purpose of reconciling men to Himself. The Lord tells us through His Apostle Paul that is our message for men in this world. (Cor. 5:18-21).

Yet we proclaim today — yea, often we appear to try to use Him as a means of escaping trouble, of finding healing for the body. It seems sometimes that our object has been reversed, that we are now attempting to make God in Christ well-pleasing to men — that we may attract them. And the day will come when they will curse us for it — for no man can find peace until he is pleasing to God, and that necessarily means being reconciled to God, made right with Him. And that comes only from being in Christ.

The purpose of evangelism is to introduce men to Christ — incarnated, crucified, resur-

rected — and He will add to His Church those who are being saved.

That does not mean we shall ignore training in methods of contact, nor that we shall neglect material help to men (as in foreign mission work) which gives us contact. But it does mean that these will always remain secondary. And our object will not be to attract men or even to "get them into the Church," but to introduce them to Jesus Christ who can save them, and that for "the praise of His glory" (Eph. 1:-11-14).

The N. C. C. C. In The Mundane Sphere

By Horace H. Hull
Memphis, Tenn.

The National Council, while often denying that it speaks for 38 million Protestants, seldom fails to use the alleged total of all of its constituent and affiliated bodies as indicative of its power and importance. In other words, the N. C. C. C. usually tries to imply or create the impression that it represents 38 million while at the same time modestly disclaiming that it actually represents the voice and ideas of such a vast number of church members. To the average hasty and uncritical reader this is apt to be a subtle distinction without any difference.

We pass over at this time the question of whether the N. C. C. C. could actually produce probative evidence of any such adding machine "total membership." It is well known that most American organizations, particularly liberal and labor groups, almost invariably boast of membership far in excess of their actual figures. Whether the National Council really "speaks for" twenty million church-goers or "approximately 38 million" is relatively unimportant. The real question is one of authority — does it really speak for any sizable number of formally enrolled church members?

If one accepts the semantics and figure padding of the exponents and practitioners of "group dynamics" the answer probably is "Yes." If one is a conservative and realist who insists on referenda, polls, and other scientifically accurate measuring devices the answer is an emphatic "no!" Space permits of only one glaring but recent example.

On February 26 last year Roy Blough appeared before the House Ways and Means Committee "to testify on behalf of the National Council of the Churches of Christ in the U. S. A. on the basis of its official policies and by authorization of its appropriate officers." What was the House Ways and Means Committee studying which was of such importance to the National Council? Whether or not Congress should extend the Reciprocal Trade Agreements Act of 1935.

It would seem hard to think of any governmental function further removed from the field of religion than the regulation of trade between the United States and foreign nations except possibly Antarctic exploration. Nevertheless, Mr. Blough of the N. C. C. C. appeared to register the church federation's position on reciprocal trade! How many Protestant church members have informed and positive ideas on reciprocal trade? Mr. Blough *did not* claim that any affiliated denomination had ever been polled on this question. He obviously spoke for a small ruling clique of the N. C. C. C. in New York and not for "38 million church members."

The N. C. C. C. spokesman was merely carrying on a long-established policy of the Federal Council of Churches of Christ in sticking its nose into every mundane and non-religious question and issue in which Socialists, statists and liberals had the slightest interest. As far back as 1931, the then president of the Federal Council, Bishop Francis J. McConnell, wrote in the HANDBOOK OF THE CHURCHES: "The Church has the right to employ lobbyists to carry through enterprises which it conceives to be for the public welfare." (page 18)

> "The National Council of Churches believes it has a responsibility to adopt and make known a position on international trade policy. The achievement or failure to achieve the great Christian goals of dignity and worth of the individual, the brotherhood of man, and world peace is dependent not only on the behavior of each of us as individuals but also on group action, including governmental policy, which is therefore a matter of Christian concern.
>
> "Governmental policy towards international trade has an important bearing on relations of people and of nations. What happens to people and nations and the world community because of the economic facts of life are matters of concern for religious faith and values. In such matters the churches have a particular interest and competence."

Overlooking the extraordinary grammatical construction of Mr. Blough's prose one cannot help being struck by the sheer effrontery of the group dynamics school of thought in the religious field. "If its economics, it belongs to us" sounds more like a union official arguing jurisdiction than a religious leader speaking on

basic Christian doctrine. Note also the National Council's deep concern for the "world community" after it has already expressed its interest in peoples and nations. Mr. Blough further buttressed his testimony with numerous quotations from previous N. C. C. C. statements of policy on international trade questions.

As a final jurisdictional clincher Mr. Blough quoted from an official statement in international aid and trade adopted by the General Assembly of the N. C. C. C.: "Oneness in Christ across the nations requires mutual aid and trade." Comment would seem superfluous.

"The danger inherent in speaking to official Washington and the United Nations General Assembly in the behalf of Protestantism on matters outside their field and for which they possessed no mandate" finally came to a head in the National Council when lay protests forced the creation of a National Lay Committee of the National Council. Its membership included at one time or another 219 distinguished lay people, all of whom had been approved by their own respective denominations.

The whole story of the frustrations and vexations suffered by this committee as a result of open and covert obstructionism of the N.C.C.C.'s top bureaucratic hierarchy has already been published in the Chairman's final report to the National Lay Committee of the N. C. C. C. in 1955. The Lay Committee, after some four years of existence, study and conferences came to the reluctant conclusion that the guiding policy of the ordained executives and professional staff "looked to an ever-expanding government." The Lay Committee believed strongly that the churches should be kept out of politics and that "Christ stressed not the expanded state but the dignity and responsibility of the individual."

The National Lay Committee was also of the firm belief that the trouble lay not so much with their local pastors but with the national executives and officers of the N. C. C. C. whose statements and studies were either devoid of ethical, evangelical or spiritual content or "overshadowed by political implications."

We then find the significant admission in the Chairman's report that the Lay Committee "had been assured that the new National Council would avoid the political involvements and controversies which had characterized the activities of the old Federal Council which was now superseded." On September 15, 1954, the Executive Committee of the Lay Committee addressed a final and stinging "Lay Affirmation" to the N. C. C. C.'s General Board. I quote just one paragraph:

> "Our Committee believes that the National Council of Churches impairs its ability to meet its prime responsibility when, sitting in judgment on current secular affairs, it becomes involved in economic or political controversy having no moral or ethical content, promoting division where unity of purpose should obtain, nor do we believe that the National Council has a mandate to engage in such activities."

The General Board of the N.C.C.C. took no action on the recommendations of the Lay Committee other than a mere vote of thanks. As with all totalitarian liberals pretending to speak for "the masses" the N. C. C. C. hierarchy wanted no advice from the ordinary members who paid the dues. They knew what was best for "38 million Protestants" and even when told by a distinguished lay committee of nearly two hundred what was and what was not the proper province of the church went blithely ahead as if nothing had happened. The General Board simply abolished the National Lay Committee by executive fiat. So much for "democracy" and listening to the voice of the membership as far as the Grand Lamas of the N. C. C. C. are concerned.

A careful study of the National Council's pronouncements and activities for the past eight years leaves the inevitable conclusion that the N. C. C. C. is another thoroughly unrepresentative "power pyramid" built upon a broad mass base of helpless people who supply dues and mass numbers but whose own ideas, wishes, and beliefs are never consulted or even considered worthwhile by the top hierarchy claiming to speak for them. Many labor unions have come in for criticism because of their undemocratic, dictatorial operating methods. In my opinion the N. C. C. C. operating under the cloak of Christianity is far more reprehensible.

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LESSON FOR APRIL 26 **By THE REV. J. KENTON PARKER**

The Rise Of David

Background Scripture: I Samuel 16:1-18:16
Devotional Reading: Psalm 3

In David we have one of the greatest men of the Bible. In a survey made some years ago David was voted the most popular man of the Bible. He is not as great as Moses or Paul, in my judgment, but in a list of the ten greatest men of the Bible I believe his name would be among the ten in the opinion of most men. He was a poet and musician, a soldier, and a statesman, and as the writer of most of the Psalms his name is loved and revered. He is very human. We think of Moses and Paul and Isaiah and Jeremiah and Daniel as supermen. They do not seem to be kin to us, but David is our brother both in his achievements and in his faults and great sin. He is a sinner saved by grace. He is called a man after God's own heart. I believe that one reason is his loyalty to, and love for God. Jehovah, The Lord my Shepherd, was very real to David. No thought of idolatry, no idea of worshipping any other God than the true God, ever seemed to enter David's mind. When he sinned he repented from his heart.

In our Devotional Reading we have one of the many psalms which he wrote. David had a multitude of those that troubled him. This psalm is thought to have been written when he fled from Absalom his son. David made a failure in his home. In the midst of trouble David cried unto the Lord and was heard. In all his psalms we find him calling upon God, for most of these are prayers or praise. In our times of sickness or trouble we naturally turn to the Book of Psalms, for David was familiar with sorrow and trouble. Who has not cried out of the depth to God in the very words of this great poet and saint? Then, in these times of trouble we find him expressing his trust in God. We see the nearness of God in His relation to his servant. He will be victorious because God is with him.

I. *The Anointing of David*: I Samuel 16:1-13

Saul was definitely rejected as king and Samuel grieved over it. Did Samuel have high hopes of Saul? God tells him to go to Bethlehem to the home of Jesse and anoint one of his sons. Samuel is afraid to go for fear Saul would kill him. God tells him to go for a sacrifice and call Jesse and his sons to the sacrifice. This he does and sanctifies Jesse and his sons. He has Jesse's sons to pass before him and was so impressed with Eliab, the eldest, that he thought surely the Lord's anointed was before him. But God said, No. Look not on his countenance or the height of his statue; because I have refused him: for man looketh on the outward appearance, but the Lord looketh on the heart. All seven of Jesse's sons are rejected and they send for David who was just a lad keeping the sheep, and he is anointed in the midst of his brethren. The first king of Israel had a big body but a self-centered and evil heart: David had a big heart. He was also ruddy and of a beautiful countenance and goodly to look to. His was a combination of physical and spiritual greatness. It is good to have attractive bodies and keep them healthy and well, if we can, for our bodies are the temples of the Holy Spirit. Let us look especially, however, to the hidden man of the heart, for the Lord looks at the heart. This rather secret anointing seems to have been kept from Saul for some time, for his jealousy of David does not appear until later.

II. *David at Court*: 14-23

The Spirit of the Lord departed from Saul and an evil spirit from the Lord troubled him. There is some difficulty in fully understanding this verse. God is never the author of evil. As Supreme Ruler He can restrict the power of evil spirits. Sometimes when men depart from Him God allows evil spirits to take possession. In that sense they are "from the Lord". He allowed Satan to test Job. Saul is rejected and God permits an evil spirit to possess him. It grieves God to "give up" a person, but He has warned us that His Spirit shall not always strive with men. Even in this case He gives Saul many more opportunities to repent, and be a better man. One of these opportunities

comes to him now and for a time it seems that Saul will be cured of his evil heart.

Saul's servants recommend that someone who is a skillful player on the harp be found who will play before the king. One of them mentions a son of Jesse and says of him that he is "cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters and a comely person, and the Lord is with him". This is a high recommendation and acting upon it. Saul sends messengers to Jesse, saying, Send David thy son, which is with the sheep. So Jesse sends David to Saul and for a time everything worked splendidly. Saul loved him greatly and David became his armourbearer, and when the evil spirit came, David took the harp and played with his hand, so Saul was refreshed and was well and the evil spirit departed from him.

Here was Saul's great opportunity of showing a spirit of submission to God's will by accepting David as the king to take his place. What a difference it would have made! If Saul, like Jonathan, had just yielded to God's will and continued to love and trust David the life of Saul would have been a beautiful success instead of a tragic failure. If we would learn the lesson ourselves that God's will is best it would mean so much to us in our lives. Teach me thy will, O God, teach me to *know* and *do thy will!*

III. *David and Goliath of Gath*: Chapter 17

This is one of the most fascinating stories in the Bible, one which we tell to our children so often. It reveals to us the faith of David and his courage in acting upon it.

The Israelites and Philistines were encamped on two mountains with a valley between. The Philistines had this champion, a giant of a man over six cubits tall who came forth and challenged the Israelites to provide a man to fight him and let these two decide the issue. David came to visit his brothers who were in the army and heard the giant defy the armies of Israel. He volunteered to go and fight the giant. Saul put his armor upon him but David would not wear it for he was not accustomed to such clothes. He takes his sling and selects five smooth stones out of the brook and smote the Philistine in his forehead and then, taking Goliath's own sword, slew him.

I want to call your attention to David's reply to the Philistine as he cursed David by his gods. Then said David to the Philistine, "Thou comest to me with a sword and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; . . . that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's and he will give you into our hands". These are the words of a man of faith, noble words, coming from the soul of a man who loved and trusted God. May all of us who try to fight for the Lord remember these words of David. We are not fighting giants like Goliath, but we are fighting against principalities and powers and spiritual wickedness in high places. Let us not trust in man or in human strength. The battle is the Lord's. We need the whole armor of God. The weapons of our warfare are not carnal but mighty. With faith like this of David we can conquer all our enemies.

This victory over the giant resulted in the rout of the Philistines and raised David to a high position in the eyes of the people.

IV. David and Jonathan: 18:1-4

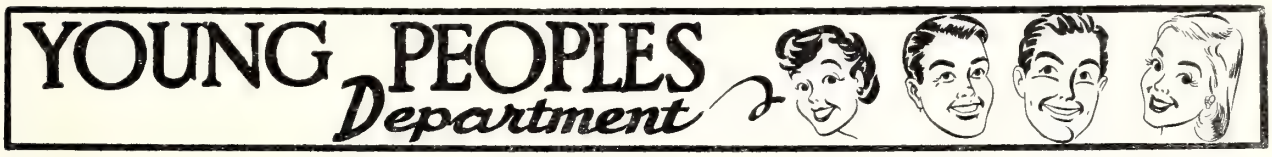
In these verses we find the beginning of a friendship which has become known the world over. "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul . . . Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle". A friend like Jonathan is a friend indeed. He proved his friendship by being loyal to David although that loyalty almost cost him his life when his jealous and insane father tried to kill him.

I have thought of Jonathan's love for David as a type of the Lord Jesus Christ's love for the sinful people of this world. He calls us His friends. He is the King's son and yet He emptied Himself and became as one of us in order to save us. Jonathan's love for David was pure unselfish love and the love of Christ for sinners is even more unselfish. Jonathan sacrificed for David. Jesus laid down His life for sinners who become His friends. "There's not a friend like the lowly Jesus, No! no one: No! not one". I used to hear the people at the street mission sing this song. They knew that in Jesus Christ we have a Friend who sticks closer than a brother. How about our love for Him? More love to Thee, O Christ, More love to Thee: This is the prayer I make on bended knee. Everybody ought to love Jesus. Do I love Him? Do you?

V. *Saul Tries to Kill David*: 18:5-16

In sharp contrast with the feeling of Jonathan we now read of the beginning of an insane jeal-

ousy on the part of Saul. David "behaved himself wisely" and became the popular hero. When he returned from the slaughter of the Philistines the women came out of all the cities of Israel singing and dancing: their refrain was, "Saul has slain his thousands, and David his ten thousands." Saul was wroth and eyed David from that day forth. And it came to pass on the morrow when the evil spirit was upon him and David played with his hand that Saul cast a javelin at him. David escaped, but Saul became afraid of him and removed him from him and made him captain over a thousand and when Saul saw that he behaved himself wisely he stood in awe of him. This jealousy and fear took possession of Saul's mind.



YOUTH PROGRAM FOR APRIL 26

By THE REV. B. HOYT EVANS

Who's A Softie?

Scripture: Ephesians 6:10-18

Suggested Hymns:

"Onward Christian Soldiers"

"My Soul, Be On Thy Guard"

"Stand Up. Stand Up For Jesus"

Program Leader's Introduction:

What do we mean by a "softie"? In this particular connection we have in mind a person who is weak and cowardly. He is one who yields easily to pressure and who quits when the going is hard. He is one who will take the easy way even when it is the wrong way. He is a person who has very little moral and spiritual "backbone". These traits are just the opposite of what we have always thought of as typical American qualities of character. Certainly no one would want to be considered a "softie" but there are some sobering indications that many American young people are traveling in this direction. Could it be that some of us are in that number and don't know it?

During the Korean War our soldiers found themselves not only fighting against machines of war but against ideas. As our Scripture put it, we were wrestling not merely against "flesh and blood" but against "Spiritual wickedness". Unfortunately, our men did not stand up too well in this war of the mind and the spirit. Reports which have recently been made public indicate that many of our men were moral and spiritual "softies". Of course men who were taken as prisoners by the communists, approximately one out of three collaborated with the enemy in some way. Thirty eight per cent of the prisoners died while in prison. Reports indicate that many of the deaths resulted not from mistreatment but from "give-up-itis". Many of the men showed none of the traditional American resourcefulness. They were unwilling to help themselves even when they could. Many were selfish, cold, and even brutal in their treatment of fellow prisoners. This was the first time in the history of our country that so many of our fighting men showed up so poorly. The picture is made even more gloomy by the fact that prisoners from other nations who received the same treatment as our men had a much better record of bravery, resourcefulness, unselfishness, and survival.

What are the reasons for this surprising weakness on the part of our men? Those who have been investigating the situation have found these causes. (1) A singular lack of patriotism. Many of the men had little feeling of loyalty to their government, their families, and their friends. (2) A lack of discipline. The men who proved weak had little respect for their officers. They could not discipline themselves. (3) absence of moral values. Many of the men had no clear understanding of the difference between right and wrong and no strong convictions. (4) Selfishness. One of the most distressing findings was that many of the prisoners had no concern for their fellow prisoners. Some informed on their fellows and others were positively cruel in their treatment of the sick and dying. (5) There was a lack of spiritual values. Many seemed to think that the essence of the good life was physical comfort, and they were ready to sacrifice honor, convictions, friends, or anything else in order to gain it. In this emphasis on the physical and material they were not much better than the communists themselves.

It is easy to see how damaging these weaknesses can be when they are found among military personnel, but we cannot suppose that they are confined to the military establishment. We

must assume that the same weaknesses of character are abroad in our society, and if they are allowed to go unchecked, our way of life will go down in defeat. What can we do about this serious matter?

First Speaker:

The first thing we can do to harden our spiritual muscles is to be sure of our spiritual values. We must rededicate ourselves to the idea that "Man shall not live by bread alone" and that "A man's life consisteth not in the abundance of the things which he possesseth". If we have something more to live for than material things and physical comforts, we will not fold up and die if these things should be taken away from us. The abundant life which Christ came to purchase for us with His blood is certainly not just a combination of stylish clothes, banana splits, and "hotrods". He came to give us eternal life of holiness and righteousness in the presence of God. This spiritual life is worth dying for, if needs be.

Second Speaker:

Another way to strengthen our character is to have a personal rebirth of patriotism. In recent years people who have talked about loyalty to America have been accused of being old fashioned and "sinfully nationalistic". Why should we think it is old fashioned to prefer truth to error and freedom to slavery? If there is anything sinful about loyalty to our nation, it is because we have relaxed some of our high ideals. We have become soft because we have deserted some of the noble things our country stands for. The fault is with the people, not the ideals of America. Let us have a rededication of ourselves to genuine Americanism with its "liberty and justice for all".

Third Speaker:

Any person will be morally weak who does not have a clear understanding of the difference between right and wrong. Our society will continue to be riddled with moral "softies" until we have a recommitment to the eternal morality of the Ten Commandments. People argue that "times have changed" and that they call for new standards of conduct. God has not changed! God's character has not changed! God sets the standard for our conduct, and it is revealed in His law. If all Americans believed that "Thou shall not covet" and "Thou shalt not bear false witness" and "Thou shalt not steal", we would not hear of graft, corruption, bribery, embezzlement, and perjury. We can do much to strengthen our own character and that of our nation by subjecting our lives to the strict spirit and letter of the Ten Commandments.

Fourth Speaker:

Jesus said that a person would have to love his neighbor in order to keep the law, and we need to place an extra emphasis on the importance of unselfish love. Many of the disgraces of the prisoner-of-war camps in Korea resulted from a lack of this very thing. Men who were comrades in arms and who should have done all possible to help each other, were selfishly inhuman to each other. Instead of helping those who were sick and sharing with those in need, they took advantage of their physical weakness to deprive them of food, clothing and shelter. A society made up of such selfish people cannot be expected to endure very long. Let us examine our own hearts and ask God to take away whatever selfishness is there.

Fifth Speaker:

Surely we can see how easy it is to be a "softie" and how important it is to be strong. We can see that we must become spiritual, genuinely patriotic, moral, and loving in order to be strong, but it is not easy. How and where can we find the ability to do what we know we ought to do? Our Scripture passage said, "Be strong in the Lord and in the power of His might". This is the answer to our problem. Jesus Christ is our enabler. Paul said, "I can do all things through Christ which strengtheneth me". Jesus certainly demonstrated His strength of character when He lived for a time on earth. He did what we want to do, and now He is ready to help us do it too. He promises to forgive and cleanse those who put their trust in Him. He promises to live in those who accept Him by faith. This is the victory that overcomes the world. We are victorious because the Victor lives in us. If Jesus Christ is enthroned in our lives, we cannot be "softies".

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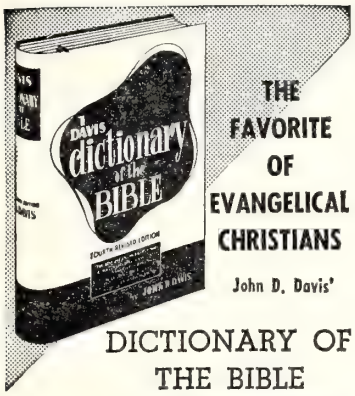
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NEWS of CHURCHES Around the World

Pensacola Theological Institute

Announcement of the faculty for the 1959 Pensacola Theological Institute includes courses by three leading theologians. The institute will hold its third annual session at McIlwain Memorial Church August 30 to September 6 with two morning classes followed by a discussion hour with the faculty available for questions. This is one of the most stimulating features of the institute. There is an early evening popular class period followed by a public worship service. The afternoon is open for recreation.

Carl F. H. Henry, Th.D., Ph.D., Editor of *Christianity Today*, will give a series of lectures, "Perspectives in Christian Philosophy and Ethics". Dr. Henry's position in the Christian world today is too unique and too well-established to require description of the many important honors which have come to him, positions which he has held, lectureships he has given around the world, and many books which he has written.

Also teaching will be Prof. John Murray, Th.M., M.A., who first taught at Princeton Seminary as chosen successor to the last of the Hodges but has been Professor of Systematic Theology at Westminster Theological Seminary for the past twenty-two years following a number of years there as instructor. Native Scotsman and educated at Edinburgh, Glasgow, and Princeton, Prof. Murray is considered by many one of the foremost representatives of conservative theological thought in the world today. His writings are numerous, not the least of which will no doubt prove to be his new two volume commentary on the Epistle to the Romans in the New International Bible Commentary series, the first volume of which is to appear this spring. His lectures at Pensacola will deal with the subject, "Sanctification", and also one or two lectures on, "Inspiration according to the Westminster Confession of Faith".

G. Aiken Taylor, Ph.D., will be the third lecturer, giving two lectures each in the two fields which have been his specialty: "John Calvin and Religious Education", and "Counseling with the Alcoholic". Dr. Taylor is a graduate of the Presbyterian College of South Carolina and of Columbia Theological Seminary, Magna Cum Laude, in the class of 1948. He earned his doctorate at Duke University in work done on John Calvin. The author of, "A Sober Faith", and "St. Luke's Life of Jesus", beside numerous articles. He is now minister of the First Presbyterian Church of Alexandria, Louisiana.

The pulpit ministry of the popular worship services each evening and on the two Sundays cannot yet be announced but it is expected that these will feature several outstanding Presbyterian preachers.

An interesting feature of this year's institute is the fact that it coincides with the celebration of Pensacola's 400th anniversary. While not the first *permanent* white settlement, Pensacola is distinguished as the first white settlement in America, having a two year history pre-dating the establishment of St. Augustine. Five flags have flown over Pensacola and this summer will find this historic city a tourist center to witness its reproduction of the old colony and other special attractions and events. Guests to the institute will also find the usual abundance of recreational opportunity, including the beautiful Gulf beaches.

Ten southern states were represented at last year's institute, including ministers, college and seminary students, and interested laymen. While a special committee of the Session of the host church conducts the institute under the direction of the Session, the over-all plans of the institute are counseled by an advisory group of interested ministers and elders of the Southern Presbyterian Church. The purpose of the institute is to advance the cause of theological study according to the standards of the Presbyterian church, including in this acceptance of the plenary verbal inspiration of Scripture.

Many unsolicited expressions of appreciation for the opportunities of the institute are sent to the Pensacola church after each year's series. Typical is that of the pastor of the Presbyterian church in a college in Louisiana: "It was by far the most stimulating and profitable conference or institute that I have attended during the years of my ministry, and I can readily see that my work has been lifted to a higher plane because of the days spent with you all." The Executive Secretary of one presbytery's Church Extension Committee wrote: "My family and I want you to know how much we appreciate the Theological Institute. The instruction was of high quality and we got a real lift from the days there both physically and spiritually." The teacher of a large adult Bible class who has been a Presbyterian elder for over thirty years wrote: "I feel very deeply the need of our Elders get-

ting the benefit of this inspiration and instruction". Typical of the expression of many pastors is this: "Last week was without a doubt the happiest and most spiritually prosperous vacation week we have ever had. The fellowship was most enjoyable and the classes both rich in theological content and spiritual refreshment".

Because of the food service of the host church and entertainment provided, sometimes in homes of the congregation, the cost to those attending is kept to an almost ridiculous minimum. This permits any to come who are interested, even though travelling a distance. Bulletins with detailed information may be secured by writing the Rev. Donald C. Graham, 1214 East Blount Street, Pensacola, Florida. Registration to attend should be made as early in the summer as possible.

March Meeting
Board of World Missions

Nashville —(PN)— Mr. and Mrs. Joseph Harlan McMurray of Richmond, Va., and Augusta, Ga., were appointed missionaries to the Belgian Congo when the Board of World Missions held its annual March meeting. The couple, now living in Longview, Texas, while Mr. McMurray completes his industrial training at LeTourneau Technical Institute, will serve as industrial and educational missionaries.

Mr. McMurray is a native of the Congo, son of missionary parents, a graduate of Washington and Lee College, and attended Union Theological Seminary in preparation for his work as a missionary. Mrs. McMurray is the former Sue Law Berry of Augusta, a graduate of Mary Baldwin College and Assembly's Training School. She has taught public school, and is presently working in the LeTourneau business office. The McMurrays will go out to the Congo, by way of Belgium, in the late summer of 1959.

Announced at the meeting, to the delight of the Board, was the accreditation of Taejon Christian College, Taejon, Korea. The new four-year school won accreditation after the Korean Mission met governmental requirements concerning space, faculty and courses. A cable came from the Korean Educational Ministry announcing the action.

At the March meeting, the Board also voted to notify all missions that the missions cannot anticipate increased operating budgets for the next two years, unless actual giving in the Church climbs enough to allow increases. This action was taken in view of the budget being recommended to the General Assembly for 1960, which for World Missions is the same amount ($4,530,000) that it has been since 1958. The recommendation to the Assembly, made by the General Council, takes note of the fact that giving by the Church is lagging behind Assembly-adopted budgets, and even though needs are urgent, no larger budgets are recommended until giving is brought closer to budgeted amounts. The World Mission budget for 1958 was some $750,000 higher than funds contributed, despite a 10% increase in giving to missions during the year, and despite the fact that the $4,530,000 budget represented a low minimum for actual work and projects in progress.

The Board also took note of the fact that acceptance, as reported by the presbyteries and synods, is only 1% higher for 1959 than for 1958, and passed the word on to the missions that they cannot expect this year any additional funds beyond the work budgets already voted them. At the January meeting of the Board, work budgets and missionary salaries were increased 10% in view of the increase in giving in 1958; with little increase in sight for 1959, the Board is warning the missions that the "special asking" funds available at the end of 1959 for major projects will probably be very much smaller than in the past.

Urgent needs in the Japanese Mission, however, as the result of the Board's committing large funds to the support of Shikoku Christian College, in order to win accreditation recently granted it, were noted. The Board voted an additional $11,000 for the work budget of that mission.

The Korean Mission was also authorized to use $20,000 now set aside for its share in a dormitory for Seoul Seminary, to build missionary housing and arrange for setting up the new Taejon Foreign School (for missionary children). If the money is needed for the seminary dormitory before the end of the year, the Board assured the Mission that it would find the $20,000.

In other financial actions:

The Board learned from Treasurer Curry B. Hearn that receipts for the first two months of 1959 are $21,000 behind receipts for the same period in 1958.

The Board approved the Korean Mission's plan for use of $10,000 received from the Calvin Estate. Dr. Young, whose estate of over $1,000,000 was left to various Church causes, asked that a portion of the income from his estate be used for lepers in Korea. The mission asked that $2,000 of the accumulated income for this purpose be used for rehabilitation among the lepers, $3,000 be used for plant improvements at the Soonchun Leper Colony, and $5,000 be used to purchase equipment needed by a doctor expected to be appointed as a missionary to that colony in the near future.

Statistics of importance were reported to the Board by its Committee on Overseas Relief and Inter-Church Aid. As a "measure of mercy" for 1958, the Committee cited the Presbyterian Church, U. S., participation in the inter-denominational efforts for relief and aid:

For projects supported by the Department of Overseas Relief and Inter-Church Aid	$250,000
For clothing given from the Church, to Church World Service, estimated at a value of $1 per pound	251,742

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Even as the Board added to the missionary force, it took other actions reducing it. With expressions of deep appreciation for long and valuable service, the Board accepted the retirement of Dr. and Mrs. John Morrison, missionaries to the Belgian Congo for the past 37½ years. Their retirement is effective March 31. Resignation from missionary service, also effective March 31, was accepted from the Rev. and Mrs. John Coffin, also missionaries to the Congo. To the Coffins, the Board expressed its warm appreciation for unusual courage and devotion which the young couple have shown in the face of illness which finally forced their resignation.

Resignations and retirement cut into the staff of the Korean field. Mrs. James I. Paisley, who will retire as of Jan. 1, 1960, was praised for outstanding service as the Board accepted her retirement from 35 years' service. The Thomas W. Taylors' resignation from missionary service was accepted with regret and thanks for work done. Mr. Taylor has been the administrator for the Chunju Hospital. Their resignation is effective August 1, 1960.

And warm thanks were given to Dr. and Mrs. J. K. Levie, now completing a three-year short assignment to Korea. Dr. and Mrs. Levie had served earlier in Korea, and went back three years ago so that Dr. Levie could give his skills as a dentist to the needs of the Korea missionaries and fellow workers. They will return in midsummer. The Board praised this couple, saying "Theirs has been a most unusual and unselfish service."

Other important actions of the Board included:

Approval of a donation of $6,000 to the Centenary Committee of the Presbyterian Church of Brazil, to assist the Brazilian Church in celebration of its centennial. Of this fund, $500 was earmarked for a part of the expense of publishing an illustrated centenary book; another $2,000 was designated for the mass communication program through radio promotion and news releases in connection with the centenary.

Approval of appointment, from the missionary staff in Brazil, of a missionary to the faculty of the new Seminary of the Centenary.

Approved a plan of the Coordinating Committee of the three Brazilian Missions, to step up the work and facilities of the mission press, so as to provide the Brazilian Church with a greatly increased flow of Sunday School literature, study books, and other Christian literature badly needed. The Board voted to put $37,500 into this project at the end of 1959 if the funds are available, if the Brazilian Missions are willing to allocate $12,500 each from first priority special askings, and if the amount is matched by the Brazilian Church. This action is in partial answer to the request of the Brazilian Church, through the Inter-Presbyterian Council, for $115,000 annually for five years of consolidated improvement program.

Approved adding to the "want list" of missionaries, a request for a doctor who will go as a missionary to the mountain people of Taiwan. These people, some 250,000, are now served by only two doctors, from a Mennonite hospital in Haw Lien. The Mennonites, as well as the Taiwanese Christians, are urging that the doctor come, and use the Mennonite hospital as his base for work among the high mountains of the island.

Approved a grant of $1,000 for scholarships to be given African trainees sent from the Congo to the first writers' workshop to be held in Northern Rhodesia this summer. The workshop is the first designed to develop Christian writers among the African Christians so that they may produce their own Sunday School literature and other study material.

Approved a statement encouraging all Presbyterian visitors abroad to include visits to the mission stations and installations in their tours, on their private initiative.

At a luncheon during the Board meeting, three whose terms are expiring were honored by the Board and staff. These included Dr. James E. Bear, chairman of the Board, from Richmond, Va.; Mrs. H. C. Bleckschmidt of St. Louis, Mo., and Mr. Wm. H. McCord of Nashville, Tenn.

MEXICO

Morelia — (PN) — Sanatorio "La Luz," Presbyterian Church, U.S., mission hospital here, has been accredited for internship by the Medical School of Michoacan State University.

Announcement of this recognition of the mission hospital's training efficiency was made recently in a letter from Dr. J. Hervey Ross, head of the hospital. The hospital has already been serving Mexican interns, with five working in the hospital in 1958, and four scheduled to begin work there during this year.

The "Dr. L. J. Coppedge School of Nursing" which is a part of the Sanatorio "La Luz" training program, is affiliated with the National University of Mexico, in Mexico City, and was granted recognition about six years ago. The graduates, a dozen or more each year, are given a diploma by the National University upon the completion of their course with the mission hospital.

Dr. Ross writes that "These two accreditations give us complete recognition for our teaching services. There are other mission hospitals recognized by State Universities, but ours is the only school of nursing attached to a mission hospital which is recognized by the National University, the maximum accrediting in Mexico."

GEORGIA

Atlanta —(PN)— Mrs. Edith J. Walsh, now director of adult work for Covenant Presbyterian Church, Charlotte, N. C., has been named Associate in the Leadership Education Department of the Presbyterian Board of Women's Work here.

Announcement of the appointment was made by Mrs. L. M. McCutchen, executive secretary of the Board, which has its headquarters in Presbyterian Center, Atlanta.

Mrs. Walsh will begin her work with the Women's Board on April 15. She has served in her present capacity with the Charlotte Church since 1957. A graduate of Randolph-Macon Woman's College, Lynchburg, Va., and holding an M. A. degree from George Peabody College, Nashville, Tenn., she brings to her new work several years' experience as a teacher in public schools.

After the death of her husband, Mr. J. G. Walsh, in 1954, Mrs. Walsh entered Assembly's Training School, Richmond, Va., and took a second master's degree, this time in Religious Education.

Atlanta—(PN)—The Hon. Philip F. Howerton, Moderator of the General Assembly, Presbyterian Church, U.S., today announced the appointment of 15 pastors and laymen to chairmanship of the standing committees" of the General Assembly. Simultaneously, the Stated Clerk of the Assembly, Dr. E. C. Scott, announced that the appointments have been accepted by these Presbyterian leaders.

The Assembly, which will meet in Atlanta's Druid Hills Presbyterian Church, April 23-28, transacts most of its business through the standing committees, which study all phases of the work of the Church, and make formal recommendations to the Assembly for final approvel. Chairman of the various committees, as announced are:

Standing Committee on Bills and Overtures—Dr. W. B. Ward, pastor of Grace Covenant Church, Richmond, Va.

Committee on Judicial Business—Colonel I. G. Foster, of Lexington, Va.

On the Assembly's Office—Mac W. Freeman of Wetumpka, Ala.

On the General Council—Dr. Sam S. Wiley, pastor of Lookout Mountain Church, Lookout Mountain, Tenn.

On World Missions—the Rev. H. Harold Wells, Jr., pastor of West Nichols Hills Church, Oklahoma City, Okla.

On Church Extension—the Rev. John S. McMullen, pastor of First Church, Columbia, Mo.

On Christian Education—the Rev. R. L. Alexander, pastor of First Church, Greenwood, S. C.

On Annuities and Relief—the Rev. Thomas H. Hamilton, pastor of First Church, Kinston, N. C.

On Women's Work—the Rev. J. Calvin Rose, pastor of Miami Shores Church, Miami, Fla.

On Inter-Church Relations—Dr. William Pressley, president of Westminster Schools, Atlanta, Ga.

On Christian Relations—the Rev. S. W. Newell, pastor of Davidson College Presbyterian Church, Davidson, N. C.

On the Minister and His Work—the Rev. Wm. J. Fogelman, Regional Director for the Synod of Arkansas, Little Rock, Ark.

On Christianity and Health—Dr. Tom Montgomery, Huntsville, Texas.

On the Presbyterian Survey—the Rev. S. W. DuBose, professor at Davis and Elkins College, Elkins, W. Va.

On Television, Radio and Audio-Visuals—Dr. Roland Frye, professor at Emory University, Atlanta, Ga.

All the 516 commissioners, representing 93 presbyteries throughout the South, will be assigned to membership in one of these fifteen committees.

Decatur—Bible lectures by Dr. Manford George Gutzke, Professor of Bible at Columbia Theological Seminary, are now being made available to the general public through a growing list of tape recordings.

The non-profit project, an extension of the ministry of the Bible Department of Columbia Seminary, is being launched in April with the offering of two sets of lectures on The Revelation. A longer, more detailed series of 21 lectures, on 11 tapes, sells for $33.00.

More than 200 additional tapes made by the widely famed Bible teacher are already prepared on other books of the Bible. It is planned that the project will eventually offer lectures on all books of the Bible. All tapes will sell for $3.00 each.

To this end Dr. Gutzke and the recording experts who are giving their time to the project, Mr. and Mrs. Howard Cook of Atlanta, are working to get on tape the lectures Dr. Gutzke gives each Monday night to the 1000-member Monday Night Bible Class at North Avenue Presbyterian Church, Atlanta, at Columbia Seminary, and at other special Bible-teaching series throughout the South. A list of recordings may be ordered from the Cooks, at 1165 Lullwater Road, Atlanta.

This tape-recording team is already cooperating to provide tapes to missionaries in the Belgian Congo, Japan and Brazil, and to several radio stations in the U.S. and Canada. Missionaries in Congo have made regular use of Dr. Gutzke's teaching for several years, both for the spiritual enrichment of the missionaries on the various stations, and for the training of missionary children at Central School, and English-speaking Congolese. Some missionaries are using the tapes to prepare for presenting their own lectures to young Christians and native evangelists.

One of the radio stations carrying Dr. Gutze's lectures is CFAM in Manitoba, Canada, where the professor was born. He is a veteran of World War I service in the Canadian Army, and was a distinguished athlete. Among other athletic achievements was a boxing championship of the Canadian Army.

Dr. Gutzke is well-known in Texas, having served as pastor of Westminster Church in Dallas; holding two degrees from Southern Methodist University and one from Austin College; and having taught as professor of Bible and Religious Education at Austin College. He has been at Columbia since 1939. He is also an author of several books, including "Sent From God", "Saved to Serve". and "John Dewey's Thought and Its Implications for Christian Education".

The Monday Night Bible Class, which is something of an Atlanta institution after nine years, draws a very wide following which last year included students from 114 Atlanta area congregations, 104 congregations outside Atlanta, and from 23 states and three foreign countries. Twenty-one denominations were represented.

Atlanta — (PN) — Three hundred Presbyterian Women of the Atlanta area have launched a drive to raise $300,000 for Columbia Theological Seminary.

The drive was launched at three area luncheons held at the Seminary. East Area Presbyterian women met on March 23, Central Area on March 25, and West Area on March 27.

The campaign is headed by Mrs. Robert H. Jones as general chairman, with Mrs. Van P. Enloe, Mrs. T. T. Stubbs, and Mrs. James O. Morgan as area commanders. They will direct the drive through the women representing 50 Presbyterian churches.

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NORTH CAROLINA

Laurinburg—(PN) — Consolidated Presbyterian College has received a grant of $4,860.00 from Danforth Foundation in St. Louis to aid in the operation of one of the major courses in its new curriculum.

Dr. Marshall Scott Woodson, acting president of the college, announced the grant March 23, and said that the funds will be used to aid in work on the basic structure of the course in Christianity and Culture. This preparatory work is being carried out by Dr. Leslie Bullock, and present plans call for the employment of an assistant in this work later this year.

The Freshman class, entering in 1960, will be the first class to begin the program with the college. Students at Peace, Flora Macdonald, and Presbyterian Junior College, the merging schools, are already able to begin courses which will aid in the transitional problems when they undertake the new course.

Application for the Danforth Foundation grant was made in February, and official notification of the award came from Dr. Kenneth I. Brown, executive secretary of the Foundation.

The Christianity and Culture course, now under preparation, is planned as the keystone of the college curriculum. Dr. Woodson pointed out that through this course the college will attempt to show the interrelationship and tensions between Christianity and culture in the whole development of world civilization, and will endeavor to help the student establish foundations for a Christian understanding of the world in which he lives.

The Danforth Foundation is the second foundation to make a grant to Consolidated College. A $15,000 gift from Ford Foundation was used in 1957 to conduct a curriculum study by a panel of distinguished educators from throughout the United States. Their outline for the Consolidated College curriculum is already being used as a study model by other colleges in various sections of the country.

TENNESSEE

Knoxville—(PN)—Miss Sallie Thrower, until recently the Director of Christian Education for Arlington Presbyterian Church, Jacksonville, Fla., has been named Appalachia Synod's Assistant Director of Christian Education.

Announcement of the appointment was made by Dr. I. M. Ellis, Regional Director of Appalachia. He states that Miss Thrower will have special responsibilities in the field of Children's Work. She begins her work April 1.

Miss Thrower is a graduate of Assembly's Training School, and brings wide experience to her new position. For three years she taught Bible in Virginia public schools. For six years she was a pastor's assistant in a church doing Home Mission work. She has served as assistant to Brother Bryan in Birmingham for two years, and worked for the Board of Christian Education in two capacities.

Of special importance in the work which Miss Thrower has done is the fact that she was the first Sunday School Extension Worker to serve the Presbyterian Church, U.S., starting this service in West Virginia. At the time, this service was connected with the Board of Christian Education. Later she worked with the same Board as Associate in the Department of Children's Work.

Miss Thrower received her college training at William & Mary, and at Peabody.

King College

Bristol, Tenn.—Winners of the awards in the 1959 General Competitive Scholarship Contest at King College, Bristol, Tenn., were announced this week by Mr. J. E. Snider of the Scholarship Committee at King.

First-place winners of a $2,000 scholarship were Miss Elizabeth M. Whitlow of Bristol, Tenn., and Mr. William F. Junkin, III, of Richmond, Va.

Second-place winners of a $1,200 scholarship were Miss Peggy Graham of Charleston, W. Va., Mr. Lynn E. Bryngelson of Bristol, Tenn., and Mr. Henry C. Merhoff, Jr., of Morristown, Tenn.

Third-place winners of a $600 scholarship were Miss Merry J. Bates of Bristol, Tenn., Miss Judy Bean of Paducah, Ky., Mr. John R. Woods, Jr., of Timmonsville, S. C., Mr. Jerome V. Baucom of Davidson, N. C., Mr. Bruce C. Derenthal of Seffner, Fla., and Mr. Thomas Little of Crossville, Tenn.

Seventy-five students from twelve southern states competed for these awards this year.

Knoxville, Tenn.—(PN)—The Knoxville Presbytery Camp and Conference campaign has raised contributions and pledges totaling $102,834.00 toward its goal of $121,500.00 from the Knoxville area. The latest available figures show that a total of $42,450.00 has already been received in pledges from the Chattanooga area toward their goal of $121,500.00.

The combined totals show that the campaign for the building of the Presbytery camp has secured pledges of $145,284.00 of the total $243,000.00 sought for the campaign project.

Westminster Seminary To Expand Graduate Program

Westminster Theological Seminary in Philadelphia will expand its plan for graduate study by the addition of a course of studies leading to the degree of Doctor of Theology. The new graduate program will be placed in full operation for the 1960-61 academic year. The way to the extension of Westminster's service was opened by the approval of the courts of its application to change its charter to permit the granting of the advanced degree. The court's action in Pennsylvania was based upon the unanimous recommendation of the State Council of Education. The Seminary is a member of the Middle State Association of Colleges and Secondary Schools.

Westminster has become known as one of the foremost conservative seminaries since its founding in 1929 under the leadership of the late J. Gresham Machen. The granting of the Th.D. degree completes its development as a graduate school of theology. During its history it has welcomed students who were graduated from 187 colleges and universities, and men have come from nearly every state and territory, and from 20 foreign countries. Its alumni are found in no less than forty de-

nominations, and a large percentage of its graduates are teaching in institutions of higher learning.

The Seminary admitted 95 students for the 1958-59 term, with ten full-time members of the faculty. The members of the faculty include Cornelius Van Til, Ned B. Stonehouse, Paul Woolley, John Murray, Edward J. Young, Meredith G. Kline, Edmund P. Clowney, Robert D. Knudsen, and John Sanderson. The faculty members of professional rank have an average tenure of twenty-two years.

Mrs. Robert F. Gribble

Joyce Hudson was born in Denver, Colorado, the daughter of Samuel Hudson. She attended both the University of Denver and the University of Texas. Reared in the Episcopal Church, she joined First Southern Presbyterian Church in Austin, Texas in 1916, the church in which she served till her death. She was married to Robert F. Gribble March 25, 1916 and to that marriage were born three children who survive her: Mrs. C. Ellis Nelson, Tenafly, New Jersey; Mrs. Steve Cook, Batesville, Arkansas; and Mr. Robin Fonda Gribble, Austin, Texas. She died in Austin, Texas March 1, 1959 after more than six months illness. Beside the children who survive her, lives her huband, Dr. Robert F. Gribble, a professor of Austin Presbyterian Theological Seminary; her mother, Mrs. I. W. Stephens of Fort Worth, Texas; and ten grandchildren. A great leader in the church for more than forty years, she actively led in the building of a new educational building in 1931 and a new sanctuary in 1957 for the First Southern Presbyterian Church. She taught in the Sunday School till shortly before her death. Both here and in the Seminary student body, her influence has been Spiritually effective.

A life lived to the fullest, a servant whose faith never doubted, a woman whose cheer was not dimmed even in the long suffering which preceded her death, Joyce Gribble was a tribute to the glory of her Maker and an inspiration for thousands whose lives she influenced.

The Session of her church has inscribed its minutes with a tribute and a memorial. The Seminary faculty attended the funeral service en mass and the worship of God conducted as a memorial to her was one planned by her husband and led by the ministers of her church. Together with prayers and scripture, three great hymns were sung by the choir and congregation: "A Mighty Fortress is Our God," "Come Ye That Love the Lord and Let Our Joys Be Known", and "O Come All Ye Faithful". Her life made all in that worship sing more meaningfully "O Come Let Us Adore Him, Christ the Lord."

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BOOKS

HISTORIC PROTESTANTISM AND PREDESTINATION. Harry Buis. Presbyterian Reformed Publishing Co., $2.75.

Dr. Buis is convinced that the Calvinistic doctrine of predestination is Biblical, and therefore should not be avoided but rather as with all Biblical doctrines be understood and proclaimed. He deals with this doctrine in an irenic rather than in a polemic spirit. He presents facts relating to what Christians have believed down through the centuries concerning this subject and the reason why they have held these beliefs.

In the 11 chapters presented in this volume the author sets forth the views of Luther and Calvin as well as such modern writers as Barth and Brunner. One of the best chapters is on "The Biblical Basis". We are shown that Calvin simply followed the other Reformers in advocating the doctrine of predestination because he found it taught in the Bible. He explains that even Calvin's critics have to admit that he taught this doctrine because he was convinced that it was the teaching of Scripture. Some do not believe that predestination is definitely taught in the Bible. This chapter should be convincing.

We sincerely believe that all who desire more light on this Biblical subject will profit from this work. Those who follow the author's cogent reasoning will be overwhelmed with the marvel of God's grace. The Christian will be constrained to say with the author, "Oh how good God has been to me, for my salvation, right from its very beginning, has been all a result of His grace."

—John R. Richardson

THE HOLY SPIRIT. Edwin H. Palmer. Baker Book Store. $3.50.

There are many good books on the important subject of the Holy Spirit. To this list Dr. Palmer's recent volume should be added.

Dr. Palmer writes with the precision of a high-class theologian. He also writes in a style that is understandable and easy to follow. The table of contents of this book indicates how essential is the Holy Spirit for every vital aspect of the life of a Christian. The author observes "The Holy Spirit is to our spiritual lives what the Creator is to this world. Without God the Creator, the world would never have come into existence and without its continuing, sustaining, preserving work the world would crash out of existence. Similarly,

without the Spirit of God the Christian would never have been born again and without the Spirit's ever-present sanctifying influence the spiritual life of the Christian would drop back into the spiritual deadness from which it came."

For Christians who desire an up-to-date Scriptural study of the Holy Spirit, here is a volume that should be purchased. The 14 chapters of this book deal with the cardinal aspects of this tremendous subject.

—John R. Richardson

HOW TO BOOST YOUR CHURCH ATTENDANCE. Jack Hyles. Zondervan. $1.50.

Out of the experience of a successful pastorate in Garland, Texas, the author sets forth the methods and ideas used in this church program for the benefit of others. He states that many churches have used the ideas presented here to great benefit. He does not claim that all the ideas will work in all situations. However, he has suggestions here that will be helpful to each church.

GREAT SERMONS OF THE WORLD. Baker Book House. $4.95.

Compiled and edited by Clarence E. Macartney.

Dr. Macartney was a master in the field of preaching. He was a great preacher and he knew how to evaluate great preaching. Out of the homiletical treasury of the past, Dr. Macartney selected 27 sermons he considered to be of the highest order to include in this volume. Three of this group are Biblical sermons and the others are by Christian preachers from Clement of Alexandria to G. Campbell Morgan. Dr. Macartney, therefore, has drawn upon every period of Christian preaching from the days of the apostles down to the present time. All the glory and romance of the Christian pulpit arises before us as we read the utterances of these servants of Christ.

—John R. Richardson

THE SEVEN LETTERS. Hugh Martin. Westminster Press. $2.25.

Dr. Hugh Martin, noted British writer and churchman, provides for us here in this volume 12 chapters dealing with the first part of the book of Revelation. The first three discuss the preamble of John and his prophecy and the vision of Patmos. Nine chapters deal with the seven churches of the Apocalypse.

Dr. Martin has given an original translation of this portion of the Bible text into idiomatic English. The author shows that the Seven Letters throw interesting light on the life of the early church and its grim struggle with Rome and also presents truths of living and eternal validity for the church in every age.

THE GOSPEL FROM THE MOUNT. John Wick Bowman and Roland W. Tapp. Westminster Press. $3.75.

This volume is a new translation and interpretation of Matthew, chapters 5 through 7. These chapters are in substance the content of the Norton Lectures delivered at the Southern Baptist Seminary in Louisville, Kentucky. The authors show that the Sermon on the Mount is clearly an integral part of the whole Bible message and is as valid now as it was in the time of Christ.

BOOKLET ON

The National Council of Churches

56 Pages 4"x 9"

The Board of Directors of the **Southern Presbyterian Journal** has just published a booklet consisting of articles, editorials and other material published in recent months having to do with the present leadership and activities of the National Council of Churches:

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MUSIC FOR COMMUNION-SERVICES AND ANTHEMS. W. Lawrence Curry. Westminster Press. $1.10.

Five choral communion services are offered in this volume. Four of them are new compositions. Seven communion anthems of various lengths are presented and two pages of additional responses.

The services found here vary in length and difficulty. The editor has attempted to provide simple and beautiful settings for the service. Due to the fact that musical tastes are most divergent the editor has widened the scope of the music. In each of these selections the editor has had as his aim the words of Horatius Bonar "Here, O my Lord, I see thee face to face."

FIVE POINTS OF CALVINISM. Horatius Bonar et al. Sovereign Grace Book Club. $3.95.

The first chapter in this volume deals with the Five Points of Calvinism by Horatius Bonar. The second is on Total Depravity by Andrew Fuller. The third discussion Unconditional Election by John Calvin. The fourth is devoted to the theme of the Limited Atonement by John Gill. The fifth presents Irresistible Grace by Thomas Goodwin. The final chapter is a discussion of the Perseverance of the Saints by Jonathan Edwards.

Here is pure theology. The book is written by men who are recognized masters in dealing with the Reformed Faith. This volume should be on the shelf of every Presbyterian minister.

—John R. Richardson

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PRINCIPLES OF CHRISTIAN ETHICS. C. B. Eavey. Zondervan. $3.95.

Principles of Christian Ethics is founded upon the conviction that the ground of man's existence is the eternal God. Though he sojourns on earth in a physical body, man is not a mere physical and temporal being. He is fundamentally and essentially a creature of spiritual nature, originating in God and not from below. But the Bible teaches that man is in rebellion and sin against God who created him good and upright. When man chose to go his way instead of rendering obedience to God he broke the law of his own nature and sold himself to sin, a disease which ravages his whole being. So long as man refuses to recognize his corruption he will seek out many devices to solve the problems of his life, but he will always fail because he is wrong within himself and in his relationship to his Creator.

Dr. Eavey further stresses the fact that man is a moral being, he is perpetually confronted with possibilities of moral choice and these possibilities make him uneasy. For this reason there is an urgent need for a better understanding of the principles basic to ethical action and a deeper sense of moral responsibility. This book is written for persons who are willing to ponder the problems of life and who want to think more about the questions bearing upon everyday conduct.

The ten chapters in this volume are well thought out and attractively presented. This volume should appeal to the thinking Christian who deeply desires to live a life worthy of his Christian calling.

WANTING THE IMPOSSIBLE. George B. Duncan. Eerdman's. $2.00.

The 14 sermons in this volume by one of England's leading ministers emphasize the importance of the Word of God in relation to the needs of Christian living in the context of the Christian church. They are marked by a simplicity of thought and language and applied to a wide range of thought and experience. Of particular value is the author's insistence that through the Triune God, the impossible can come true.

TRUTH FOR OUR TIME. Goeffrey R. King. Eerdman's. $2.00.

The 15 sermons in this volume deal with foundational things, the church festivals, the sterner side of the Christian life and the wider Christian outlook. Dr. King relates the Christian doctrines to present-day life and points the believer to the crucified, risen and reigning Lord.

The author is minister of Spurgeon's Tabernacle, West Croydon, England. In a very able manner he shows us the importance of preaching a Christ-crucified in a crucified church.

POWER IN PREACHING. W. E. Sangster. Abington Press. $2.25.

Dr. Sangster is the minister of Westminster Central Hall in the heart of London. He is recognized as one of our greatest contemporary Christian preachers. He is the author of a number of books on preaching, on evangelism and on the devotional life. This volume is an affirmation of the importance of preaching. It shows how the Christian minister may be a messenger of God with power. He emphasizes the springs from which true preaching flows. He points to clear-cut methods for the preacher. This volume is packed full of practical guidance.

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Of special value in this volume is the truth that for a minister to have power, he must believe unreservedly in his message. The minister cannot be powerful and just half-believe. The Christian minister is warned to beware lest the termites of unbelief weaken his faith in the gospel or his faith in the efficacy of Christian preaching. The Christian minister is urged to nourish his faith in the gospel itself. He says that faith is a gift in its origin but it becomes a virtue by the care we take of it.

Of all the books that have come from the pen of Dr. Sangster, this is certainly one of the best. We are happy to commend it to all ministers of the gospel of Christ.

—John R. Richardson

THE WITNESS OF MATTHEW AND MARK TO CHRIST. Ned B. Stonehouse. Eerdman's. $3.00.

Dr. Stonehouse sets forth the thesis that the momentous issue of the authority of Jesus Christ is bound up with decisions which are reached regarding the authority and truth of the canonical gospels. He points out that there have been many efforts put forth to discover that Jesus is other than the divine Christ of the gospels, but that this search has been futile. This book deals with the burning question concerning the witness of the first two gospels in the New Testament to Christ. He shows what the witness of these gospels really is and reminds us that much of the confusion and uncertainty of our day has risen because of a neglect of this specific information.

Dr. Stonehouse makes it clear that this volume is not intended as a substitute for a commentary on Matthew and Mark. From this standpoint the work would be incomplete and inadequate. He does deal, however, with some of the most important questions which have been thrust forward in the modern discussion of the gospels.

Dr. Stonehouse is abreast of modern critical development and is one of Christendom's foremost New Testament scholars. He has rendered a great service in this volume, especially as he clarifies the testimony of the records of Matthew and Mark concerning the supernatural character of Christ. Anyone who is interested in the profounder aspects of these two gospels would do well to consult Dr. Stonehouse's work.

—John R. Richardson

FAITH AND ITS DIFFICULTIES. J. H. Bavnick. Translated by William Eerdmans, Sr., Eerdman's. $2.00.

Dr. Bavinck has occupied the chair of missions at the Free University of Amsterdam since 1939. Before that he served as a missionary in Indonesia for 20 years. He is a profound Christian thinker and writes with skill.

This work is divided into three major parts. The first discusses "The Unknown God". The second section deals with "Man: The Enigma", and the last sets forth "The Call for Deliverance".

Some of Dr. Bavinck's conclusions are: the unknown God has become known to us in Christ Jesus; that man must kneel before the cross of Christ and embrace it as his only hope and security; repentance is necessary if we are to be delivered from our misery.

This volume will demonstrate to the preacher how theology can leave the study and enter the pulpit to meet the needs of living people in our generation.

The message set forth here by Dr. Bavinck is the message that we need today: that Christ stands above all the needs of our time and He alone can help us.

—John R. Richardson

THIS WAY TO HAPPINESS. Clyde M. Narramore. Good News Publishers. 50c.

This little volume is a condensation of the author's "This Way to Happiness". It is psychology for daily living. The author shows that one cannot possibly function his best or find real happiness until certain needs are met. He draws from numerous case histories and from his wealth of experience as a consulting psychologist to make clear the way to real happiness.

THE LONG SEARCH. Sallie Lee Bell. Zondervan. $2.50.

Mrs. Bell has added to her list of novels another romantic and action filled story. It is a dramatic tale of the struggle between hate and love in the life of a man.

GETTING READY FOR TOMORROW. Charles M. Crowe. Abingdon Press. $2.75.

This is a book about the art of growing older and that is a matter that almost everybody should be interested in. The author tells us part of the problem we face in that we must get away from the idea that old age is something to be feared. This book is not written to tell one of a garden of perpetual youth but it is written to help people to better prepare themselves for tomorrow. The author explains how one can develop his own personal resources for abundant living — both now and the years to come. This book should be helpful for adults and especially those in middle life.

JIMMY TEACHES ME ABOUT GOD. Mel Larson. Scripture Press. $2.50.

This is a devotional book for adults. Mel Larson writes out of the abundance of his heart and therefore writes with warmth. He shows that as parents we should be drawn closer to God. We can learn many lessons of faith, trust and obedience toward God in the caring for our children.

BIBLICAL FOUNDATIONS. B. B. Warfield. Eerdman's. $5.00.

Dr. D. Martyn Loyd-Jones, the distinguished pastor of Westminster Chapel in London, has written an excellent introduction to the nine articles of Dr. Warfield published in this volume. Acknowledging his great stimulus from the writings of Dr. Warfield, Dr. Loyd-Jones writes, "For myself, I shall never forget my discovery of them in a library in Toronto in 1932. My feelings were similar to those of stout 'Cortez' as described by Keats. Before me stood the ten sizable volumes published by the Oxford University Press, but alas it was the OUP of New York only and not of this country also. Friends and pupils of Warfield had arranged the publication of the volumes. The fact that they were not published in this country is a sad commentary on the state and condition of theological thinking at that time."

Dr. Warfield had a mathematical mind and his precision and logical thinking appear everywhere. He was a first-class New Testament scholar, a superb exegete and expositor. The chapters in this volume include, "The Biblical Idea of Revelation", "The Biblical Idea of Inspiration", "The Biblical Idea of the Trinity", "The Supernatural Birth of Jesus", "The Person of Christ According to the New Testament", "Christ Our Sacrifice", "New Testament Terminology of Redemption", "Predestination", and "Faith".

Christians who do not have these articles on their shelves should by all means secure them. They are profitable reading. Here is the classic Reformed Faith in the 20th century in a clear and chaste literary style.

—John R. Richardson

THE INNER CHAMBER. Andrew Murray. Zondervan. $2.50.

Andrew Murray is a master on the subject of the inner life. He has long been considered an outstanding writer on the subject of prayer. Here he tells us "It is the lack of secret prayer, the neglect of the maintenance of that hidden life that explains the feebleness of the Christian life to resist the world and its failure to bring forth fruit abundantly. Nothing can change this but the restoration of the inner chamber." In this stimulating volume, Dr. Murray points out the secrets of successful prayer life. Any Christian will be benefited by the careful reading of these 36 chapters.

—John R. Richardson

THE MYSTERY AND MINISTRY OF ANGELS. Herbert Lockyer. Eerdman's. $2.00.

The author's desire and determination to classify what the Bible says about angels was stimulated by the discovery that Richard Hooker, English theologian of the 15th century, as he lay dying meditated upon the number and nature of angels and their blessed obedience and order. The author shows that the angels are our body-guard of ministering spirits sent forth to watch on our behalf. Every believer should be interested in learning all that can be known concerning the character of these celestial spirits. Dr. Lockyer has done an excellent piece of work in this volume.

VISION AND PROPHECY IN AMOS. John D. W. Watts. Eerdman's. $3.00.

This scholarly work treats the problems for the study of Old Testament prophecy through a specific study of the book of Amos. Professor Watts shows that a form analysis of the book of Amos and a study of the various types of prophetic literature and their relation to each other provides a solution to problems of arrangement in the book of Amos. The so-called "doxologies" in Amos are analyzed and related in an attempt to throw further light on his debt to older literary forms. The final chapter deals with the subject of prophetic eschatology. The author believes that Amos contains what is perhaps the earliest reference to the "day of Jehovah'. An exegetical index greatly increases the book's usefulness for the student.

The Southern
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EDITORIAL

Peace for Whom?

We are absolutely convinced that the average churchman is unaware of the subtle and dangerous channels into which the Church is being Manoeuvered by persons working for objectives far removed from what they appear to be on the surface.

One of the newest of these movements is a drive for "peace" in the Churches. This originated at the World Order Study Conference in Cleveland last November, a meeting sponsored and financed by the National Council of Churches.

With the urging of the recognition of Red China and her admission to the United Nations as a background, this group set up a gigantic program for "peace". It was estimated that in manpower alone this would require $35,000,000.

The sponsoring agency of this movement is the N.C.C.C.'s Department of International Affairs and the program is to come down to every major denomination and to be filtered out through every agency of the denominations — if they will go along.

"Peace rallies" are to be organized. Young people's groups will be confronted with this drive for "peace" and pressures are then to be exerted on the government to heed this "grass-roots demand for peace".

Because no one in the world wants peace more than Christians there lurks in this movement dangers of the greatest import. It can seem both un-Christian and reactionary to oppose a peace movement. But it can also prove to be folly if we do not examine those behind the movement and the means whereby they hope to accomplish "peace".

That this movement meets with the fullest approval of all left-wing organizations in this country is significant. That it is exactly what the Communists have been working for is more than significant. That it fits in with the world-wide and Communist-inspired "Peace" movements and meetings should make clear to every thinking American, be he Christian or not, that we are in the gravest danger.

It is God's will that men have peace but it is not the kind of "peace" about which Communism speaks. Peace is not something which man wills to have on his own terms. It is a blessing from God (to men and to nations) when His own holy conditions have been met and these conditions center at and flow from the Cross of Calvary.

This is to urge every member of our church, particularly those confronted with preparing and implementing the programs of our church, to examine closely every bit of literature and propaganda for "peace" which comes from any source. If this propaganda eventually speaks for *anything* which will play into the hands of world Communism (and it will not do so at first), it should be rejected. Unilateral Abolition of nuclear tests, limitations of armament, discarding of the draft, elimination of loyalty oaths, pressures to "get together" with Russia, deficit spending, more and more use of the Federal government in local affairs; these and numerous other pet projects are all a part of an astute and deadly conspiracy against the welfare of our own nation and the ultimate success of Russia and her allies.

That the Church now faces infiltration with a spurious and dangerous form of "peace" propaganda is but evidence of the adroit and insidious movement with which the whole world is faced.

We all want peace, but we want it on God's conditions and not on those which will work to our ultimate destruction.

—L. N. B.

There Is But One Road From the Summit—Down!

In the past there have been four "Summit" conferences — Teheran, Yalta, Potsdam and Geneva. At each of these, Russia has entered into solemn agreements with reference to international responsibilities and for specific objectives.

Russia has broken every promise made at a "Summit" conference except the one to enter the war against Japan, and this she did after America had already secured victory and only to reap incalculable benefits for herself throughout all of the Far East. Let us repeat — at these "Summit" conferences Russia has made a total of 24 definite commitments and broken 23 of the 24.

At Foreign Minister conferences Russia has made 15 definite commitments and *violated* 14 *of the* 15. The only one she kept was that having to do with an Austrian treaty.

When will we learn that we cannot deal with criminals on a basis of mutual trust and respect? The FBI, the Secret Service and the Justice Department never invited Al Capone to a conference where, on terms of mutual respect and trust, a compromise with Capone was worked out.

Why permit Berlin to become the occasion of international blackmail? Western troops have access to Berlin through an agreement with Russia. The first suggestion of a violation of this agreement should have been met with the cold rejoinder that Russia or Communist East Germany would interfere with our rights at their own peril.

Actually the entire problem of Germany is one of Russia's own devising. Let her agree to free elections in all of Germany and the overwhelming majority of Germans will vote to unite their country and to rid themselves of Communism. This Russia knows. On our part this point should be pressed and pressed again. Let the Russian leaders be shown up for the double-crossers and hypocrites which they are.

As it is we have permitted ourselves to get into a near panic because of the bluff of Krushchev. Russia has no idea of precipitating a war — she is winning straight down the line already.

Neither the Russian nor the Chinese people are criminals. We have love and admiration for them and also concern for their welfare. But the leaders of Communism *are* criminals and need to be ostracized and treated as such. That we have dealt with them on a basis of mutual respect and trust for a quarter of a century has snowballed to their untold advantage in their determined and unending campaign to gain control of the world.

If Americans would but read the avowed program of international communism and study the steady progress this monstrous evil has made and is making in the world they would awake from what seems almost to be a hypnotic sleep of demoniacal origin.

Determined to have peace — even the peace of compromise with evil — we are marching down the road to ultimate national destruction. And, instead of taking the lead in preaching national righteousness the Church has only too often permitted its official agencies, particularly the N.C.C.C. to further plans which play directly into the hands of our mortal enemy.

In Romans 1:25 we are told that men have, and can again change the truth of God into a lie, worshipping the creature more than the Creator. Humanism is rampant today. Men think they have the answer but they are not God's answers. Men think they can work their ways out of personal, group, national and international difficulties. But this is a delusion.

We live in amazing times. But in our sophistication we need to know that at Calvary there was laid a Foundation on which alone men and nations can truly stand and build. To the Church there is committed the preaching of that Foundation as the Way, the Truth and the Life. Why, oh why, are so many church activities directed today towards the making comfortable of the prodigal in the Far Country? It would seem that we are walking in a dream, unaware of the realities of sin which are encompassing men and nations. We see and deplore the effects of sin but we so often ignore the one cure of sin — the atoning blood of Christ shed on Calvary. Are we in danger of participating in a form of godliness but of denying the power thereof? God forbid!

Our President is a man of great good will. He is a man who honestly tries to give God a rightful place in his life. Few indeed have been the world leaders who have persistently and obviously taken the time to attend church at times when

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the eyes of the whole world were focused on him and when some particular international problem was facing him.

But Mr. Eisenhower must be confused by some of the advice given him and by some of the pressures exercised on the government by men who say they represent the Church — 38,000,000 million members strong.

These are days when our nation's future can well stand on the brink of ultimate disaster. This is no time for partisan politics or a program of expediency in international affairs. The question resolves itself into one of moral and spiritual stamina, of a willingness to stand for that which is right, regardless of the apparent consequences.

Certainly there is nothing to justify hope for a solution of world problems from either a foreign ministers or "Summit" meetings with Russian leaders. To engage in such conferences is demeaning.

It is more — it is folly.

—L. N. B.

Degenerate Music

John Erskine once said: "Music is the only language in which you cannot say a mean or sarcastic thing." He had never heard the present-day radio programs in America.

He was spared the insult foisted on Americans today under the name of "music". It is unbelievable that we Americans should continue to submit without protest to the degenerate, idiotic and utterly unmusical rot which comes for hours from the average radio station to which one may tune.

That our young people are subjected to this travesty on a great art is utterly evil. Within the past few days we saw a fairly well dressed woman eagerly gathering food from a garbage can in an alley behind a drugstore. Whether she was deranged or actually needy we were unable to ascertain. But we do know that the young people of America are now having their esthetic appreciation of good music changed to a pathological acceptance of "music" which even the jungle would reject.

We and our young people are the victims of men with distorted values; even possibly of a carefully laid plan to debauch our culture at its roots.

This we believe: let interested and concerned individuals make written or telephoned protests to the managers of local radio stations, and if necessary, to those firms which advertise during the commercial breaks when degenerate music is being played and a marked improvement might be obtained overnight.

It is worth trying.

—L. N. B.

Will the Church Betray the Divorcee?

The zeal of the Presbyterian Church in the U. S., to grapple with the urgent problems of the modern home, particularly in the area of divorce and remarriage, is to be commended.

But the question is, *by what standard should the Church be guided in discharging her responsibility to those who come to her for guidance and blessing regarding divorce and remarriage?*

Some answer by indicating that the Church must adjust her standards to the Practices of the Ministry, or to the prevailing sociological trends of the day. This viewpoint, we are convinced, is reflected in the proposed *Revision of the Confession of Faith and the Book of Church Order on Marriages and Divorce.*

There are others who emphatically reject this approach. We feel that the *Confession of Faith* as it now stands is best adapted to guide the Church in the full discharge of her responsibility to our present age. The Confession is not infallible, but it is true! It is true to Scripture, and for this reason is well suited to help us find our way in meeting the needs of many perplexed and distressed people today.

Are we wiser than God? Do we love people more than He does? Did not the God of Scripture manifest His infinite wisdom, power, and love for all to see in the Cross of Christ? Surely then we dare not substitute, no matter how well-intended, our own mere sinful human dictums for the plain teaching of God's Holy Word.

No, we put the question asked at the beginning of this article a bit differently.

What direction has God given to us with regard to the proper grounds for divorce and remarriage?

The answer is plain when we go to our Bibles with hearts and minds ready to receive what God says to us there.

Our Lord Jesus Christ Himself, in the days of His flesh, gave us very definite guidance on this subject when He said: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery . . ." (Matt. 10:9); and similarly in Matt. 5:32, "And I say to you that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery . . ." The Apostle Paul gives the one additional ground for divorce in I Cor. 7:15, and which the Confession construes as "such willful desertion as can in no way be remedied by the Church or Civil Magistrate . . ."

God's own Word, therefore, gives to us only two grounds for divorce — adultery and the de-

sertion mentioned above. Scripture explicitly teaches,therefore, that in God's sight the Marriage Bond cannot be dissolved on any other grounds but these. Therefore, remarriage by persons divorced on any other grounds involves adultery.

The Proposed Revision of Chapter 26 of the *Confession of Faith* in sections 5 and 6 dealing respectively with the subjects of the proper grounds for divorce and remarriage says:

5. "It is the Divine Intention that persons entering the Marriage Covenant become inseparably united . . . yet only in cases of extreme, unrepented of, and irremediable unfaithfulness (physical or spiritual) should separation or divorce be considered . . ."

6. "The remarriage of divorced persons may be sanctioned by the Church in keeping with the redemptive Gospel of Christ, when sufficient penitence for sin and failure is evident, and a firm purpose of and endeavor after Christian marriage is manifested."

Anyone having eyes may see that section 5 does not restrict the only lawful grounds for divorce to the Biblical ones indicated above (adultery and "desertion"), but leaves the matter wide open for types of unfaithfulness (physical or spiritual) other than that spelled out in Scripture. And section six, dealing with the conditions on which the Church may sanction remarriage, omits entirely any requirements with reference to the grounds upon which the divorce in any given case had been granted. The Revision says that remarriage of divorced persons may be sanctioned by the Church regardless of the reasons for the divorce. The present state of the individual is all important. Our Lord says, "No!" The grounds for the divorce involved are all important, regardless of the present state of the individual concerned. Persons who remarry but were divorced from their former spouses on un-Biblical grounds simply commit adultery! It is obviously then of the utmost importance what the grounds for the divorce in each case of remarriage are!

Ah, what responsibility indeed does the Church take upon herself when she presumes to teach men otherwise than God does in His Word! Our Lord says in Matt. 18: 6-7, "But whoso shall cause one of these little ones which believe in me to stumble, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of occasions for stumbling! For it must needs be that occasions for stumbling come: but woe unto that man by whom the occasion for stumbling cometh!" Have we never read in the Fifth Chapter of Galatians that they who practice adultery shall not inherit the Kingdom of God? What then of those who teach men so?

Then how in this present crisis can the Church keep Faith with our great nation and the thousands who will be seeking her instruction and blessing in this vital matter of divorce and remarriage? Above all, how can she "keep faith" with her Lord and Head who bought her with His own precious blood and established her to be the pillar and ground of His Truth?

The answer is clear. Although the General Assembly has already once approved this Revision and the Presbyteries have ratified it, yet the General Assembly meeting April 23 at Atlanta must vote it down, or at least resubmit it to the Presbyteries for further consideration.

We lay this earnest plea upon the heart of every Commissioner to the General Assembly. Do not yield to the sociological pressures of the present evil age! Keep your Ordination Vows and uphold the Law of Christ as it is found in the words of Holy Scripture.

What Is Your Bible I.Q.?

The Bible I. Q. of the average Presbyterian is at a low ebb. Many of the present generation have been Bible starved simply because the Word of God has been banished from schools and neglected in homes. At Christmas and on birthdays few parents remember to give copies of the Scriptures and Sunday School lessons fail to entirely fill the void.

How little do Presbyterians know about the Bible? Make this simple test: Ask your pastor to read the 101st Psalm without identifying it and then check members of the congregation and see how many recognized it.

Your friends may make a high score in guessing the winners in twenty top football games, they read sports, society, political or financial news, but somehow they never find time to attempt a systematic study of Holy Writ. It is not because Presbyterians do not wish to read and study God's word. They have not been encouraged to take the proper steps. A Bible-study movement will prove popular and profitable for the promotion of the Gospel.

Leadership is necessary if such a movement catches on at the grass roots. As parents return to God's Word it will produce a great blessing, the effects will be felt in homes and passed on to their children. If you admit your own Bible I. Q. is lower than you would like it to be, couldn't you recommend a Bible-study class in your own church?

Adults enjoy the fun of going back to "school," and the Bible is the greatest textbook on the face of the earth. It has been truthfully said that no man is educated, no matter how many degrees he has been awarded until he knows something about the Book of Books.

—Ralph Brewer

New Zealand Meetings

The Billy Graham's team activities shifted to New Zealand for two weeks, three members of the team holding meetings in separate cities with Mr. Graham preaching for the last two days each in Auckland, Wellington and Christ Church.

Again the blessings of God have been poured out in unprecedented ways. At each meeting the attendance ran from 40,000 to 60,000 and the sermons were carried by telephone lines to churches and public institutions all over New Zealand.

Thirteen prisoners of 120 listening in a Christ Church jail professed conversion after listening to Mr. Graham preach miles away in Wellington.

In Wellington 40,000, led by the Prime Minster of New Zealand, braved biting fall winds to attend. The day before 60,000 came to the final meeting in Auckland.

The team returned to Australia to open the Sydney crusade on Sunday the 12th. 9,000 individuals have taken the full counselling course in Sydney and this in itself will bring untold blessings to the local churches.

Fruit

Go out in the orchard about the fall of the year and look around. You will learn a lesson from nature.

On some of the trees there is no fruit, and those trees stand up straight, their heads held high. Some others have a fair sized crop, and and they don't stand up quite so straight nor hold their heads quite so high. Another group of trees, however, are loaded down with fruit, and immediately you notice,

THE TREES WHICH BEAR THE MOST FRUIT BOW DOWN THE LOWEST.

People are like that. Some accomplish nothing, but that doesn't seem to stop them from walking around with much pride, their heads held high. Some others' accomplishments are average and they aren't extremely proud nor particularly humble. But the person who really does things is nearly always quiet and very modest.

And then consider the Christian. The three different grades of fruit bearers are right here in every church. If you are in doubt about yourself in this regard, read the fifteenth chapter of John, which is an excellent yardstick. If you want to check up on others, then all you need do is remember and apply this axiom: The Christian who bears the most fruit for the Lord Jesus Christ will invariably bow down the lowest in humbleness and self negation. "By their fruits ye shall know them."

—R. LeC.

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Right To Work— Right To Worship

Freedom To Worship— Freedom To Work

Speaking to the Decatur Rotary Club on April 3rd, Mr. David M. Molthrop, Secretary of the Committee on State Sovereignty, pointed out that those who oppose right to work legislation ought logically to oppose freedom of worship. In the eighteenth century Thomas Jefferson and his associates opposed force or compulsion in religion. They opposed requiring all people to support the state church. Except for this stand for the right to free worship, there would be no free churches in this country today.

Every free churchman in the National Council of Churches who sponsors legislation which forces a man to join a union where labor bosses tell him when to work and how to work in order to hold a job, ought to remember that the position he is taking on compulsion in labor is diametrically opposite the one he himself occupies on freedom of worship. Had there not been two centuries of freedom in religion in the United States the free churchmen of the National Council would not be here with their national and state resolutions opposing right to work legislation. Mr. Molthrop's vigorous words were a call to church leaders to look to the pit from whence they were hewn, and an appeal for stout-hearted men to stand for the freedoms that make life in America.

—W. C. R.

Can You Change A Leopard's Spots?
or
Can The National Council Be Reformed?

By Horace H. Hull
Memphis, Tenn.

Many fine conservative Christian ministers and laymen have advocated remaining in and supporting the National Council of Churches with the avowed hopes of changing its policies and programs. This prompts the question, "Why cannot the N.C.C.C. be reformed from within by the vast majority of right-thinking elements in the Protestant churches?" Is there no way of reversing or at least toning down some of the worst materialistic excesses of the N.C.C.C.'s present leadership? In brief, is the politico-modernist cancer within the National Council still in its early stages and hence susceptible to therapy and surgery or is the disease beyond any hope of saving the patient?

It is upon the answer to this question that each denomination must decide whether to remain within the National Council or to withdraw all support. Volumes have been written on this highly controversial question.

Let us examine the record.

The best source of enlightenment is unquestionably the 1955 Report of the National Lay Committee of the N.C.C.C., and in this column I would like briefly to digest the salient highlights of this report of some 316 pages.

This very important lay committee was set up in 1951 at the same time that the National Council itself came into being. Some 219 distinguished laymen and women served on t h i s committee during its four years of existence. They came from 41 states and the District of Columbia and represented seventeen denominations. All were active professing Christians in good standing in their own churches.

One was a Cabinet officer, two were members of Congress and eight were college presidents. Fifteen were bankers, ten were doctors, fifteen were lawyers, and fourteen were labor union officials. Every stratum of American society was represented.

The members of this National Lay Committee had the distinct impression that the committee would become a permanent standing committee of the newly formed National Council of Churches of Christ. The N.C.C.C. urgently needed $600,000 for its first year's operating budget so the Lay Committee was asked to raise the money in a few months. It did. Ten members of the National Lay Committee were given the titles of "Lay Consultants" with the right to attend General Board meetings *without voting rights.* It did not take the National Lay Committee very long to realize that while its money-raising services were highly appreciated, criticism or even questions on policy were definitely not part of their prerogatives. This raises the whole question as to just who does determine National Council policy on such a wide variety of controversial and provocative issues? Here again I rely not on the criticism of avowed enemies of the National Council but on their own records and spoken admissions of top N.C.C.C. officials.

The Second General Assembly of the N.C.C.C. was held in Denver, December 9 - 12, 1952. Bishop G. Bromley Oxnam, a leading light in the National and Federal Councils for many years, reported as follows to the Denver Assembly:

> "The lack of any voting representation at General Board meetings by some of the 29 member communions poses a serious problem. On an average only 1 of the 29 member churches were represented at ten meetings. Not more than 22 of the 29 were represented at any one meeting and only eleven of the 29 had voting representatives present at the specially called meeting October 31, 1951, when the Board took strong action in opposition to the appointment of an Ambassador to the Vatican."

According to Oxnam only two General Board members had perfect attendance records; twenty of the 125 members had not attended a single meeting. The average attendance was 53, or less than half of the General Board. Even more revealing in Bishop Oxnam's report was the fact that "more staff members, consultants, and guests attended these ten board meetings than members of the General Board, attendance being 53 voters and 58 non-voters of whom 49, on the average, were staff."

So we have the incredible situation that an average of fifty-three ecclesiastical bureaucrats representing only sixteen of the twenty-nine affiliated denominations issued pronouncements to the world in the name of 30,000,000 church members of the Protestant faith. If t h e s e pronouncements had been entirely religious or spiritual in content it would have been bad enough but when they were

largely secular and on matters far removed from the church's proper province of authority it simply borders on the fantastic and incredible.

The deep and apparently unbridgeable chasm between the professional staff of the National Council and Protestant laymen in general was again dramatically illustrated in 1953 over a report by the Council's Department of the Church and Economic Life. This report entitled "Basic Christian Principles and Assumptions for Economic Life" had been unanimously approved by all twenty-five members of the Department of the Church and Economic Life. It was just as unanimously disapproved by all forty-seven members of the National Lay Committee who studied and discussed this report at great length at a two-day meeting in Hershey, Pa., that same year.

Many of the lay committeemen felt that the report was "socialistic" or even "Communistic". Mr. John T. Jones of the United Mine Workers of America announced that he never would have joined the National Lay Committee had he known in advance that such a radical statement would even be considered by the National Council.

The New York TIMES for October 31, 1953 carried a streamer headline "PROTESTANTS FIGHT CURBS ON TREATIES — CHARGE BRICKER'S PLAN WOULD HAMPER U. S. FOREIGN POLICY." Again the average reader would get the impression that spokesmen for "thirty million Protestants" had the full backing of a majority of their constituents to place the National Council of Churches in opposition to the Bricker Amendment. What are the facts?

The National Lay Committee had protested the N.C.C.C.'s opposition to the Bricker Amendment because the question was strictly a political matter, highly controversial, and devoid of any ethical or religious implication whatever which would justify a national church council taking sides. The General Board sent the anti-Bricker statement back to the Department of International Justice and Good Will which had prepared it. This was June of 1954.

Four months later the General Board called a study conference at Cleveland on the Churches and World Order. This conference "overwhelmingly voiced its oppostion to the controversial Bricker Amendment" according to the New York TIMES for October 31. The same conference passed another resolution denouncing the McCarran-Walter Immigration Act where once again it was hard to understand any ethical or religious implication. Certainly the N.C.C.C. had no mandate from any of its affiliated denominations nor from any churches on immigration laws.

The National Lay Committee received a great many letters from its members commenting on what they deemed to be deviations from religious matters by the National Council. They commented:

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"Greater concentration and attention than ever is being given to economic and political questions. I thought this was a religious organization.

"The majority of the General Board decisions are made without proper consideration and far too little research.

"Questions that Congress must take months to decide are disposed of in the General Board inside a half hour.

"No referendum is expected of these political questions; no procedure for referring questions to constituency is provided; what has become of the democratic process?"

The answer, of course, to the last question is that the National Council frankly makes little pretense of ever following anything even remotely resembling the democratic process. And by 1954 it had become plain to most members of the National Lay Committee that all their protest and efforts to dissuade the National Council from its high-handed and undemocratic methods of operating were to no avail.

The Lay Committee's life expired in June of 1955. The ruling clique of the N.C.C.C. suggested that the men of the National Lay Committee might care to continue their work through the United Church Men while the women merged their future efforts with that of the United Church Women. This was naturally rejected by the National Lay Committee which asked that the committee's status be indefinitely continued. The General Board refused to do this and the last effort of laymen to influence the policies of the ruling hierarchy of the National Council, even if only to a very limited extent, came to an end.

THE MONEY WHICH YOU CONTRIBUTE TO THE CHURCH HELPS SUPPORT THE NATIONAL COUNCIL OF CHURCHES IN ITS COLLECTIVIST, ONE WORLD, PRO-COMMUNIST ACTIVITIES, IF THAT IS WHAT YOU WOULD LIKE AND WANT, YOU ARE CERTAINLY GETTING YOUR MONEY'S WORTH. IF NOT, WHAT ARE YOU AND YOUR CHURCH GOING TO DO ABOUT IT?

The Strange Omission of Paragraph 30

By Albert H. Freundt, Jr.

The proposed revision of the Form of Government, generally speaking, represents quite an improvement over our present Book. Most of the changes are commendable — its new numbering system, rewordings, and other clarifications. There is one change, however, that definitely does not represent an improvement. As startling as that change is, it appears that few persons have noticed it. That change is an omission. (Even a list of changes available from the Office of the Stated Clerk overlooks this strange omission.) One is quite surprised with the disappearance of Paragraph 30 of our present Book of Church Order.

This paragraph should be retained. Paragraph 30 should take its place at the head of Chapter 9, as Paragraph 8-1, in any revision of our Standards. If it is too late to retain it in our Form of Government, then it should be restored as quickly as possible. The paragraph reads:

"Under the New Testament, our Lord at first collected his people out of different nations, and united them to the household of faith by the mission of extraordinary officers, endued with miraculous gifts which have long since ceased."

There are several reasons why this paragraph should not be eliminated. It represents the historic and catholic Presbyterian position on the officers of the Church. It ties our form of government to its Scriptural origin. It is supported by our theology. It opposes false notions on the nature of the officers of the Church. And its omission may be involved in an illegality.

(1). The paragraph should be retained because IT REPRESENTS THE HISTORIC POSITION OF THE PRESBYTERIAN CHURCH.

This paragraph, or its equivalent, is found in the most respected of the historic statements of the Presbyterian form of government. In this form it was adopted by the first American Synod in 1788:

"Our blessed Lord at first collected his Church out of different nations, and formed it into one body, by the mission of men endued with miraculous gifts, which have long since ceased."

This American statement was based upon the form of government drawn up by the Westminster Assembly of Divines which also framed our Confession of Faith and Catechism. It was approved by the Church of Scotland in 1645 as:

"The officers which Christ hath appointed for the edification of his Church and the perfecting of the saints, are, some extraordinary, as apostles, evangelists, and prophets, which are ceased. Others ordinary and perpetual, as pastors, teachers, and other Church governors and deacons." (Cf. Minutes of the Sessions of the Westminster Assembly of Divines, April 23, 1646.)

The roots of this conception of the nature of the Church officers go back even before the Westminster Assembly. They go back at least as early as 1578, to the Second Book of Discipline of the Scottish Church:

"In the New Testament, and time of the Evangel, he has used the ministry of the apostles, evangelists, pastors and doctors in the administration of the word . . . Some of their ecclesiastical functions are ordinary, and some extraordinary or temporary. There be three extraordinary functions, the office of the apostle, of the evangelist, and of the prophet, which are not perpetual, and now have ceased in the kirk of God, except when it pleased God extraordinarily for a time to stir some of them up again. There are four ordinary functions or offices in the kirk of God, the office of the pastor, minister or bishop; the doctor; the presbyter or elder; and the deacon. Their offices are ordinary, and ought to continue perpetually in the kirk, as necessary for the government and policy of the same, and no more offices ought to be received or suffered in the true kirk of God, established according to his word" (Paragraph 7-11, spelling modernized).

The United Presbyterians had a statement to the same effect:

(2). Paragraph 30 should be retained because IT IS THE CATHOLIC PRESBYTERIAN UNDERSTANDING OF THE NATURE OF THE OFFICERS IN THE NEW TESTAMENT CHURCH.

If we eliminate Paragraph 30 from our Book, we shall be the first great Presbyterian Church in the country to do so. Even the Northern Presbyterian Church retained this paragraph substantially the same as it was first adopted in 1788. (See Form of Government in *The Constitution of the Presbyterian Church in the U.S. A.*, Philadelphia, 1950; Ch. III, Sect. 1.)

"Among the various classes of office-bearers mentioned in the New Testament some were extraordinary and have no successors. These were such as the peculiar needs of the apostolic age

required — apostles, prophets, and others. Each of these possessed his own supernatural gift, and each had an official calling in correspondence with that gift. When these distinguishing gifts were withdrawn, the officers ceased" (Par. 25 of Confessional Statement of the U. P. Church, Pittsburg, 1926).

The Cumberland Presbyterians and the Orthodox Presbyterians have words to the same effect in their respective Standards (*Form of Government of the* Cumberland Presbyterian Church, 1829; Chapter 2; and *The Standards of Government, Discipline, and Worship of the Orthodox Presbyterian Church,* Philadelphia, 1941, Ch. III, Sect. 1). It is interesting to note that had we entered into union with the Northern Presbyterians according to the Plan of Reunion of 1949, we should have retained the paragraph as it has been held in that Church since 1788. Yet for some reason it has been eliminated without explanation from our proposed Revision.

(3). Paragraph 30 should be retained as IT IS AN ATTEMPT TO SHOW THE SCRIPTURAL ORIGIN OF OUR PRESBYTERIAN FORM OF GOVERNMENT.

It is obvious that the New Testament Church had not only the pastors, elders, and deacons we recognize as the ordinary ministry in our Church, but also extraordinary officers such as apostles and prophets. The retention of Par. 30 provides our explanation of the discontinuance of the extraordinary offices. As long, therefore, as we have Par. 30, we make the valid distinction between the two kinds of officers and still keep our tie to the Word of God.

(4). It should be retained because IT IS GROUNDED IN OUR THEOLOGY.

It would be easy to document this point with a score of quotations. A few, however, with several references, will be sufficient. The Presbyterian theologians of Scotland make the distinctions which Par. 30 does. An example is Thomas Witherow:

"Under the head of Temporary Agencies we include not only apostles, prophets, and evangelists, but the various gifts or charisms with which so many of the first Christians were endowed. The presence of these men, and the supernatural gifts of which they were possessed in such variety and abundance, constitute the distinctive characteristic of the Church in the new Testament age" (*The Form of the Christian Temple,* Edinburgh, 1889; p. 13. See also D. Douglas Bannerman, *The Scripture doctrine of the Church,* Edinburgh, 1887; p. 254; and John Macpherson, *Presbyterianism,* Edinburgh; pp. 33, 34).

Americans, in the undivided Presbyterian Church and in both branches after the division, taught the same doctrine regarding the church offices. Charles Hodge is typical:

"Apart from those sanctifying influences common to all the children of God, by which they are incorporated into the body of Christ, he made some apostles, some prophets, some evangelists, some pastors and teachers. Some had the gift of speaking with tongues, others the gift of healing, others the gift of miracles, others of government, others of helpers. Of these offices thus created, some were extraordinary and temporary, others permanent . . . It requires no proof that these gifts are no longer possessed by any order of men in the Church, and therefore it requires no further proof that the apostolic and prophetic offices are no longer extant" (*The Church and Its Polity,* London, 1879; pp. 123, 124. See also: Samuel Miller, *Presbyterianism the Truly Primitive and Apostolical Constitution of the Church of Christ,* Philadelphia, 1835; p. 47. Thomas Smyth, *Presbytery and Not Prelacy the Scriptural and Primitive Polity,* Glasgow, 1844; pp. 11-13. J. A. Alexander, *Essays on the Primitive Church Offices,* New York, 1851; p. 101. Albert Barnes, *The Apostolic Church,* Philadelphia, 1855; pp. 190-198. Stuart Robinson, *The Church of God,* Philadelphia, 1858; p. 95. J. A. Hodge, *What Is Presbyterian Law?* Philadelphia, 1884; pp. 42, 43. Alexander T. McGill, *Church Government,* Philadelphia, 1888; pp. 144, 222, 223. Park Miller Hays, *Why I Am a Presbyterian,* New York; 1956; p. 76).

Southern Presbyterians, too, have been very vocal to maintain the testimony which is contained in Par. 30. J. H. Thornwell wrote: "Miraculous gifts are indispensable to the Prophets and Apostles, and, they having ceased, Prophets and Apostles have ceased with them." And, "Have the Apostles any successors in their office? This question must be answered in the negative . . ." (*Collected Writings,* Vol. IV, Richmond, 1889, pp. 562).

R. L. Dabney wrote: "There can be no apostolic succession, because there could not be an Apostle in the earth, since the death of John." He also taught that the genuine miracles and special gifts of the apostolic age had ceased (*Syllabus and Notes of the Course of Systematic and Polemic Theology Taught in Union Theological Seminary, Virginia,* 1885; pp. 753-757). T. E. Peck, also of Union Seminary, taught: "Officers in the apostolic church were of two kinds, extraordinary and ordinary . . . The extraordinary are defined to be temporary" (*Notes on Ecclesiology,* Richmond, 1892; p. 171). Commenting on Par. 30, F. P. Ramsay wrote: "And since the miraculous gifts have ceased, all classes of officers having functions that require miraculous gifts have also ceased" (*Exposition of the Form of Government and the Rules of Dis-*

cipline of the Presbyterian Church in the United States, Richmond, 1898; p. 44).

(5). PARAGRAPH 30 IS NECESSARY TO SET OUT OUR UNDERSTANDING OF THE SCRIPTURAL OFFICERS OF THE CHURCH IN OPPOSITION TO CURRENT FALSE VIEWS.

The Presbyterian view on apostolic succession differs with the doctrines of the Roman Catholics and Episcopalians. There are also always individuals and cults that claim to restore the apostolic office in themselves, by their "speaking in tongues" and extravagant faith-healing claims. Par. 30 would continue to declare our position on these controversial matters, if it is not rejected from our Standards.

(6). Finally, IT IS QUESTIONABLE WHETHER PAR. 30 CAN BE LEGITIMATELY ELIMINATED FROM OUR FORM OF GOVERNMENT WITHOUT ALLOWING THE PRESBYTERIES TO VOTE ON ITS OMISSION.

Our present Book of Church Order (Par. 166) requires that amendments may be made only by the advice and consent of a majority of the Presbyteries. It is clear that Par. 30, by virtue of its omission from the Revision, has not been submitted to the Presbyteries for their approval of its elimination. The attention of the Church was not even drawn to the absence of this paragraph.

The manner in which the Revision was submitted for vote to the Presbyteries has made it impossible to consent to, or vote against, the omission of Par. 30, for the Presbyteries were directed to vote their approval or disapproval of only those paragraphs that did reappear in the Revision. The mysterious absence of Par. 30 from the proposed Revision may have made it constitutionally impossible to eliminate it from our Book of Church Order. If it was left out by mistake, or if it was eliminated on purpose, should not the Presbyteries have an opportunity to vote on this important omission?

We are not asking for a new amendment. We simply want to retain the definition that, in one form or another, has been in our statements of Church polity since 1578. Adequate reason should be given why the distinction in Par. 30 is no longer valid or why it does not have a right in our Form of Government. But if it is finally established that the paragraph will not be retained in the new Book, then measures should be taken at once to restore it to its rightful place in the Book by overtures to the General Assembly.

Withdrawal the Only Recourse

By Vernon W. Patterson

The planning and directing of the Cleveland, O., Conference, Nov. 18-21, 1958, which issued its "Message to the Churches." advocating recognition of Red China together with a list of other pro-communistic proposals, showed clearly that the *actual control* of the National Council resides neither in the churches nor in its own General Assembly or General Board. A group of radical socialists and pacifists, working behind the scenes, are the real directors of the policies and practices of the Council.

The utter futility of attempting to change the principles and programs of these leaders has been demonstrated by the history of the National Lay Committee.

This committee came into being as the Lay Advisory Committee along with the organization of the National Council in 1950 on the recommendation of the Planning Committee for the purpose of "projecting lay leadership into the work" (pp. 1, 6*). Its membership was divided into two committees, the men being attached to the General Department of United Church Men and the women to that of the United Church Women, until Dec. 10, 1952, when the two were united to form the National Lay Committee as a standing committee of the General Board. Beginning with 86 members in 1950, the combined committee was increased to 165 to 190 active members. "At one time or another, a total of 219 distinguished laymen and laywomen" *served on* the *Committee,* "all *of whom had* been approved for membership by their respective denominations" (pp. 7, 295). The chairman of the committee from the beginning was J. Howard Pew, former President of the Sun Oil Co.

Its membership included the following: 8 college presidents, 3 college deans, 1 college registrar, 5 college professors, 1 state superintendent of public instruction and 2 high school principles. 8 members had been in agriculture,

*References are to THE CHAIRMAN'S FINAL REPORT TO THE NATIONAL LAY COMMITTEE.

15 in banking, 8 in communications and public relations, 14 in community activities, 4 in home economics, 4 in personnel, 1 in hospital administration, 8 in editing and publishing, 2 in retaining, 2 in transportation and 3 were executives in trade and professional associations. 14 were executives in labor unions. In industry, there were 8 members in food processing, 29 in manufacturing and 7 in the fields of oil, coal and lumber. Members of the professions included 1 accountant, 1 architect, 5 judges, 15 lawyers, 10 doctors and 1 insurance executive. In the science-technical field, there were 2 chemists, 4 engineers and 3 in service industries. In government service, there were two members of the U. S. House Representatives, 1 U. S. Cabinet member, 1 Presidential aide and 1 federal administrator, 1 state legislator, 1 municipal officer and 4 in state administration. Finally, there were 19 members directly representing the Council's General Department of United Church Women. (p. 8).

"We are proud to welcome you," wrote Dr. Luther A. Weigle (p. 10).

At the Committee's meeting at Princeton, Apr. 5, 6, 1952, Dr. John A. Mackay said, ". . . The movement represented by this gathering is without doubt the most significant and the most potentially creative movement which has emerged in the recent history of the Christian Church."

Strong endorsement of the Committee was also given by Dr. Henry Knox Sherrill, Dr. Samuel McCrea Cavert and Dr. Roy G. Ross.

The members of this Committee were in no sense critics or opponents of the Council. On the contrary, they accepted their responsibilities on the Committee with dedicated enthusiasm and devoted zeal. At the conclusion of the Princeton meeting, the Chairman said, "The National Lay Committee represents one of the most outstanding groups of laymen and laywomen ever brought together in Christian fellowship, and it is evident on all sides that much is expected of us. I can conceive of no greater challenge. With God's help, I believe that we can measure up to our responsibilities". (p. 24).

The first task assigned to them was to raise in six months $600,000 to balance the budget for the initial year 1950. This they heartily proceeded to do.

However, conflicting convictions and views soon began to manifest themselves. The Chairman summarized the situation as follows:

"Many of the members of the Lay Committee had agreed to serve because they hoped and believed that the new National Council would avoid the political involvements and controversies which had characterized the activities of



the former Federal Council . . . The Federal Council . . . had been the object of protest from many lay sources for more than forty years for its issuance of pronouncements which elevated the State to a position in which it would increasingly control the production and lives of its citizens . . .

"When, in the opinion of many of the members of the Lay Committee, it developed later that the National Council's policy in this area was to be substantially that of the old Federal Council, this became a major issue of disagreement with the General Board — one which dissipated time and energies which members of the Lay Committee had confidently anticipated would be devoted to spiritual purposes. Further, it was contended that the National Council had received no mandate to speak for the many and to the many on subjects in which it was difficult to see ethical or religious content" (pp. 13-15).

This disagreement finally reached a crisis over "a proposed statement entitled, Basic Christian Principles and Assumptions for Economic Life prepared by the Department of Church and Economic Life," which it had approved unanimously.

The National Lay Committee considered this in their meeting at Hershey, Apr. 24, 1953, and the Chairman reported:

"Almost every member of the Committee spoke against this statement. It was frequently labeled a 'Socialistic Statement' and almost as frequently 'Communistic' . . . The members present were unanimously opposed to the issuance of the statement " p. 32).

Nevertheless, the statement, somewhat amended, was adopted by the General Board, Sept. 16, 1954.

A second conflict developed over the Council's opposition to the controversial Bricker Amendment. In concluding a strong and scholarly defense of the Bricker Amendment at the meeting of the General Board in Chicago, May 20, 1953, Mr. Pew expressed the position on all such matters held by the National Lay Committee as follows: "I am sure that you will now suspect that I am very much in favor of amending the

Constitution so as to limit the treaty — making powers of the President and the Senate. But, if I knew this Board were prepared to endorse the Amendment, I would still urge that you take no action; for *it is surely beneath the dignity of this great organization to stoop to the level of politics.* Christ journeyed throughout the length and breadth of the Holy Land teaching and preaching the Gospel, but He never once called upon Caesar for help."

The Lay Committee was further aroused, when the General Board, March 17, 1954, "voted to send immediately to the press a highly controversial statement on Congressional investigating committee procedures which was later presented to the U. S. Senate Committee on Rules and Administration in Washington" (p. 40). This statement urged curbing the authority of the Congressional Committee, and among other things protested "the forcing of citizens, under pretext of investigation of subversive activities, to testify concerning their personal economic and political beliefs."

Attempts were made to reach a mutually satisfactory agreement, but the leaders of the Council were unyielding in their position. Proposals were made to absorb the Lay Committee in the various agencies of the Council, but the effect of these proposals would have been to destroy the Committee as an effective entity.

Finally, the General Board of the Council dissolved the National Lay Committee on June 30, 1955.

If such a distinguished Committee failed even to soften or modify the socialistic and political policies of the Council, what hope would any denomination have of doing so with far smaller and less prominent representation?

THE ONLY RESOURCE IS TO WITHDRAW FROM THE COUNCIL.



LESSON FOR MAY 3

By THE REV. J. KENTON PARKER

David, King of Israel

Background Scripture: II Samuel 5; 6; 8
Devotional Reading: II Samuel 7:18-25

David had been anointed king when just a lad. He had to learn a lot before he could be the sort of leader Israel needed. He went to two schools. The first was the school of Prosperity and Popularity; the second was the school of Adversity and Hardship. Having graduated from these two schools he became, I feel, the greatest and best of Israel's kings in spite of his terrible sins. Christ is called the Son of David and the Israelites revered him and loved him.

At first all went well with him. He was taken into Saul's court and the king loved him and made him an officer in his army and a favored man at court. He played before Saul and the evil spirit left Saul. He became very popular and the women sung his praises. Jonathan fell in love with him and made a covenant with him. It looked for a time as if all would be smooth sailing and that he would just marry into the king's family and be accepted as the anointed heir to the throne. In all respects he behaved himself wisely. He did marry Michal, Saul's daughter but the marriage proved an unhappy one. His slaying of Goliath and his prowess as a soldier made him almost an idol with the people.

But suddenly his fortunes changed and he began to have trials and hardships, and for many years attended the school of adversity. Saul, hearing the women singing his praises and saying, Saul has slain his thousands but David his tens of thousands, became insanely jealous of his son-in-law, tried to kill him with a javelin as he played before him. David had to flee for his life and Saul hunted him like a wild beast. David spares the king's life twice and Saul seems repentant for the time being, but soon began his pursuit of David again. David has to make his home in the wilderness and in caves. He became the leader of a band of outlaws very similar to the famed English outlaw, Robin Hood. He became an exile in the land of Moab and was with the Philistines when they went against Saul and would have been placed in a most embarrassing position if the lords of the Philistines had not insisted on Achish leaving David behind. So David went back to the land of the Philistines and was not with them

when the battle against Saul took place. We can easily imagine his relief as Achish dismisses him as requested by his lords.

This battle resulted in the death of Saul and Jonathan. David wrote his eulogy of praise and mourned for them. David enquired of the Lord and was directed to go up to Hebron, one of the cities of Judah. And the men of Judah came, and there they anointed him king over the house of Judah. And there was long war between the house of Saul and the house of David; but David waxed stronger and stronger and the house of Saul waxed weaker and weaker. Finally Abner, the chief of Saul's army, met with David, "And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thy heart desireth". Abner is treacherously slain by Joab, David's chief man. David mourns for Abner and makes it plain that he had no part in this murder. In every respect David acted wisely. And all the people took notice of it and it pleased them: as whatsoever the king did pleased all the people. David shows real tact and statesmanship in thus drawing together the Southern and Northern tribes into one nation and the way is prepared for his being crowned king of all Israel. He had reigned over Judah in Hebron seven years and six months, and he reigned in Jerusalem over all Israel thirty and three years thus completing a reign all told of forty years.

Our Devotional Reading from chapter seven is David's response to Nathan's message concerning the building of a house for the ark of God. At first Nathan said to him, Go and do all that is in thine heart; for the Lord is with thee. But that night the Lord spoke to him and told him to tell David that he was not to build the house but that his son should build the house. Then God went on to say that He would build David a house, and thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. Part of this promise was fulfilled by Solomon who built the temple and part is fulfilled in Christ, the Son of David, whose kingdom is an everlasting one. David submitted to God's plan and poured out his heart in the form of a beautiful prayer.

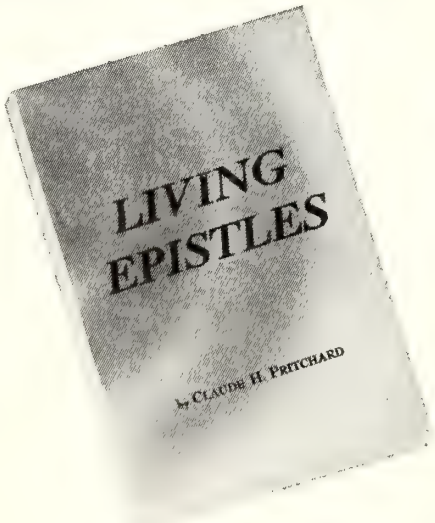
I. *David King of All Israel*: Chapter 5

With the death of Abner Saul's followers soon gave up. Then all the tribes of Israel came to David in Hebron and he made a league with them and David was anointed king over all Israel and the land was united again. He immediately took steps to strengthen the kingdom.

One of the first things he did was to capture Jerusalem from the Jebusites who had held this stronghold and thought themselves secure from any attack. So David dwelt in the fort, and called it the city of David. And David went on, and grew great, and the Lord God of Hosts was with him.

Hiram King of Tyre sends messengers to David and cedar trees and carpenters and masons: and they built David a house. Thus begins that friendship with the King of Tyre which meant so much later when Solomon built the Temple. And David perceived that the Lord had established him King over Israel, and that he had exalted his kingdom for his people Israel's sake.

Now comes a sad note. God had said that the king should not multiply wives but David



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took more wives and concubines, further complicating his home life. One of David's greatest failures was in his home, as we have seen and will see later in his life.

When the Philistines knew that David had been anointed king they came to fight against him. David enquired of the Lord and God said He would deliver them into his hand. He was victorious, and there at Baal-perazim they left their images and David and his men burned them. They came up again and David following the directions of the Lord again defeated them. David, as a soldier, always enquired of the Lord and obeyed instructions: And David did so, as the Lord commanded him. This explains his success as a warrior.

II. *Bringing the Ark to Jerusalem*: Chapter 6

This whole chapter teaches us that we must have a holy reverence for God and the importance of doing everything in connection with His worship in the way He directs. God had ordered that the ark be borne by the priests. Instead of doing this, David set the ark of God upon a new cart to which were oxen. The ark had been sent home by the Philistines on a new cart, but the Philistines did not know the law of God concerning the handling of holy things. Remember the ark was the most holy of all the furniture of the tabernacle, symbolizing the very presence of God. It seems but a small thing to substitute a new cart for the shoulders of priests, but I feel that this was the first mistake. If we turn to I Chronicles 15:13 we read, "For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order". I like this expression concerning Moses which is repeated so often. "As the Lord commanded Moses". David found out his mistake and rectified it the second time he tried. Then David said, None ought to carry the ark of God but the Levites; for them hath the Lord chosen to carry the ark of God, and to minister unto him forever. The second mistake was made by Uzzah who put forth his hand and took hold of it when the oxen stumbled and shook the ark. The Lord smote him there for his error, David became displeased and fearful and carried the ark aside to the house of Obed-Edom. Learning that the Lord blessed the house of Obed-Edom David made a second trial and with great rejoicing brought the ark of the Lord and set it in its place.

The double lesson is very plain: First, be sure we worship God in a way acceptable to him. In our eagerness to do things in new and better ways let us not change God's way of doing things. New carts drawn by oxen may seem to be an improvement over men's shoulders and hands but our "new carts" may be displeasing to Him. I wonder if some of our "new ways" are not as displeasing as the "new carts" of David? At least David found out that the old way was better because it was the order that God had instituted. Second, we cannot be too reverent in our approach to God. For instance, do all our people at least bow their heads when prayer is being offered, but do not some assume an attitude of indifference? Be careful how we touch the things of God. Even the angels veil their faces as they cry Holy, Holy, Holy, is the Lord of Hosts, the whole earth is full of His glory. Uzzah did not realize that he was in the very presence of God. Let our worship be always with utmost reverence. In the house of God we are in a holy place and near the ark was holy ground.

III. *David Subdues His Foes and Strengthens the Kingdom*: Chapter 8

This chapter tells of further victories of David and his expansion of his kingdom, and also gives a list of some of his leaders. David wisely gathered around him many "men of might" who helped to make the nation strong.

The Christ of the Earliest Christians

WILLIAM M. RAMSAY. Did the first Christians regard Jesus as primarily human, or did they from the beginning insist on His divine nature? Studying the sermons of Peter, Stephen, and Paul in Acts, Dr. Ramsay finds that Jesus was indeed regarded as the Very Son of God. Helpful to teachers and students in the study of Acts, which begins in October. **$3.00**

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YOUTH PROGRAM FOR MAY 3

By THE REV. B. HOYT EVANS

How To Pray

Scripture: Luke 11:1-13

Suggested Hymns:

"Take Time To Be Holy"

"Lord, Speak to Me That I May Speak"

"I Need Thee Every Hour"

(We are suggesting some verses about prayer which you may use in a Bible Drill. Be sure to remind those who read the verses to read them clearly, slowly, and thoughtfully. Rev. 8:3-4, I Chron. 16:11, Psa. 27:8, Matt. 7:7-8, Isa. 55:6, Luke 18:1, Rom. 8:26, II Chron. 7:14, Rev. 5:8, I Tim. 2:8 Psa. 145:18, I Cor. 14:15, Eph. 6:18, Jude 20, Col. 4:2, Jas. 5:16, Prov. 15:8. Phil 4:6, Heb. 4:16, and I Thess. 5:17-18.)

Program Leader's Introduction:

Prayer is certainly one of the most important phases of our spiritual life, and it can easily be one of the most neglected. Prayer is our means of communication with God. When we want to approach God we do not have to secure a priest to offer a bloody sacrifice for us. We can come directly to God as we make our prayers in the name of the Lord Jesus Christ. We have this privilege because Christ offered Himself as a sacrifice to God for us, and that sacrifice is good for all believers for all time. (Read Hebrews 7:26-27 and 4:14-16.)

When we pray we are doing a priestly work through the grace of God. It seems a shame that we are so prone to neglect so great a privilege which was provided for us at so great a cost to God. The Lord surely wants us to pray. It is one of the ways we have of giving Him the praise that is due Him. In this program we shall be considering some of the ways to more effective prayer.

First Speaker:

When we pray we should do it thoughtfully, making the very best use of our intelligence. The mere repetition of pious sounding words is not prayer. Jesus said, "But when ye pray, use not vain repetitions as the heathen do: do they think that they shall be heard for their much speaking." Matt. 6:7. Paul said, "I will pray with the spirit, and I will pray with the understanding also." I Cor. 14:15. God is the most important person to whom we will ever speak. Surely the words we speak to Him should be backed up by the clearest and deepest thinking we are capable of doing. If it should be our experience to meet the President of the the United States, we would be ashamed to address him with thoughtlessly childish chatter. We would naturally want to be at our intellectual best, if we were conversing with him, but it is our privilege to converse with One who is far greater than the President at any time. Should we not give much more thought to our conversations with God?

Second Speaker:

Most of us should pray with much greater regularity and frequency than we do. In I Thess. 5:17 Paul tells his readers to "Pray without ceasing." Of course, he did not mean that they should be forever saying spoken, formal prayers to God. That sort of thing would become a matter of meaningless habit, just as Jesus said when He spoke of "vain repetitions". What Paul meant was that we should always be in contact, in touch with God. We ought to have certain set times for prayer every day, and we should never let anything interfere with those times. We shall never learn to pray regularly unless we practice regular times of prayer. We should also establish the habit of speaking to the Lord quietly and briefly many times during the day. There are so many times when we can ask His guidance and help for problems and decisions that come during each day. There are other times when we should ask His blessings on friends and loved ones who have particular needs. Most of all, we should thank Him all during the day for His many blessings. We cannot actually count our blessings "one by one", but we can come nearer to doing it, if we give thanks more often.

Third Speaker:

There is certainly a place for public prayer, and it would be well for every Christian to be able to lead in public prayer. When this is said, we must recognize that our most genuine and effective prayer is more likely to be done in private. (Read Matthew 6:5-6.) When we pray in private there is no temptation to try to impress others with our eloquent words. We are not apt to lay our hearts bare before the Lord when we pray in public, but when we pray in private, we can. There are specific, personal things in your own life and in the lives of others you can bring before the Lord when you pray to Him in the secret place. If we want our prayer life to be more of a blessing to us and more honoring to God, we must do more praying in secret.

Fourth Speaker:

Effective prayer must be backed by genuine faith in God. Jesus indicated the weakness of our faith when He said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you." Matt. 17:20. Again He said, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matthew 21:22. To ask God for something without having faith to believe that He will hear and answer is to make a mockery of prayer. The faith that makes prayer life effective is the faith that expects things to take place.

Fifth Speaker:

To pray aright we must pray in the spirit of submission to the wisdom and the will of God. Paul had an affliction, a "thorn in the flesh", which he asked God three times to take away. It was not God's will to grant the specific request, but He did even better, He gave Paul the grace to bear it. (Read II Cor. 12:7-9.) This same submission is seen in the prayer life of the Lord Jesus Himself when He prayed in the garden, "Not my will but thine be done." God is never unmindful of our sincerest desires, but He sometimes answers our requests in ways which we do not expect. If we have confidence in His wisdom and His love, we shall be submissive to His will in our lives and in our prayers.

(Close the meeting with a period of silent prayer. The leader can say "Amen" to indicate the conclusion of the time of prayer.)



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NEWS of CHURCHES Around the World

New Dean of Assembly's Training School

Mr. Malcolm C. McIver, Jr., has been named Dean of the General Assembly's Training School, Richmond, Virginia. He succeeds Patrick H. Carmichael who has served in this capacity for the past twelve years.

Mr. McIver has been serving as the Director of the Department of Campus Christian Life for the Board of Christian Education since 1954. He received his A.B. degree from Centre College in 1941, his B.D. degree from Louisville Theological Seminary in 1944 and was honored by a D.D. degree from his Alma Mater, Centre College, in 1956.

Formerly, Mr. McIver was minister to students at the University of Alabama, served as a Chaplain in active duty with the U.S.N.R. and in 1952-54 was a student at the University of Edinburgh, Scotland from which institution he will be granted the Ph.D. degree in July 1959. His dissertation deals with the preaching of Henry Drummond to college students.

Mr. McIver is married to the former Mildred Payne Sneeden. They have two children, Malcolm, III, and Mildred Elizabeth. He assumes His duties at the school on September 1, 1959.

Report of March 1959

Budget 1959	$1,823,644.00
Receipts to Date	147,653.29
Percentage of Annual Budget	8.10%
Balance needed for Year	1,675,990.71

G. B. Strickler
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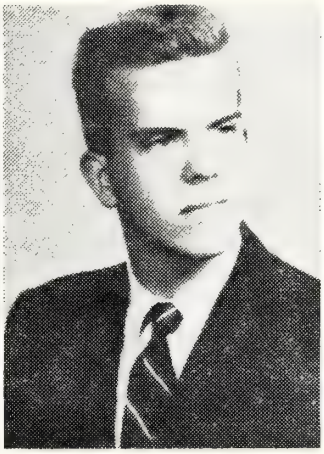
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Winners of 1959 Scholarship Contest

Richmond, Va.—(PN)—Winners of the 1959 Competitive Scholarship Contest sponsored by the Board of Christian Education, Presbyterian Church, U.S., have been announced here at the Board's headquarters.

The Scholarship Contest, which has been held annually since 1945, is open to high school seniors who are members of the Presbyterian Church, U.S. Twenty awards are offered, from $2,000 (paid in equal payments for each of four years), to $100 for one year. The awards are to be used only in the colleges of the Presbyterian Church, U.S

The 1959 winners are as follows:

Sarah Stokes Cumming of Nashville, Tenn., won a four-year scholarship worth $500 a year. She is the daughter of the Rev. and Mrs. D. J. Cumming. She attended Hillsboro High School, and expects to attend Agnes Scott College.

Nancy Joyce Blood of Jacksonville, Fla., is winner of the four-year scholarship of $400 a year. The daughter of Mrs. Elizabeth K. Blood, she attended Landon High School in Jacksonville. She has not yet decided which Presbyterian college to attend.

Keith Brenner, Bethesda, Md., is winner of the four-year scholarship award which will pay $300 a year toward his college education. He expects to attend Davidson College. The son of Mrs. Anna M. Brenner, he studied at Bethesda-Chevy Chase High School.

Cheryl Ann Olufs, of Itasca, Texas, won the four-year scholarship of $250 a year. She attended Itasca High School, and expects to go to Austin College.

The 16 students who won scholarships for one year are listed below with their college preferences:

Sara Willard ("Sally") Glenn, Clinton, S. C., $500 award—Montreat College. Frederick Michael ("Mike") France, New Orleans, La., $400—Southwestern at Memphis. Martha Elizabeth ("Betsy") Breytspraak, Memphis, Tenn., $300—Southwestern at Memphis. Russell Greenway ("Mack") McAllister, Jr., Richmond, Va., $300 — Hampden-Sydney. Sula Anne Evans, Jacksonville, Fla., $300, expects to attend Queens College. Becky Cochran Earnest, Macon, Ga., $200—Presbyterian College. Evelyn Sackett Sydnor, Richmond, Va., $200 award, not decided about which college. Elizabeth Ann Craddock, Altavista, Va., $200—Mary Baldwin College. Judy Elizabeth Ross, Hot Springs, Ark., $100 award, has not chosen her college. Anne Claiborne ("Nancy") Rose, Richmond, Va., $100 — Agnes Scott College. Kay Curry, Bellaire, Tex., $100 award—Austin College. William Francis Junkin, III, Richmond, Va., $100—King College. William Grier Kepler, Staunton, Va., $100—Davidson College. Carolyn Ann Hattox, Baton Rouge, La., $100—Agnes Scott College. Kenneth Wayne Sebesta, Texas City, Tex., $100—Austin College. Bonnie Aleene Kooken, Westenport, Md., $100, expects to attend Centre College.

This year Honorable Mention prizes were given to 12 students. No financial award will be given to these winners. However a spokesman for the Board said that the list of students given honorable mention contained names of students who were offered scholarships but who declined them, in most cases to accept larger awards from another source, and names of students who scored just below the 20 winners. Should a contestant among the 20 decline the award merited by his or her entry then all below that winner will be moved up one place on the list, and the roll of honorable mention winners is drawn upon.

Those who received honorable mention are listed below in alphabetical order:

Janet Herring Allison, Rose Hill, N. C., plans to attend Queens College. Gene Anne Allred, Ft. Smith, Ark.—Mary Baldwin College. Janice Edla Baker, Shreveport, La. — Southwestern at Memphis. Roslyn Donny, Columbia, S. C.—undecided. Margaret Larue Harris, Lewisburg, W. Va.—Mary Baldwin College. Katharine Scott Jones, Petersburg, Va.—Mary Baldwin. William Franklin Pruitt, Jr., Belgian Congo—Austin College. Caryl Anne Smith, Jacksonville, Fla. — Mary Baldwin. Leta Judith Stuart, Nashville, Tenn.—undecided. Robert Clifford Williams, Ft. Worth, Texas — Austin. Irene Elizabeth Withers, Davidson, N. C.—Agnes Scott. John Russell Woods, Jr., Timmonsville, S. C.—Davidson College.

GEORGIA

Atlanta—(PN)—Dr. Roland M. Frye, associate professor of English at Emory University, and prominent Presbyterian elder, delivered the Stone lectures at Princeton University April 6-10.

The distinguished lectureship is sponsored by the Princeton seminary and open to all faculty members and students. Dr. Frye spoke on "Literature and the Analysis of Life."

Dr. Frye is a Magna Cum Laude of Princeton, and was awarded a Guggenheim fellowship in 1956. He is a member of the board of trustees of Westminster Schools, in Atlanta, and a member of the executive board of the division of Christian education of the National Council of Churches. He is the 1959 General Assembly's Standing Committee chairman on Television, Radio, and Audio-Visuals.

The professor is a noted authority on Shakespeare and early Protestant thought.

Douglas—A week of Evangelistic Services were held in the First Presbyterian Church of Douglas the week of March 8-15. Dr. William E. Hill, Jr. of Hopewell, Virginia preached in the evening, and taught the Book of Colossians in a morning service at 7:30 A.M. The morning services were well attended with an average attendance of 47 for the six mornings. A special service for young people was held on Saturday night, and at the close of the Saturday night service, six young people rededicated their lives to Christ, and one received Christ as Saviour and Lord. A family night service was held on Friday evening with Dr. Hill preaching on the Christian Home, and at the close of the service a large number of church families publicly rededicated themselves to Christ.

The pastor and officers and many others have said, "This is the greatest thing that has ever happened in our Church." There were three additions to the Church, but the greatest blessing was the signs of revival in the church. Lives were rededicated to Christ, tears of repentance were openly shed, differences were reconciled, families were brought closer together. For all these things, we praise God from whom all blessings flow.

NORTH CAROLINA

Davidson—Davidson College with its 900 students is the smallest school yet selected to appear on the nationwide CBS TV panel show, the G-E College Bowl.

A team of four students from Davidson will appear on Sunday afternoon, April 19, at 5:00 o'clock, EST. Their opponent is as yet unknown.

The G-E College Bowl is televised weekly from some American college or university campus, and the school represented by the winning team is awarded by G-E a $1,500 scholarship. The school of the losing team is awarded a $500 scholarship.

The current champion, Barnard College, Columbia University's Women's College, has an enrollment of 1,300. The enrollment of the schools previously represented on the program include Georgetown, 5,800; Northwestern, 15,000; Notre Dame, 5,800; and Tulane, 4,000. Scheduled to compete prior to Davidson's appearance are the University of Minnesota, 23,000; and the University of Southern California, 17,000.

The four Davidson students to appear will be Laurens Walker, 22, senior from Spartanburg, S. C.; Francis L. Nye, 20, junior from Conway, S. C.; Charles H. Chastain, 21, senior from Lakeland, Fla.; and Robert Edward Livingston, 21, junior from Sebring, Fla.

Dr. Paul A. Marrotte, associate professor of history, is chairman of the faculty committee appointed by President D. Grier Martin. He will accompany the Davidson panel on their trip for the April 19 appearance.

Should Davidson win in competition April 19, the program will be televised from Chambers Auditorium on April 26. A special microwave relay will carry the show from Davidson to WBTV, Charlotte, and from there to New York. In New York, it will be disseminated over the entire CBS Television Network.

Gastonia—(PN)—The Rev. Donald W. Shriver, Jr., pastor of Linwood Presbyterian Church of this city, has been awarded a Rockefeller Doctoral Fellowship in religion from the American Association of Theological School Funds, Inc., Princeton, New Jersey.

The fellowship is one of 40 going to outstanding graduate students in religion in the United States and Canada. Awards, ranging from $1,000 to $3,000 each, are designed to permit the recipients to give full time to their studies in preparation for seminary teaching.

The announcement of the 1959-60 Class of Fellows was made by President Nathan M. Pusey of Harvard University, chairman of the fund granting the awards.

Mr. Shriver will leave Gastonia in August. He expects to go to Harvard University for two years of study, although the award is for one year. The minister hopes to study the relationship between Christian ethics and psychiatry.

When he terminates his ministry at the Linwood Church, the 31-year-old pastor will have completed his third year at the local church.

Mr. Shriver is a native of Norfolk, Va. He received his education at Davidson College, Union Seminary in Richmond, Va., and the Yale Divinity School in New Haven, Conn.

The minister is married and has two children, Gregory, five, and Margaret Ann, two. They live at 1214 Cloninger Avenue.

Maxton — Presbyterian Junior College announces the resignation of Mr. Robert T. Crawford as Business Manager of the college effective March 31st. Mr. Crawford has been invited to continue with the college as Field Representative, contacting prospective students at college days held in the various high schools next fall and winter, and plans are that he will continue in this work for the college. Upon medical advice Mr. Crawford decided it was not wise for him to continue carrying the heavy load of responsibilities and strenuous activities of the business managership, and so offered his resignation. The Board of the college reluctantly accepted his resignation and expressed regrets at his leaving and appreciation of Mr. Crawford's unselfish and outstanding service to the Church and to youth during his two year tenure of the office of Business Manager.

Recommend The Journal To Friends

TENNESSEE

Nashville—(PN)—Dr. and Mrs. Mark K. Poole of our Congo Mission have arrived in this country on an emergency health furlough. They are now in Houston, Texas.

The Pooles are medical missionaries, and have been serving in Congo since their appointment from the Board of World Missions in 1956.

Dr. Poole received his A.B. degree from the University of Texas, and his M.D. degree at Johns Hopkins in Baltimore, Md. He is a member of the First Presbyterian Church in Bay City, Texas.

Mrs. Poole is the former Sara Amelia Day of Vienna, Va. She received her R.N. degree at Johns Hopkins, and her membership is in the Franklin Street Presbyterian Church at Baltimore. Dr. and Mrs. Poole have two daughters: Elizabeth Day, now Mrs. Daniel Ray Shepherd, and Mary Amelia.

Austin College

Sherman — (PN) — A new experiment in undergraduate education will be conducted at Austin College, Sherman, Texas, with the aid of a $230,800 grant from the Ford Foundation, it was announced March 31.

The grant to Austin College extends over a period of three years. The experiment there was begun last year under a grant of $145,000 from the Fund for the Advancement of Education, an independent organization established by the Ford Foundation in 1951. Thirty freshmen students are now enrolled in the program.

In the first two years, all students are required to take work in the humanities, mathematics, and natural science, and in linguistic understanding and skill.

The last two years emphasize independent study, with concentration upon a particular field. Professors from different academic fields teach courses cooperatively.

The Hogg Foundation, Austin, Tex., has also contributed to the program.

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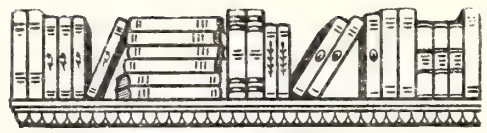
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BOOKS

FUNDAMENTALISM AND EVANGELISM. John R. W. Stott. Eerdman's. $1.50.

This book is composed mainly of material that was printed November, 1955 and May, 1956 in Crusade, an illustrated monthly Christian magazine published by the Evangelical Alliance in Great Britain. It was to clarify the issues that came to focus just prior to and during the Billy Graham Crusade in Scotland and England that the author felt led to present this material. Mr. Stott explains what true fundamentalism is as well as what it is not. As Billy Graham says in his Foreword, "He has lifted the truths behind this great word back to their rightful place in the church, free from the unfortunate trappings that have gathered around them through the years."

This is an excellent volume for anyone interested in evangelism and the message that evangelism must communicate in our day. Especially valuable is the author's comments on extremes and extravagances and the points he sets forth that should be remembered.

John R. Richardson

THE GREAT TEXTS OF THE BIBLE, Volume X—Luke. James Hastings. Eerdman's. $4.00.

Each chapter in this book presents in an introduction an outline and a complete exposition of each outline head and sub-head interspersed with usable illustrations and anecdotes. It gives an exhaustive development of a single text and a wealth of inspirational source material adaptable to the preacher's needs at all times. The homiletical material is abundant, satisfying, and stimulating. It is no wonder that this set edited by James Hastings has been called "the aristocrat among pulpit preaching aids."

GOSPEL LIGHT PRESS SUNDAY SCHOOL AND VACATION BIBLE SCHOOL MATERIALS. Gospel Light Press.

We have received from the Gospel Light Publications, 725 E. Colorado Street, Glendale 5, California, sample materials for Sunday School and Vacation Bible School studies. Concerning the purpose of the Sunday School material, the editors write, "The distinctive purpose of the Sunday School is to teach the Bible in such a way that lives may be transformed into the likeness of the Lord Jesus Christ." The same purpose is continued in the Vacation Bible School courses for 1959.

In evaluating these materials, we find that they are educationally sound, based on the "correctly-graded" system which is in accord with the public school grading standards. Vocabulary, teaching methods, and the pupils' growing spiritual, mental and physical needs are considered.

The lessons are all Bible-centered giving the student a vital grasp of the Scriptures and a personal knowledge of Christ as Saviour and Lord.

The lessons are evangelistic with missionary vision and emphasis on harmonious church relationships. The student is encouraged to study and memorize Scripture daily through thought-provoking material.

The Gospel Light curriculum enables the untrained teacher to make the Word of God meaningful to his students. We commend especially this material because it is rich in Bible content, though we do not subscribe to all of the interpretations set forth. Bible study lessons, helps, ideas and teaching aids are included and all for a reasonable price.

John R. Richardson

WHICH BOOKS BELONG IN THE BIBLE? Floyd V. Filson. Westminster Press. $3.00.

The material in this volume was first given as the L. P. Stone Lectures at Princeton Theological Seminary in 1956. The author's purpose is to trace the outward process by which the books in our Bible were tested, collected and recognized as Scripture. He considers whether the church should have a Scripture, what books should be included in it and why. These are theological issues and the author discusses them in a popular fashion.

Professor Filson follows the views of higher criticism concerning the Old Testament. He adopts the late date of Daniel. It is not clear that he accepts predictive prophecy, even direct Messianic prophecy.

One of the most valuable aspects of this book is found in the evidence the author gives against accepting the Apocrypha. The author writes in an interesting style and frames his thoughts in harmony with neo-orthodox thinking.

John R. Richardson

THE GIST OF THE LESSON FOR 1959. R. A. Torrey. Fleming H. Revell. $2.00.

The purpose of this book is to furnish busy men and women, teachers and scholars in our Sunday Schools with the text of the International Lessons together with suggested comments and to help others than Sunday School teachers and scholars in their devotional study and Bible. The work has been prepared with deep respect for the intelligence of the teacher. This will afford an opportunity for the teacher to bring his own reasoning and deduction to bear on the lesson of the day making of the Gist not only a mine of information to the scholar but a source of genuine mental and spiritual stimulus to the average teacher. This work by Dr. Torrey has been used for 59 years in the church and with great success.

QUESTIONS CHILDREN ASK. John L. and Arleen Gilmer Fairly. John Knox Press. $2.00.

Dr. and Mrs. Fairly are well-known to Southern Presbyterians. Dr. Fairly has served as pastor of several of our churches and also as the editor-in-chief of all the publications of the Board of Christian Education. They have written this book to assist children in meeting problems and in answering the questions that meet and trouble average parents. We are told that the answers are designed for children who are 8 years old and under and for teachers of children in the nursery, kindergarten and primary departments of the Sunday School. The construction is simple. Under each major question there are 4 sections dealing with 4 phases of the main question. The answers are based on what the Bible says, and are phrased in simple terms.

A VOICE FROM HEAVEN. Ralph W. Neighbour. Zondervan. $2.50.

A Voice From Heaven was written as a result of the author's experiences in Haiti. In fact one of the most exciting incidents described is based on experience gained in traveling by plane to the mission field. This is a fascinating adventure story in romantic fiction.

VISIONS OF THE END. Adam C. Welch. James Clarke & Co., 12s 6d.

This volume originally appeared in 1922. It is a study in apocalyptic literature dealing especially with the book of Daniel and the book of Revelation. There has been a demand for a republication of this work. The times in which we live call for such thought as this book provides.

This book is an effort to explain why Christ, who struck back behind legal Judaism to the thought of Hosea and Jeremiah, could also use the language of the apocalypse. Dr. Welch believes that he could use it because apocalypse was the continuation of prophecy. What the apocalyptic conception as to the immediate intervention meant to the apocalyptic writers was that the eternal order was at hand, says Dr. Welch and there was a door open in the Heaven always.

The chief contribution that Dr. Welch makes in this volume is his insistence upon the fact that apocalyptic literature reminds us that the fashion of this world passes away but those who do God's will abide forever. He concludes, "So believing, men were set beyond the waste of time, the wreck of hope, the disillusion and heartbreak of outward things. They were enabled to expect a city where the soul received its true place and in this expectation they termed God's redeemed men to fulfill their work with a quiet and untroubled heart because the fashion of this world passeth away."

—John R. Richardson

SEVEN SWORDS. Robert G. Lee. Zondervan. $2.00.

Dr. Lee gives us five Christ-centered sermons in this volume. The title of the book is taken from the first sermon. He expounds Scriptural truth with clarity and incisiveness.

WHEN GOD INVADED HISTORY. Guid Newman. Zondervan. $2.00.

Dr. Newman is president of Howard Payne College, Brownwood, Texas. The eleven sermons in this volume are thoroughly Scriptural and devotionally expository. His thinking is logical. The messages are moving and run the gamut of human reactions. The illustrations and word pictures are graphic. He compels the reader to honestly face up to the claims of Christ.

COMMENTARY ON THE EPISTLE TO THE GALATIANS. John Eadie. Zondervan. $6.95.

Dr. Eadie states that his aim in this commentary has been to ascertain the meaning of the epistle through a careful analysis of the words. Grammatical and lexical investigations have not been spared. This volume is replete with new meaning and practical wisdom. The author deals in a scholarly way with such subjects as adoption, faith, atonement, Judaism, Justification, and righteousness. Here is a thoroughly scholarly and soundly practical commentary designed for ministers and Bible teachers.

HARMONY OF THE GOSPELS. Adam Fahling. Zondervan. $3.95.

This harmony of the gospels will be a valuable time-saver and a great benefit to theological students, pastors, and Sunday School teachers. The distinctive type-face has been employed for the individual gospels. The student can readily see from which gospel the section or paragraph was taken. The text of the gospels has been broken up into small sections so as to place the entire material of any event before the reader for easy comparison. The book is attractively and helpfully divided into chapters covering the various phases of Christ's ministry.

SIMPLE SERMONS FROM THE GOSPEL OF JOHN. Volumes 1 and 2. W. Herschel Ford. Zondervan. Per Volume $2.50.

The sermons in these two volumes are simple and Scriptural. They bear the marks of intelligence, compassion and a spiritual passion for the unsaved. These messages are filled with strong affirmations as to the deity of Christ, the glorification of God in Christ's cross, the wreckage wrought by sin, the redemption bought for sinners by the atoning death on Calvary's cross. These sermons reach the heart as they magnify Christ.

GUIDEBOOK FOR NEW CHRISTIANS. George Sweeting. Zondervan. $1.00.

Decision for Christ is the greatest event in the life of anyone. In this book the author has presented the joys and obligations of this new life. To start right, he says, is vital. He discusses such subjects as How to Grow in Grace, How to Read the Bible, and the New Convert and the Church.

FIVE GREAT QUESTIONS OF THE BIBLE. W. A. Criswell. Zondervan. $1.25.

Dr. Criswell is pastor of the largest Baptist church in the South. He is a Biblical preacher and these messages were preached in the annual pre-Easter services sponsored by the First Baptist Church. They are simple, plain and evangelistic. Each message will impress the reader with impact and unforgettable emphasis.

EDUCATION THAT IS CHRISTIAN. Lois E. LeBar. Fleming H. Revell. $3.75.

Lois E. LaBar has been teaching Christian Education at Wheaton since 1949 and is now director of the graduate program of Christian Education at Wheaton. She has written this book for all Christian workers who wish to work seriously and intelligently with Christ the Divine Teacher. She believes that Divine methods are essentially simple rather than complicated but they require insight into the nature of God, the nature of man, the purpose of the Scriptures and the means of getting pupils into the written word and through the Book to the Living Word.

"What is the nature of education that is truly Christian?" This is the question that the author is prepared to answer in this volume. She shows how that the Christian life, fulness of life, the abundant life embraces the whole man and its implications for the whole of life here and now as well as for eternity. Christian education operates

at these levels of life. She warns against sub-Christian concepts of education.

One of the virtues of this volume is the recognition that the author gives to the Holy Spirit in education that is Christian. Christian teachers must recognize that unless the Spirit does His gracious work in the life of the pupil, our human efforts are perfectly futile. The Christian teacher must know how to work with the Spirit. The danger, however, she points out is to go to one of two extremes,—either leave all or nothing to Him.

Clearly the author demonstrates the superiority of Christian teaching over secular teaching. The Christian church, to a large extent, has not taken this phase of Christianity seriously. Many times the command of Christ to teach has either been ignored or done poorly. This book is designed to show the Christian church that teaching is one of the primary requirements of Christ and it should be done well.

—John R. Richardson

HERE IS THE ANSWER. Godfrey C. Robinson. and Stephen F. Winward. Zondervan. $1.75.

This volume is concerned with those beliefs and convictions upon which Christian conduct rests. It is not a systematic exposition of the Christian faith. The authors' aim is rather to adopt the popular method of the Brains Trust or the Question Hour. They deal with a number of stock difficulties and objections to Christianity which crop up again and again. In other words this volume deals with the problems and preplexities of our own day. Each chapter presents a fuller understanding of the Christian faith.

THE PRAYERS OF THE BIBLE. Philip Watters. Baker Book House. $3.95.

This volume presents all the prayers of the Bible. It gives as well all passages of Scripture relating to prayer: the duty, ground, times, places, encouragements, advantages, and the evil of the neglect of prayer. The book is thoroughly indexed for ready reference. This is a valuable book for the minister, student and teacher.

STRENGTH FOR EACH DAY. Harry McCormick Lintz. Zondervan. $2.95.

From the writings of men and women of God, those who have walked close with their Heavenly Father, Dr. Lintz has selected some of the most striking and thought-provoking comments on verses from the Bible. Day by day, each day of the year, treasures of the Christian life are unfolded on these pages through the Scripture, poems, illustrations, and quotations from God's choicest servants. Some of the devotionals are written for comfort and cheer, but have been written to help Christians grow to maturity.

PERSUADED TO LIVE. Robert O. Fern. Fleming H. Revell. $2.50.

This volume presents conversion stories from the Billy Graham crusades. The author decided to find out what conversion had meant to the converts that came forward during the Billy Graham meeting. He met them and gave them an opportunity to tell what happened to them. In this volume he has set down the stories of some of these converts and how their lives have been changed. Dr. Frank E. Gaebelein has written the introduction to this volume and he calls it another and present day "Twice-Born Men."

RISEN INDEED. G. D. Yarnold. Oxford University Press. $2.25.

From the Easter story the author has drawn out something of the meaning of those events which the earliest disciples experienced on the first Easter day and in the weeks that followed. The author's aim is to be theological rather than critical, devotional rather than apologetic. The author recognizes that we cannot understand the resurrection of our Lord unless we recognize that it is an event which transcends all normal experience.

In the study of the resurrection, the author reminds us that there is a true unity among the resurrection narratives for the simple reason that each derives from the same central figure and this is a theological unity.

The importance of the resurrection, says the author, is seen in the fact that it is the basis of Christian belief and experience. He avers, "Apart from the mighty act of God in raising Him from the dead, the memory of Jesus would have been cherished for a lifetime and then most probably would have disappeared from human recollection. But by the resurrection of Jesus of Nazareth, he was declared to be the Son of God with power according to the Spirit of holiness."

This book will be helpful to all who preach and teach and desire an attractive and convincing presentation of the Christian faith about the Resurrection.

John R. Richardson

IDEALS IN MEDICINE. Vincent Edmunds and G. Gordon Scorer. Christian Medical Society. $3.00.

The authors believe that strangely enough comparatively little has been written about Medical Ethics and associated methods. Due to the fact that the subject is growing in complexity, they have sensed a need for a volume that is up-to-date and will be of special value to young doctors. They observe, "The young doctor is largely left to collect the scraps of information and advice from older practitioners and to bring to his work his own ideas which may or may not be trustworthy. He may enter practice unaware of some of the chinks in his armour." The conscientious young doctor must ask what moral, spiritual and ethical principles should guide his practice. This book is directed primarily to meet such a need. Its chief aim is to present a distinctively Christian approach to medical practice. The editors and their 11 other contributors illustrate the problems, difficulties and compensations of the Christian physician in implementing the Christian ideals set forth in the Scriptures. If anyone is interested in the ethical principles that should control the Christian physician's practice, this is a good book to purchase.

THE CHURCH'S HANDBOOK FOR SPIRITUAL HEALING. Walter W. Dwyer. Samuel Weiser, 75c.

The main objective of this little book is to fill the need for an authoritative answer to knotty problems and to provide a non-organizational undergirding of the healing ministry by the accumulative experience of practical leaders as individuals. The author aims to answer some of the leading problems confronting many of the churches of the larger denominations without a public hearing service. In this day when there is renewed interest on the subject of healing, readers will find here material that might be helpful.

The Southern
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VOL. XVII NO. 51 APRIL 22, 1959 $3.00 A YEAR

PROGRAMS . . . ARE BECOMING, IN SOME QUARTERS, A SUBSTITUTE FOR THE FORTHRIGHT PREACHING OF THE GOSPEL. AS ADJUNCTS TO EVANGELISM THEY ARE ADMIRABLE—AS SUBSTITUTES DISASTROUS. RELIANCE UPON TECHNIQUE RATHER THAN UPON THE HOLY GHOST IS THE MODERN HERESY. "PROMOTION" TENDS TO TAKE THE PLACE OF PRAYER AS THE SOURCE OF INSPIRATION FOR SOUL-WINNING AND STATISTICS THE PLACE OF SANCTIFICATION AS THE GOAL OF OUR CHURCH ENDEAVORS.

SUCH PROGRAMS CAN BE SATURATED WITH THE HOLY SPIRIT. THEY CAN LIKEWISE BE SECULARIZED FROM TOP TO BOTTOM. THE PREACHING OF THE GOSPEL WITH FIRE AND HOLY BOLDNESS, WITH WINSOMENESS AND AFFECTION AS THE DYNAMIC FOR ALL SUCH ADMIRABLE ACTIVITIES, SEEMS THE ONLY SURE WAY TO SAVE THEM FROM SPIRITUAL BANKRUPTCY.

Rev. Harold J. Whitney
Official Evangelist, Presbyterian Church
Queensland, Australia

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EDITORIAL

Two Men Who Trembled

One man trembled, and was saved. The Philippian jailer had some experiences which shook his very soul. Two prisoners had been committed to his care and he had put them in the inner prison and made their feet fast in the stocks after beating them. Strange sounds had come from that prison cell. Instead of cries and groans there were prayers and songs. Then came the earthquake and all the doors of the prison were thrown open. He had drawn a sword to kill himself when the voice of one of the prisoners called to him not to do that for they were all there. Calling for a light he came trembling and fell down at the feet of the prisoners saying, Sirs, what must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. He believed the good news and he and his household were baptized that night. One man *trembled and was saved.*

Paul was defending himself and preaching before Felix. As he reasoned of righteousness, temperance, and judgment the governor trembled and said, "Go your way, when I have a more convenient season I will call for thee." He saw Paul often after that but we never read of his trembling again. He went on his way with a guilty and covetous heart, and was lost. Felix *trembled and was lost!*

Charles G. Finney says that he saw men so deeply convicted of sin that they held to the pew to keep from coming forward in response to the invitation. It is not enough to be *convicted;* we must be *converted.* To be convicted and not yield to the Spirit makes us that much harder in conscience and heart.

I suppose there are guilty men who "tremble" today. Certainly they ought to tremble as they hear the Gospel preached. Will they tremble and be saved, or tremble and go on to destruction?

—J. K. P.

Spiritual Momentum

Presbyterians believe in the perseverance of the saints; that once a person is born into the household of God through faith in Jesus Christ he continues from that day to be a child of God.

But this in no way alters the fact that the Christian life is one of continuous spiritual warfare. Woe be it to anyone who thinks the battle of daily living is won, or the one who fails to admit and recognize the devices of Satan and their ever-changing insinuation into the circumstances in which we find ourselves.

There are many things which contribute to deep spiritual experiences and the momentum which comes therefrom. But momentum is never continuous. Just as the momentum of forward movement is dissipated through the pull of gravity and other factors, so in the spiritual realm the forces of evil are ever present to retard, and to divert.

Many of us fail as Christians because we try to live on the momentum of a past spiritual experience. Many of us wake up to find ourselves defeated because we have tried to make the blessings of yesterday supply the needs of today.

This is not to remotely imply that Christ is not always sufficient for all things, for He is. But we need to remember that we need the *daily* renewing and infilling which Christ alone can give. Spiritual momentum must be maintained by spiritual propulsion and this is a matter of unending renewing with the things which the Holy Spirit has to offer.

The momentum of a Christian life can never be maintained unless there is a daily life of *prayer,* not only set times of communion with God, but an attitude of heart and mind in which Paul's admonition to pray without ceasing becomes a reality — the sense of God's near-

ness and our access into His holy presence in the name of His Son *at any time.*

The momentum of a Christian life cannot be maintained unless there is regular, consistent and intelligent reading of the Holy Scriptures. Bible *study* must be a part of our *daily* living. This requires a *discipline* some are unwilling to submit to; it requires a *conviction* that in this Book God truly speaks today through the Holy Spirit; it requires the setting aside of a *definite* time when reading and studying the Bible has absolute priority.

The momentum of the Christian life cannot be maintained unless there is a consistent witness for our Lord. This living for His glory is a matter of showing the *fruits of the Spirit* in our lives; it is a matter of our lives showing the *transforming power of the living Christ;* and, it is a matter of bearing a *spoken testimony* for Christ as the occasion may arise.

All of us have seen perfectly good cars stalled by the side of the road, or being pushed by another car, all because the driver had let the fuel tank run dry.

Many of us Christians have let the spiritual fuel tank run dry because we have not turned to the only source of spiritual power — the Holy Spirit. Many of us lead lives which are dry and parched because we no longer drink from the rivers of living water. Many of us are spiritually paralyzed because our opportunities of service and witness have been neglected and the center of Christian initiatives has atrophied.

If you and I wish to maintain that spiritual momentum which brings joy and satisfaction to our own hearts and at the same time will enable us to glorify our God before others we *must* maintain that momentum by the means of grace at our disposal.

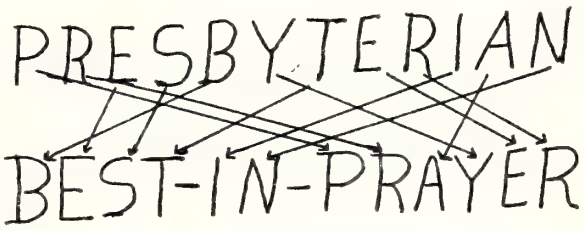
At the moment it would seem that one of the world's greatest needs — possibly its greatest need — is that we who name the name of Christ shall live as Christians can and should. The means to this end are at our disposal. The enabling to use them is even given us from above. But somewhere along the line you and I must exercise our wills to receive and to make use of all of that which God has so freely given us in Christ.

We are told that they who wait upon the Lord shall renew their strength. Power to run will be given. The strength for walking in the daily task is assured.

All of these things come as a gift from God.

Momentum ceases when we cease to receive.

—L. N. B.



The anagram of the word PRESBYTERIAN as shown above is BEST-IN-PRAYER.

In other words prayer is or should be infused into the warp and woof of Presbyterianism. In fact, real *Presbyterianism* is synonymous with *Prayer.*

So since our Presbyterian Church is not a praying church any more except for a few isolated congregations, then what we have today is not real Presbyterianism but something else entirely. The form but not the substance. As an illustration of this, we have gotten only 2/5ths of 1% of the people of Japan for Christ in 100 years because we haven't prayed the doors open ahead of the few missionaries we have sent over there.

Oh God in Heaven help us to again become Best-in-Prayer.

—R. LeC.

Christ Is King— But on His Terms Only

"When Jesus therefore perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone"
John 6:15

Here was a definite attempt to take Jesus and make Him a temporal king — *and Jesus would have none of it.* He was born to be King and some day there will be fulfilled every detail of His glory as King of kings and Lord of lords.

The Southern Presbyterian Journal, *a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints,* published every Wednesday by the Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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But here were men who wanted to make Him king on their own terms and for their own purposes.

There have always been those who would secularize the ministry, message and objectives of Christ. But Christ will not be King of a godless social order. He is the King of the redeemed and of none other.

In like manner there is the gravest danger of minimizing the spiritual nature of the Church and trying to make her a judge or divider in secular matters. A man's life consisteth not in the abundance of the things which he possesseth, nor is the Gospel message primarily concerned with those things which perish with the using.

There are social implications of the Gospel. The Church should be concerned about those who lack the necessities of life. But these implications and these concerns are *not* the Gospel but the fruits of the Gospel. Woe be it to us when we cut the tap root of divinely revealed truth and still expect to gather the fruits which flow therefrom, and from no other source.

Neither the Christian nor the Church has a right to demand for the unbelieving world those benefits of the Gospel which come solely through faith in Christ. When our Lord was on this earth there were those who followed Him because they ate of the loaves He had provided and were filled. But He rebuked them saying: *"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you."*

In the divine sequence men must be regenerated and then go forth in the newness of the life which is in Christ. How often we foolishly neglect the necessity for and the message of the new birth and then expect unregenerate sinners to act like Christians.

To the Church there is committed the story of the great spiritual imperative — *"Ye must be born again"*. To the Church there has been assigned the task of preaching: *"Christ died for our sins, according to the Scriptures."* From the Church there must ring out the glad tidings: *"Christ is risen"*.

On the basis of His person as the eternal Son of God, and of His work of redemption on the Cross of Calvary, Christ longs to be the King of our hearts and lives.

He will accept no lesser kingdom, nor will He receive us on any other terms.

—L. N. B.

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Let's Be Fair With History in Our Architecture

In sundry places high church architecture is being put into Presbyterian Churches, and at times defended with a less than fair account of Presbyterian and Reformed history. For example, several years ago the New York representative of the interdenominational advisory body on architecture told an Atlanta gathering how he designed the sanctuary of the First Presbyterian Church of King's Mountain. He told us that he had put in a divided chancel and table, and when a lady objected that his plan was not Presbyterian he squelched her by telling her that this was a John Knox pulpit. On that occasion, it was possible to remind the New York secretary that he had put into the Church in King's Mountain not a table but an altar, as the writer testified from first hand observation.

Another example happened at our dinner table. A brother minister glowingly expatiated on the alleged high-altar in Calvin's Cathedral. Again it was possible to remind the brother that I had communed at St. Pierre, which at that time he had not done, and that we did not commune at an altar but at a table behind which stood several ministers (at times also ruling elders).

The Reformers inherited Gothic Cathedrals and had to adapt them for Reformed worship. They did this, generally, by getting rid of the chancel section, and bringing the Table out from the former chancel and placing it on the level with the congregation. Then they built a high pulpit in the nave, often on a pillar, around which the people gathered on three or even four sides. In the Basel Munster, the congregation faces the pulpit even when it means for some sitting with their backs to the communion Table. After the preaching service on communion Sunday the pews are reversed for the later service.

In and around Chicago, people can be fooled on this matter less than formerly as a result of a REPORT ON THE ARCHITECTURAL SETTING OF PRESBYTERIAN WORSHIP drawn up by such historians of the Presbytery, as, L. J. Trinterud, James R. Nichols, Jesse Halsey. This is regularly used by the students at McCormick Theological Seminary. It might be well if the pastors and architectural advisers in our territory knew that such studies exist and that an elevated Table-Altar at the end of a long chancel is neither Calvin nor Knox — but is diametrically opposed to what they did in the Gothic structures in which they officiated. In St. Pierre the high pulpit and the Table beside it are the center of the Presbyterian-Reformed worship. In Switzerland, the people come all the way up to the Table of the Lord

while behind that Table officiate ministers of the Word and ruling elders, the former administering the bread, the latter the cup, each using the proper words of administration.

—W. C. R.



Anna Maria, Florida
Box 236

Dear Dr. Robinson:

Your editorials in the Presbyterian Journal are always enjoyable and profitable. I must commend you for your loyalty to the Bible and Church Standards. Recently the article on Church Architecture was just what we so much need. I am in hearty agreement and feel that some action should be taken by Presbyteries and the General Assembly to correct the present trend in putting the Communion table away from the people. In my judgment the best arrangement is to place the pulpit in a corner with the choir to one side. In a square church the preacher finds it easier to face the whole congregation.

Yours in His Service,
H. F. Beaty

BISHOP THOMAS OPPOSES ARIANISM OF RSV

The Following Letter Has Been Received From The
Right Rev. Albert S. Thomas, D.D.
Rockville
Wadmalaw Island, S. C.

The Rev. Wm. C. Robinson
Columbia Theological Seminary
Decatur, Georgia

My dear Dr. Robinson:

Sometime ago a friend gave me a copy of "What Think Ye of Christ". I read it with a sense of humility in the presence of your scholarship. Ever since I have had the intention of writing you a note to thank you. You express my feelings in regard to RSV generally but I wished especially to thank you for your argument in re Virgin birth, LXX and St. Matthew (in re "Young Woman"). I had never caught the force of the argument as you give it. However my appreciation of your discourse is not limited to this. I had long before felt the Arian leaning in the RSV and distrusted it chiefly for this reason.

Sincerely,
Albert S. Thomas



Chapter, Phi Theta Kappa

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Meditation

By Horace H. Hull

Ere thou findest sins in others
Which thou would'st the world to see
Why not plumb thine own heart deeply
If greater faults may be in thee.

Then perchance the accusing finger
May be seen to point at thee
And you turn in abject horror
At the thought of "perfect me."

Judge Gently

Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

Galatians 6:1

Pray don't find fault with the man
that limps,
Or stumbles along the road,
Unless you have worn the shoes he
wears
Or struggled beneath his load.

There may be tacks in his shoes
that hurt,
Tho' hidden away from view,
Or the burden he bears placed on
your back
Might cause you to stumble, too.

Don't sneer at the man who's down
today,
Unless you have felt the blow
That caused his fall or felt the shame
That only the fallen know.

You may be strong; but still the
blows
That were his, if dealt to you
In the selfsame way at the selfsame
time
Might cause you to stagger, too.

Don't be too harsh with the man
that sins,
Or pelt him with word or stone,
Unless you are sure—yea, doubly
sure—
That you have no sins of your own.

For you know perhaps if the temp-
ter's voice
Should whisper as soft to you
As it did to him when he went astray
It might cause you to falter, too.

—Author Unknown

The National Council's "Group Dynamics"

By Horace H. Hull
Memphis, Tenn.

The New York TIMES for November 21, 1958, reported in bold-face headlines that "LEADERS OF AMERICAN PROTESTANTISM VOTED UNANIMOUSLY TODAY IN FAVOR OF U. S. RECOGNITION OF RED CHINA AND ITS ADMISSION TO THE U. N." Then followed a news story on the four day World Order Study Conference of the National Council of Churches at Cleveland, Ohio. The *unanimous* vote had been taken at the end of the conference.

Ten days later the same paper reported: "CHURCH LEADERS SHUN CHINA STAND." The news item then went on to report that the General Board of the N.C.C.C. had announced that the World Order Study Conference at Cleveland while "it had spoken with a mighty voice had spoken only for itself." I should explain that the General Board is the highest administrative and policy making body of the National Council. It had sponsored and authorized the Cleveland conference. Yet the Cleveland conference which "unanimously" had voted to recognize Communist China "spoke for itself."

This is as patently absurd as telling a man, "My mule did not kick you; it was only his left hind leg which acts for itself." The National Council has employed this sinister trick before. Some subdivision will hold a conference which was authorized or sponsored by the National Council. It will issue a highly questionable or provocative statement on some social, economic, or political question having absolutely nothing to do with religion, ethics or morals, as a trial balloon. If there is no great protest then the N. C. C. C. advertises it as the "mighty voice of 38 million Protestants." If, however, as is often the case, there is widespread objection and criticism, then the National Council will blandly issue its "My mule did not kick you" statement.

The Fifth World Order Study's Report, "Christian Responsibility on a Changing Planet" is such an astonishing document that every Christian in this country whose church is part of the National Council, or considering joining the N. C. C. C., should read it.

A boxed notice on the inside cover reads:

"This document is the compiled report from the Fifth World Order Study Conference. Although the Conference was called by the National Council of Churches, the Conference speaks only for itself, and the views expressed in this report are not to be regarded as necessarily reflecting the views of the Department of International Affairs, of the division of Christian Life and Work, or the National Council of Churches."

Ernest A Gross, a former U. S. Ambassador to the United Nations and before that a protege of Dean Acheson, was chairman of the Conference. There were 515 delegates — not 600.

On page 5 of this report we learn that "The Fifth World Order Study Conference was planned by the National Council of Churches with the *understanding that it was to be followed with a nationwide educational effort*?" (Emphasis added.) There were two proposals to amend the message with respect to its recognition of Red China section but they "were voted down with less than 25% in their favor."

The Message to the Churches opens with a strictly neutralist position between the communist and non-communist nations. "Revolutionary forces have created new nations featuring a passionate and fractious nationalism; strong and all too justified resentments against the western world — resentment now compounded by the deterioration in race relations in our country" . . . etc. The report does not amplify what the United States has done to earn such "all too justified resentment" except possibly our own "deteriorating race relations."

Next comes the usual Communist and liberal bugaboo of world-wide nuclear annihilation unless the United States and Soviet Russia sit down and become friends — on Communist terms, needless to add. The Conference deplored "the tendency to discredit the motives and proposals for disarmament when made by anyone but ourselves" — in more open and honest terminology "we must trust the Communists."

The National Council's plea for the abolition of universal military training was renewed. Churchmen in this country also need to re-assess their attitudes towards countries "having Communist parties in control of government." The Communist press uses the same language in urging the same appeasement. Now get this — "In Russia and China communist philosophy

has endeavored to assimilate the deep traditional sense of national destiny."

Christians are urged to make "stronger efforts to break through the present stalemate and to find ways of living with the communist nations." The Communist press urges the same. We are then lectured that "communist nations have their own legitimate interests and their own reasonable fears. We should avoid the posture of general hostility to them and cease the practice of continual moral lectures to them by our leaders." NO HOSTILITY TOWARDS THE ENEMIES OF CHRIST. NOT EVEN A MORAL LECTURE BECAUSE OBVIOUSLY CHRISTIANITY IS NOT SUPERIOR TO ATHEISTIC COMMUNISM BUT ON EQUAL MORAL FOOTING, ACCORDING TO THE NATIONAL COUNCIL.

The Communists are not expected to "formally renounce what we consider to be their errors." so it is up to us to practice "self-criticism" and find ways and means of accomodating our way of life to co-existence with world Communism. This requires "tireless negotiations with them and imaginative programs of communications, cultural exchange and personal contacts." This sickening and abject appeasement and mollification of atheistic, brutalitarian Communism which openly boasts that it intends to bury us, could only have been written by a deeply buried secret Communist or a craven and spiritually empty fool. Indeed, the Communist press gleefully gave front page coverage to this incredible prescription for surrender by the National Council of Churches. There was not a word in the statement of which any Communist could possibly object.

Yet the National Council's General Board, while hypocritically "receiving" the World Order Study Conference's statement, slyly inserted the claim that the conference "spoke with a mighty voice." To what mighty voice do they refer? It could be no other than the voice of 38 million Protestants that they claim (erroneously) to represent.

Even more reprehensible was the utterly false claim that the vote had been "unanimous." That is what the newspapers said and that naturally was what millions of Americans assumed to be a fact. Even a child should have known that 515 educated and independent minded "church leaders" could not possibly have been unanimous on anything as debatable as the question of recognizing Communist China. Hitler and Stalin both in their palmiest days were never able to muster more than a 99 point somepercentage vote with every weapon of force and terror at their disposal. Yet the World Order Study Conference of the National Council of Churches rolled up the impressive "Ja" vote of 100 per cent. Or did it?

Was it unanimous? No, it wasn't. A number of delegates present and voting later claimed they had voted *against* the recognition of Red China statement and were quite indignant about the "unanimous vote" press release. They had learned painfully and at first hand what "group Dynamics" meant as interpreted and used by the N.C.C.C. The ultra-liberal N.C.C.C. has a very illiberal little sleeper clause in its conference rules that minority dissent is registered and made public *only* when it exceeds 25 per cent of the delegates entitled to vote. In other words, if there were 500 delegates voting on the question of recognizing Red China and 124 in opposition, the result nevertheless would be announced as "unanimous." Even Stalin and Hitler overlooked this neat little liberal trick when they announced their tremendous electoral victories of 98 or 99 per cent support.

Small wonder that Secretary of State Dulles, who had spent years of his life building the Federal Council of Churches and in helping found the World Council of Churches, was reported as having privately admitted to a friend that it was "the most devastating experience of my life!"

This brazen and incredible pro-Communist propaganda stunt of the National Council naturally aroused nationwide protest from religious leaders and laymen alike. Dr. Norman Vincent Peale, a leading radio voice for the N.C.C.C., declared himself as being "completely opposed." Dr. Daniel Poling of the Christian Herald declared: "With every influence I repudiate it." Dr. Poling also pointed out that most of the World Order Study delegates were well known to belong to the so-called "social and political action" wing of the National Council.

The Commander-in-Chief of the Veterans of Foreign Wars, John W. Mahan, said that it was "inconceivable that any church group would actively support the demands of atheistic Red China." The V. F. W. National Commander said the Chinese Communist leaders were common butchers who "should be placed in institutions as criminals of the worst order." He added the hope that individual members of the National Council would withdraw from membership if the organization did not repudiate the report of its committee because "in my opinion any group that would accept Red China into the society of free people is ignoring the basic precepts of Christianity."

EVERY TRUE CHRISTIAN WHOSE CHURCH IS PART OF THE NATIONAL COUNCIL WOULD DO WELL TO HEED THE WORDS OF THE COMMANDER-IN-CHIEF OF THIS GREAT VETERANS ORGANIZATION, BECAUSE THIS PRONOUNCEMENT ON RED CHINA IS AN

OPEN AND CALCULATED ASSAULT ON THE BASIC PRECEPTS OF CHRISTIANITY.

SOME OBSERVATIONS

Much could be said concerning the heresy that is rampant in the top echelon of the National Council. As to the truth of this statement one only has to read the recorded statements of many of their leaders, such as Harry Emerson Fosdick, G. Bromley Oxnam, Harry F. Ward and others, but further indictment of this liberal element would be superfluous.

Now a word with reference to the advisability of the Southern Presbyterian Church withdrawing from the Council.

For years efforts on the part of many of our commissioners to the General Assembly to have the church withdraw have met with determined opposition from many who have been ardent supporters of the Council and who so far have succeeded in keeping our church within its folds.

While there may be a few in our church who believe in the programs, policies and pronouncements of the National Council, I am not constrained to believe that anything approaching a majority of the church membership is so inclined — in fact, I think the vast majority, if familiar with the Council's aims and activities, would rise up and demand our withdrawal. The trouble is, the majority that champions the Council has been well organized and very vocal, whereas the vast majority in our church has lacked the leadership and voice which are necessary to make their wills known. The situation is much like that which prevailed for sometime prior to the awakening of the majority when we were about to be pressured by the minority into the union of the northern and southern churches.

I reiterate that it is my considered opinion that many who have applauded the actions of the National Council have done so in ignorance of the facts concerning this leftist and liberal organization.

And again the masses composing the membership of our Southern Church have been ill-advised or unadvised — and too many have been apparently disinterested, when as a matter of fact their money has gone into the coffers of the Council. Too many have gone along leaving this vital issue to the discretion of some leader rather than informing themselves and acting on their own judgment.

Let us hope and pray that our people will interest themselves in this vital matter. When they do, then our church will immediately withdraw from the Council. In the meantime, let those of us who know the score refuse to support blindly those church causes which include the subsidizing of the N.C.C.C. It is high time every member knows the causes and programs which his sacrificial contributions are used to promote.

I honestly believe that 95 per cent of the Southern Church's membership is opposed to the socialistic programs that characterize the National and World Councils of Churches.

To fail to speak out against evil is tacitly to condone it.

As Abraham Lincoln said, "To sin by silence when they should protest makes cowards of men."

And, of course, the right to protest is inherent in our Protestant heritage.

Let us awake and be on the march!

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The National Conncil's "Social Gospel"

By Vernon W. Patterson

Why do the behind-the-scenes leaders of the National Council so obstinately refuse to change their socialistic and pacifistic principles and programs? Why do they continually bring pressure on Congress to exercise the power of government for the support of their programs? Why are they always meddling in social, racial, economic, national and international affairs? Why do they give themselves to such things rather than to the proclamation of the gospel of Christ with a passionate zeal unmatched except by that of the communists?

It is because of their devotion to the Social Gospel. Now this Social Gospel is not, as some suppose, a social emphasis on the true gospel of salvation through the atoning blood of the the Lord Jesus Christ. *The social gospel is Socialism. It is* contrary both to the Scriptures and to the American system of government.

Historically the name "social gospel" and its teachings were promulgated by Dr. Walter Rauschenbusch of Colgate Theological Seminary, later Colgate-Rochester Divinity School, at the time the Federal Council was coming into being The National Federation of Churches had been organized in 1900 largely through the leadership of Harry F. Ward, professor for 23 years in Union Theological Seminary, New York, notorious for his communistic teachings and activities. The Federal Council was organized in 1908. Dr. Rauschenbusch's "Social Gospel" became its guiding principle from its beginning.

Dr. Raushenbusch had written in his "Christianity and the Social Crisis" in 1906 the following:

"It would seem, therefore, that one of the greatest services that Christianity could render to humanity in the throes of the present transition would be to aid those social forces which are working for the increase of communism. The church should help public opinion to understand clearly the difference between the moral qualities of the competitive and communistic principle, and enlist religious enthusiasm on behalf of that which is essentially Christian."

Bishop G. Bromley Oxnam in his "Personalities in Social Reform", published in 1950, says that this book by Rauschenbusch "changed the thinking of American Christians."

Later, 1917, Dr. Rauschenbusch wrote in his book, "The Social Principles of Jesus," the following:

"The development of what is called 'Social Christianity' or the 'Social Gospel' is *a fusion between the understanding created by the social sciences and the teachings and moral ideals of Christianity.*"

He sees society divided into two fundamental classes, "the one born to toil," the other developed by leisure "with its combination of leisure and wealth . . . conditioned on the power of taking tribute from the labor of many." He decries "the desire for private property" as "antagonistic to public welfare," and advocates "the substitution of co-operation for predatory methods in industry." "The cross," he says, "is a law of social progress," and the goal he sets is a "universal human fraternity," "the perfect social order," "the Kingdom of God."

In his book, "Theology for the Social Gospel," in referring to this "Kingdom of God," he says, "This involves the redemption of society from private property in the natural resources of the earth, and from any condition in industry which makes monopoly profits possible." Also in this book, he says, "If we can trust the Bible, God is against capitalism, its methods, spirit, and results" (p. 184).

These teachings are simply Marxism dressed in Christian clothes. They are not the gospel of Christ according to the Scriptures. They are "another gospel." What Karl Marx calls "the solidarity of the race" becomes "the universal brotherhood of man;" his "economic determinism" becomes "social change" and "social planning and control;" and his "classless society" becomes "the Kingdom of God." This "Kingdom of God"—the term popularized by Rauschenbusch — is clearly not the Kingdom taught in the Scriptures, but is *an international, socialistic state.*

The presidents and principal leaders of the Federal Council, and now of the larger National Council, formed in 1950, have followed and developed these teachings consistently. Volumes could be written, giving quotations from their books and writings, in which they advocate these teachings and openly deny the full inspiration of the Scriptures, the virgin birth, substitutionary atonement, and bodily resurrection of Christ. *The only doctrinal requirement of the National Council is the tacit acknowledgement of "Jesus Christ" as "divine Lord and Saviour," but the individual is left to interpret the meaning of these words as he likes.*

Dr. Edwin T. Dahlberg, President of the National Council (1959), was formerly secretary to Dr. Walter Rauschenbusch, and apparently was greatly influenced by him.

These leaders have been and are *promoting a socialist revolution in America.* They will not be turned aside from this. They reject every protest and all contrary counsel.

The many publications of the former Federal Council and of the present National Council abundantly confirm this. The National Council has published a "Summary of General Assembly and General Board Action, November 29, 1950 through November 30, 1957." While an exact analysis of these actions is difficult, because undoubtedly there is considerable overlapping of material in their contents, still the following gives an approximate idea of the nature of these actions: 28 were on political activities, 10 on social and moral issues, 9 on labor relationships, 43 on international relations, 7 on economic matters, 18 on racial relations, 12 on religious and spiritual matters, and 10 in the nature of greetings. Of the total of 137 actions, not one had to do with winning souls to Christ through faith in His shed blood. And the great majority of them are thoroughly socialistic and pacifistic.

These leaders of the Federal and National Councils have fought the defense programs of the United States through the years, even when war and destruction were threatening; they have advocated wide-open immigration and unrestricted interchange of travel and trade between America and communist countries; they have aligned themselves with radical labor movements and leaders; they have greatly influenced the advance of socialism and its accompanying inflation; they have sought to curb and abolish the Committee on Un-American Activities; they have created class and racial strife and discord; they have opposed the free enterprise system and advocated collectivism, and have in many ways aided the cause of communism.

Truly, our country and our churches have "sown the wind" and are reaping "the whirlwind."



LESSON FOR MAY 10, 1959

By THE REV. J. KENTON PARKER

Nathan And David

Background Scripture: II Samuel 7; 11; 12; I Kings 1:5-40
Devotional Reading: Psalm 51:1-17

Nathan the prophet plays somewhat the same role in relation to David as Samuel did to Saul. He seems to have taken the place of Samuel as the chief prophet. David consults him in regard to building a house for the ark of God; he is sent to David after the king had committed his terrible sins to rebuke him and call him to repentance; and he helps to foil the plot of Adonijah and make sure that Solomon is anointed king. I want to look at these three occasions when Nathan and David are together and then take up Psalm 51, our Devotional Reading, David's great Penitential Psalm, for it brings us some splendid lessons on true repentance.

I. *Nathan, David, and the House of God*: II Samuel 7.

Since this was our Devotional Reading last Sunday I will just review briefly the contents of this chapter. When David sat in his house after God had given him rest from all his enemies, he said to Nathan, see now, I dwell in a house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go, do all that is in thine heart; for the Lord is with thee. It certainly looked like the thing to do, but God had other plans for the building of His House and sent Nathan to tell David that he was not to build it, but his son. He went on to promise to build David a house and establish his kingdom as an everlasting kingdom. Part of these promises were partially fulfilled in Solomon but are completely fulfilled in Christ, David's Greater Son, Whose Kingdom is an everlasting one. God promises that if his son (Solomon) commits inquity He will chasten him with the rod of man but that His mercy would not depart from him "as I took it from Saul". We have sure ground for believing that Solomon came back to God and was saved in spite of his relapse into sin.

David submits to God's plan and pours out his soul in prayer and praise to God. Notice the vast contrast between Saul and David. Saul wanted to have his way in everything. David was content to fall in with God's plan. He gathered together much material for Solomon to use in the building of the Temple.

II. *Nathan, and David's Sin*: II Samuel 12.

Chapter 11 tells the sad story of David's terrible sins of adultery and murder. How we wish that this blot was not on his character: It makes our hero fall to the ground and wallow in the mire. Remember Paul's words, "in me, that is in my flesh, dwelleth no good thing". But for the grace of God, where would any of us be?

It was the time of the year when kings go forth to battle, but David did not go with his army. He remained in Jerusalem, idle and at ease, while others were fighting. The temptation came. He yielded and then went on to cause the death of Uriah. Do not our temptations often come when we are idle and not in the place of duty? This is a great day for vacations and we need these times of relaxation and rest, but do we always keep God's Day holy while on vacation? Do not other temptations come? If David had been with his army he would have been saved all the shame and heartaches which came to him and his household on account of his sins. God forgave his sinning child but the scars remained. You can pull the nails out of a tree into which they have been driven, but you cannot pull out the scars. One of our great temperance lecturers who had spent the first part of his life in all sorts of sin, used to cry out, with tears falling down his cheeks, Young men, keep yourselves pure.

The chapter ends with these simple words: But the thing that David had done displeased the Lord. And the Lord sent Nathan unto David. Were you ever called upon to rebuke a man for his sin? And if that man were a king, or president, or governor, how would you feel? But these Old Testament prophets had the courage to stand before kings.

Nathan tells David the pathetic story of two men, one rich and the other poor. The rich man had exceeding many flocks and herds but the poor man had nothing save one little ewe lamb which was very precious to him, like unto him as a daughter. And there came a traveller unto the rich man and he spared to take one of his own flock but took the poor man's lamb.

David's anger was greatly kindled against the man and he said to Nathan As the Lord liveth, the man who has done this thing shall surely die, and he shall restore the lamb fourfold. Nathan said to David, Thou art the man. He reminded the king of all that God had given him. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? Now therefore the sword shall never depart from thine house; because thou hast despised me, and taken the wife of Uriah the Hittite to be thy wife. If we will read on in David's life we will see how true this prediction was. The Lord forgave David and he did not die, even though he had pronounced his own death sentence when he answered Nathan.

And David said to Nathan I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. So David confesses his sin and is forgiven. How true and deep was his confession and repentance we shall see in Psalm 51.

I wish to look with you for a moment at Psalm 32 and see how utterly miserable David was before this confession. He describes his condition in these words: "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer". He was like a man with the fever tossing on a bed of sickness. Relief only came when he confessed and was forgiven. When a child of God sins he is miserable until he confesses his sin and finds forgiveness. So David was a miserable man until Nathan came and he made full confession.

Another lesson for us to learn is this: although our sin may be forgiven some of the consequences will follow, as was the case with David's home. His sin seemed to bear fruit in his children and the tears that David shed over Absalom and some of his other children are part of the price he paid.

I wish to give here a story I recently read of an experience of Peter Bilhorn, evangelist and singer. He was conducting a gospel meeting in Iowa State Prison. At the close of the meeting the chaplain said, Sing us one more song, Peter, and without thinking how it would sound, he sang "The Bird with the Broken Pinion" in which occurs these lines:

"For the bird with the broken pinion
Never soars as high again".

A convict, a young man down in the center, sprang to his feet and holding on to the seat in front of him said, "Chaplain, Chaplain is that true? If so, there is no hope for me or a lot of us here". Mr. Bilhorn at once realized the dreadful blunder he had made, and went back to Chicago. It's not true, he said, there must be another verse added to that song. A few days later he wrote:

But the soul that comes to Jesus
Is saved from every sin;
And a heart that fully trusts Him
Shall a crown of glory win.

Then come to the Dear Redeemer,
He will cleanse you from every stain,
By the grace that He freely gives you,
You shall higher soar again".

The evangelist got permission to go back to the prison and sang the hymn with the new verse added. Years later Mr. Bilhorn was at a camp singing for the YMCA. A tall splendid looking officer came to the platform and greeted him: Hello Bilhorn, I am the man who asked if the song were true, and when you came back weeks later I gave my heart to Jesus Christ. I am now the colonel of a regiment preparing to go overseas. By God's grace one can higher soar again. In David, and in Paul, and in millions of other sinners we see the grace of God and even the "chief of sinners" can be made the Apostle Paul. David's repentance and forgiveness have encouraged many other sinners to "come to the dear Redeemer for He will cleanse from every stain". I have seen this to be true in my own experience with people.

III. *Nathan, David and the Crowning of Solomon*: I Kings 1:5-40

When David was old one of his sons, Adonijah, exalted himself, saying, I will be king. He was a young brother of Absalom who had led a serious rebellion earlier, and like his older brother was a "very goodly" man and as spoiled as Absalom had been. David had sworn that Solomon, the son of Bathsheba should be the next king. This was God's plan also.

Nathan takes a leading part in seeing that Adonijah's scheme is nipped in the bud and that Solomon is crowned as king to succeed his father. Read this interesting chapter and observe Solomon's wisdom in dealing with Adonijah.

IV. *Psalm 51*—Devotional Reading.

This familiar Psalm was written by David when Nathan the prophet came to him and showed him his sin. I only have space for a few of the many things that can be gotten from this wonderful Psalm.

It is a Penitential Psalm and so we have lessons on true repentance. 1. There is a deep sense of sin. Several words are used to describe its character. Sin is transgression. It is crossing over the line and going into forbidden territory. It is breaking God's holy law. Sin is iniquity or crookedness. It has twisted us all out of shape. Sin is SIN: it is missing the mark and represents failure. Sin is defiling. We need to be washed and cleansed. It leaves a blot and stain. Sin is a burden, to be forgiven, or lifted off the soul. 2. Sin is primarily *against God*: "Against thee, thee only, have I sinned". David had sinned against Bathsheba, against Uriah, against Israel, but *above all else* he had broken God's commandment and sinned against God. 3. Sin needs to be purged and we need to be washed. Wash me, and I shall be whiter than snow. What can wash away my sin? Nothing but the blood of Jesus. 4. The forgiveness of God brings joy again to our hearts and we praise Him. 5. When forgiven we should teach other sinners to come and be forgiven also. 6. A broken and contrite heart will not be despised. God forgives the repentant sinner.

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YOUTH PROGRAM FOR MAY 10, 1959

By THE REV. B. HOYT EVANS

Judaism

Scripture: Deuteronomy 6:4-9 and Romans 10: 1-13

Suggested Hymns:

"Holy, Holy, Holy!"

"O God, Our Help in Ages Past"

"Guide Me, O Thou Great Jehovah"

Program Leader's Introduction:

Christians are always inclined to think of Judaism as the religion of the Old Testament. In a sense, of course, it is. It has been pointed out, though, that in failing to accept the message of the New Testament the Jews have actually been untrue to the Old Testament. Even during the earthly life of Christ the Jews were substituting tradition for the teachings of Scripture. It will not surprise us, then, to discover that much in modern Judaism is very different from the religion of the Old Testament.

Not all of today's Jews are truly religious. To many of them being a Jew is a matter of racial fraternity and common heredity and tradition. There are many Jews who do take religion seriously. The religious Jews are divided into three parties: Orthodox, Conservative and Reform. The Orthodox Jews are strictest in their observance of the Old Testament rites and of the ancient traditions. The Reform Jews are very liberal, have adopted many Western ways, and do not observe the ancient customs with strictness. The Conservative party is between the two, honoring the best of the old but not utterly refusing the new.

In discussing the various phases of Judaism, our speakers will indicate the differences between the beliefs and practices of the parties.

First Speaker:

All Jews, regardless of party, believe in the unity of God. The idea of a Godhead with three persons is unthinkable to them. The Orthodox group believes in the full inspiration and authority of the Old Testament, in the future coming of a personal Messiah, in immortality, and in a literal paradise and hell. The Reform party also believes in some kind of immortality, but there the similarity ceases. They believe the Old Testament to be largely a human compilation of literature containing many myths and mistakes and having little divine authority. They do not believe in the coming of a personal Messiah, but in a messianic age, in which life will become ideal for the Jews. They do not believe in a literal paradise and hell in the future life, but rather expect all to be happy in some vague, shadowy sense. The position of the Conservative party in all of these matters is very close to that of the Orthodox Jews.

Second Speaker:

Orthodox and Conservative Jews worship in synagogues. They believe that the only proper place for the Temple is in Jerusalem, the city of David, and they have not recognized any other "temples" since the Temple of Herod was destroyed by the Romans in 70 A.D. The Orthodox also have their congregation segregated according to sex. The women and girls sit apart in a gallery or balcony, and the men and boys, with their heads covered, sit in the main part of the synagogue. Most of the service is conducted in Hebrew and there is much participation by the men of the congregation. There is also audience participation among the Reform Jews, but in other respects their worship is very different from the Orthodox. The Reform group worships in buildings called temples, men and women sit together, the men do not wear hats, and most of the service is conducted in English (in an English speaking society). Again the Conservative party has more in common with their Orthodox brothers, but they are not as strict in their adherence to the old ways.

Third Speaker:

The ministers of religion among all Jews are called Rabbis. Their function is very much like that of the Protestant Christian minister. They are permitted to marry, they teach, preach, conduct worship, administer the program of the synagogue or temple, and counsel with the members of the congregation. Orthodox rabbis keep very much within their own group, Conservative rabbis are more liberal in their associations, and most Reform rabbis are quite active in civic and inter-faith affairs.

Fourth Speaker:

The most important day in the life of the Orthodox Jewish boy is the Sabbath after his thirteenth birthday. On that day, with elaborate ceremony, he becomes Bar Mitzvah, a son of the commandment. From that time forth he is a full member of the congregation and is responsible for his own conduct. In the Reform temples there is a service of confirmation for both boys and girls when they are admitted into full membership in the congregation, and there is no prescribed age when this shall take place.

Fifth Speaker:

Of great importance to the Jewish religion are the special days. The Sabbath, of course, is a weekly day. It is observed from sunset on Friday to sunset on Saturday. There are services in the synagogues and temples, and in the homes of the faithful there are special meals and observances of religious significance.

There are two high holy days which come early in the fall of the year. Rosh Hashana is the beginning of the religious year, the Jewish New Year. This is a day of judgment in which every person is expected to take stock of his life. It is actually observed for two days with special services and with traditional feasts. The ten days following Rosh Hashana are to be observed as days of penitence. Then comes the most important day of all, Yom Kippur, the day of atonement. On this day the people confess their sins to God and as one writer says, "hope for forgiveness." There is no longer any priest or sacrifices as there was in the Old Testament. Those of us who know Jesus Christ as our priest and our sacrifice have a basis for atonement, but for the Jew it is an empty hope.

Following Yom Kippur are five festivals. (1) Succoth is known as the Feast of Booths or Tabernacles. It was originally an agricultural feast, coming at the time of the first harvest. In many ways it corresponds to our Thanksgiving. It commemorates the wilderness wanderings of the Children of Israel after their departure from Egypt. (2) Hanukah, or the Feast of Lights, comes in December. It is a time of joyous celebration, in remembrance of the time when the Jews won a brief independence under their leader, Judas Maccabaeus, 166-161 B. C. (3) Purim comes at the beginning of spring and commemorates the deliverance of the Jews from Persian wrath through the brave intervention of Esther. It is celebrated by feasting and merrymaking. (4) The Passover is kept in remembrance of God's shielding from death the homes where the blood was displayed at the time of the deliverance from Egyptian bondage. This feast is most meaningful to Christians, because it comes at the time when we are remembering the sufferings of the Lamb of God who shed His blood and became our Passover. (5)

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WEAVERVILLE, N. C.

Pentecost is sometimes known as the Feast of Weeks. It comes fifty days after the Passover at the time of the first harvest in Palestine. It reminds the Jews of the giving of the law to Moses, but to Christians it commemorates the giving of the Holy Spirit and the birthday of the Christian Church.

Program Leader:

Our hearts should go out in compassion to these people who are looking to the future for deliverance which has already come. Let us pray that they may find in Jesus Christ their true Messiah.

Death of Mrs. Leighton M. McCutchen

ATLANTA, GA. —(PN)— Mrs. Leighton M. McCutchen, Executive Secretary of the Board of Women's Work, Presbyterian Church, U. S., died here April 6, after an illness of a few weeks. Burial was in San Antonio, Texas, April 10.

As executive secretary, Mrs. McCutchen had guided the work of some 340,000 Presbyterian Women throughout the South for nearly three years. So far as is known, her death while serving as an executive of the Church marked the first time in the nearly 100-year history of the denomination when an executive has died in office. Mrs. McCutchen was 53.

Mrs. McCutchen began her service to the Church in 1931, when she married the Rev. Leighton M. McCutchen and with him went as missionaries to the Belgian Congo. Mr. McCutchen died in the Congo in 1936, and his widow and small son returned to the U. S. the following year. In the decade which followed, Mrs. McCutchen served as Director of Christian Education for the First Presbyterian Churches of Dallas, San Antonio and Kerrville, Texas.

In 1948, she became associate educational secretary of the Board of World Missions, in Nashville, serving in that capacity until she was called to the Board of Women's Work on May 1, 1956.

A native of Karnes City, Texas, Mrs. McCutchen was the former Rowena Dickey, daughter of the late Dr. Brooks I. Dickey. Dr. Dickey was for a time Secretary and Treasurer of the Synod of Texas, and at the time of his death in 1944 was superintendent of Home Missions for Western Texas Presbytery.

Mrs. McCutchen was a graduate of Southern Methodist University and the Assembly's Training School for Lay Workers, Richmond. She was given an honorary Doctorate of Humanities by Austin College in 1958.

Survivors include her son and his family, the Rev. and Mrs. Leighton M. McCutchen, Jr., and Sharon Rowena. He is pastor of the First Presbyterian Church of Albertville, Ala. Mrs. Brooks I. Dickey, Mrs. McCutchen's mother, also survives, and a sister, Miss Martha Brooks Dickey. Both of these are living in San Antonio.

Funeral services for Mrs. McCutchen were held in Central Presbyterian Church, Atlanta, where she was a member. Dr. P. D. Miller, executive secretary of the Board of Church Extension, with whom Mrs. McCutchen had worked in San Antonio, and Dr. Stuart R. Oglesby, retired minister of Central Church, officiated. Dr. William M. Logan, pastor of the University Presbyterian Church, Austin, conducted burial services in San Antonio. He was pastor of the Kerrville First Church when Mrs. McCutchen worked in that church.

Mrs. McCutchen's leadership was felt in many areas of the life of the Presbyterian Church, U.S. and in the ecumenical Church. She was a member of the Board of Directors of the United Church Women, a member of the Commission on Missionary Education for the National Council of Churches, a representative of the Southern Presbyterians on the General Council of the National Council of Churches, a member of the Centennial Committee of the denomination, a member of the Inter-Board Adult Council, and a former member of the Board of Editors of the Presbyterian Survey.

In her work for the Board of World Missions and Women's Work, Mrs. McCutchen traveled to all parts of the world except the Orient. She twice toured in Latin America, and visited Africa and Europe on several occasions. Her latest trip was in 1957 when she went as a special representative of the Women of the Church of this denomination to the first meeting of the Women of the Church of Christ in the Congo.

The family of Mrs. McCutchen requested that no flowers be sent, but that instead those who wished to give memorials might make contributions through the Board of Women's Work to the Lay Worker's Training School for the Presbyterian Church of Brazil.

The Vacation Fund

The Vacation Fund of the Presbyterian Church, U. S., has been in operation for almost a half century. Its sole purpose is to aid underpaid ministers and other mission workers in going away for brief periods of refreshment at one of our summer conference grounds. This Fund is not in the Church's budget and will never seek to be included. For many years it was administered with compassion and discretion by the late Dr. Henry H. Sweets. The same quality of service was rendered by Dr. Wade H. Boggs until his retirement as an Executive Secretary. Responsibility for the Fund now rests upon Dr. P. D. Miller as Chairman, in association with Dr. Darby Fulton, Dr. Marshall Dendy and Mr. Charles J. Currie.

Last year gifts for this purpose came from individuals and organizations, such contributions ranging from five to two hundred dollars. Any amount is appreciated. Except for a few letters already sent out to former donors, this is the only call that will be made for 1959. We are grateful for gifts already coming in, and for those still to be sent.

The readers who desire to have a part in this quiet ministry are asked to make checks payable to "The Vacation Fund" and mail to Mrs. Ira D. Holt, Treasurer, Box 358, Montreat, North Carolina.

World Mission Receipts

Budget for 1959	$4,530,000.00
Received to date	517,196.34
Percentage of Annual Budget received for 1959	11.41%
Balance needed for 1959	4,012,803.66

The General Fund and Interchurch Agencies Statement of Receipts

January 16 - March 31, 1959

THE GENERAL FUND AGENCIES

Budget for 1959	$1,335,418.00
Receipts to date	99,388.71
Percentage of annual budget received to date	7.43%
Balance	$1,236,029.29

INTERCHURCH AGENCIES

Budget for 1959	$23,595.00
Receipts to date	2,065.70
Percentage of annual budget received to date	8.75%
Balance needed for the year	21,529.30

Conference on Church Music

The 1959 Conference on Church Music, sponsored by the Board of Christian Education, The Presbyterian Church, U. S., will be held at Montreat, N. C., from Thursday, July 30th through Wednesday, August 5th. The faculty will be a distinguished one, coming to Montreat from all parts of the nation. Headlining the choral work will be Dr. Elaine Brown of Philadelphia and the principal organ teacher will be Dr. Heinrich Fleischer of the University of Chicago. Other faculty members include Dr. James R. Sydnor, the Rev William H. Foster, Mr. and Mrs. Haskell Boyter, Dr. William Lemonds, Mr. Herbert Burtis, Mr. John Ferris and Dr. and Mrs. Richard M. Peek.

Including training for the small church musicians as well as the large, and covering every facet of Church Music from organ technique to Church School Music with schedule arranged to allow private lessons and time for seminars, with music exhibits by the nation's largest publishers, and a demonstration organ imported for the week, this conference is again, too good to miss.

An added feature: The Oratorio Singers of Charlotte under Earl Berg will present a concert on the first night, Thursday, July 30th.

Registrations are being accepted by writing to: Music Conference, Box 1176, Richmond 9, Virginia, enclosing registration fee of $10.00 made payable to The Board of Christian Education.

Richard M. Peek,
Music Conference Director

School for Rural Leaders Garrett Biblical Seminary

The 1959 **SCHOOL FOR RURAL LEADERS** at Garrett Biblical Seminary, Evanston, Illinois, will be held June 22-July 24.

This interdenominational school is on graduate level, with a college degree as a minimum requirement for admission. The curricula is based on the assumption that those who attend will also have had seminary training. Three courses will be offered:

AGRICULTURAL ECONOMICS FOR THE RURAL MINISTER

GROUP LEADERSHIP IN RURAL LIFE

THE PROGRAM OF THE RURAL CHURCH

Dr. Rockwell Smith, director of the school, is offering two scholarships covering tuition and room rent to the Presbyterian, U.S. Church. He has requested me to obtain two pastors from our Church. Any interested pastor serving our town and country churches should write to me about this.

James M. Carr, Secretary
Town and Country Church Department
341-B Ponce de Leon Avenue, N.E.
Atlanta 8, Georgia

JAZZ MASS RHYTHMS SET OFF CONTROVERSY

Norwalk, Conn., April 5 (UPI) — A progressive combo disturbed the Sunday quiet of this New England town today with a real cool jazz mass at a Protestant Episcopal communion service.

The presentation immediately set off a controversy over whether that kind of music should be played in church or limited to juke boxes.

'The Most'

A hep teen-aged girl thought the syncopated Lord's Prayer was "the most." A little old lady liked the jazzed-up hymns, but the saxophone tootles gave her a throbbing headache.

Officials of the National Council of Churches and the National Council of Protestant Episcopal Church, attending the service as "observers," were all for jazz in church. But they agreed that the music, composed by a British clergyman, was not up to their idea of American jazz standards.

BRAZIL

Brasilia, — (PN) — Feverish activity is the watchword on Brazil's latest frontier — on the plateau of eastern Golas, where Brazil's new capital is being built.

The Brazilian Congress has decreed that Brazil's capital must be moved from Rio de Janeiro to Brasilia on April 30, 1960. The new capital may not be completely finished, but there is every likeli-

hood that governmental operations can begin on that day, approximately one year from now.

More than thirty apartment houses, a thousand homes, six ministry buildings, the new Congress and Judiciary Buildings are well on their way to completion—some already in use. The network of roads, at three different levels with no intersection or traffic lights, is practically finished. President Juscelino Kubitcheck is making frequent use of the new Presidential Palace.

Presbyterians in the area are also busy. A thriving church is located in Bandeirantes, the construction workers' town ten miles away. Its Sunday School has 150 pupils. It has started a second Sunday School in another nearby town. It also operates a primary day school.

Land has been purchased in two different areas within the new capital. One site will see the construction of the First Presbyterian Church of Brasilia, its architectural design already approved by world-famous Oscar Niemeyer, who must pass on all new construction within the capital. National church headquarters may also be located here. A Sunday School and chapel will be built on the second site.

Of special interest to the Women of the Church is the fact that the Presbyterian Church of Brazil has already purchased 200,000 square feet for its proposed national institute for laymen, Birthday Offering objective for this year.

As yet un-named, the institute will provide training for future directors of Christian education, as well as offer special courses in journalism and music. The institute will also hold frequent nationwide seminars, especially designed for lay people engaged in various professional fields.

The site chosen is in a future residential area, near the International Airport.

The institute will provide church workers for all of Brazil and will help to fill the immediate need for Sunday school teachers, social service workers, and evangelists in and around Brasilia.

It is planned for the institute to begin its operation in 1960, simultaneously with the inauguration of Brazil's new capital.

GEORGIA

Atlanta —(PN)— The Rev. Ernest J. Arnold, D.D., President of Protestant Radio and Television Center, has been elected the first executive secretary of the Committee on Television, Radio and Audio-Visuals (TRAV) for the Presbyterian Church, U.S.

Dr. Arnold has accepted the position effective May 1. Announcement of the election was made by TRAV's Atlanta headquarters by Dr. Robert W. Kirkpatrick of Richmond, Va., chairman of the TRAV Committee.

TRAV was created by act of the General Assembly of the Church in 1958 to intensify the denomination's ministry through radio, television and audio-visuals. It began its formal operation Jan. 1, 1959.

The newly elected executive secretary will continue as president of Protestant Radio and Television Center, but will be relieved of his reponsibilities in program production there, by the employment of a new program and production director for the Center. He served the Radio and TV Center as vice-president from 1951 until 1958, becoming president after the death of Dr. John M. Alexander, first president and founder of the Center.

Dr. Arnold now also succeeds Dr. Alexander as the leader of the Presbyterians in the electronic communications field, since Dr. Alexander was secretary of the Division of Radio and Television, predecessor organization to TRAV, as well as president of the Center.

The new TRAV Committee which Dr. Arnold will head is responsible for production of the Presbyterian Series of the Protestant Hour, and is launching a Sunday School of the Air series for both radio and TV. It is responsible also for providing broadcast training through workshops and seminars for pastors of the denomination and it serves all agencies of the Southern Presbyterian Church in developing audio-visual materials, films and broadcast programs.

Dr. Arnold is a native of Marble Valley, Ala., and is a graduate of Presbyterian College and Yale University School of Divinity. He served as executive secretary of the North Carolina Council of Churches and as assistant to the president of Davidson College, Davidson, N. C., until he came to the staff of the Radio and TV Center. He is a member of the Board of Managers of the Broadcasting and Films Commission of the National Council of Churches. In 1958 he was given an honorary Doctorate of Divinity by Presbyterian College.

Decatur — (PN) — Ground-breaking ceremonies were held here April 5, at Columbia Presbyterian Church.

Construction on the estimated quarter of a million-dollar church plant is expected to be completed by mid-1960. The site of the building is at 711 Columbia Rd.

Representatives from Decatur, Oakhurst, Alexander Memorial Presbyterian Churches, and Columbia Theological Seminary, joined with representatives of the Presbytery's Committee on Church Extension, aided the Columbia Church and its pastor, Dr. Wm. J. Hazelwood, in the groundbreaking service.

Atlanta—(PN)—The Rev. Walker Sessions, pastor of the Capitol View Presbyterian Church since 1947 leaves Atlanta in mid-April to take up new duties as patsor of the First Presbyterian Church in Marianna, Ark.

While in Atlanta Mr. Sessions has served as president of the Presbyterian Ministers Association, and has been moderator of the Atlanta Presbytery. He came to the Capitol View church from the First Presbyterian Church in Eufaula, Ala.

Atlanta—(PN)—Roy LeCraw, former mayor of Atlanta, and prominent Presbyterian layman, is expected to take part in the 100th anniversary celebration of Protestant Christianity in Japan.

A month-long series of observances and special services has been planned during October for several of the larger cities in Japan.

"I hereby give and bequeath to the Board of Directors of The Southern Presbyterian Journal Company (incorporated under the laws of the State of North Carolina) $_____ for the use and benefit of said company."

LOUISIANA

New Orleans — (PN) — Ground-breaking ceremonies and the beginning of a week-long institute on visitation evangelism coincided Sunday, April 5, at the Lakeview Presbyterian Church here.

Dr. William B. Oglesby, Jr., professor of pastoral counseling at Union Theological Seminary, Richmond, Va., conducted the institute and was guest preacher at both morning worship services and the Sunday evening service.

Ground was broken at ceremonies held between the morning worship services. A new sanctuary valued at about $244,500 will be constructed on the site. W. J. TeSelle, elder in the Canal Street Presbyterian Church presented a brief message at the ground-breaking service. He was present at the organization of the Lakeview church on May 12, 1912.

The congregational building committee is headed by Fred Dykhuizen. Other members include: W. S. Barnes, J. P. Ward, N. P. Jeffrey, Jr., Mrs. J. A. McDonald, Harry R. Smith, Mrs. J. P. Ward, Assistant Pastor Robert B. Smith, and the Rev. Ray Riddle, pastor.

Dr. Oglesby met with a group of laymen at a noon luncheon meeting April 6, and addressed participants in the week-long visitation program at a supper meeting that night. Sessions of the institute on Tuesday through Friday nights were devoted exclusively to visitation evangelism by teams, according to the Rev. Riddle.

Dr. Oglesby was ordained in 1940, and served his first pastorate at New Iberia, La. He is a graduate of Austin College, and Union Theological Seminary.

New Orleans—(PN)—Dedication services for the new $80,000 first unit of the Woodland Presbyterian Church were held April 5, at an afternoon ceremony.

Participants in the services included: the Rev. Frederick Low, supply pastor; the Rev. Ray Riddle, Jr., pastor of the Lakeview Presbyterian Church; and Earl Mathes, architect for the building. Mr. Riddle is also chairman of the church extension committee of the New Orleans Presbytery.

Also taking part were: R. Bruce Campbell, clerk of session; the Rev. T. E. Davis, pastor of the Gretna Presbyterian Church; Dr. John S. Land, pastor of the St. Charles Ave. Presbyterian Church; Guy Steele, elder emeritus of the church; and members of the Church Extension committee, Myron Turfitt and Dr. E. Z Browne.

The first three proposed units, the educational building contains 6,000 square feet of floor space providing seven classrooms, a pastor's study, offices, auditorium, kitchen, storage space, and restroom facilities.

The Woodland congregation began as the Aurora Gardens Presbyterian Sunday School in 1957, and was organized in October of 1958 in a merger with the Algiers Presbyterian Church.

NORTH CAROLINA

Raleigh —(PN)— Dr. James G. Patton of Atlanta, Ga., executive secretary of the General Council of the Presbyterian Church, U. S., spoke at a spring rally of men from Granville Presbytery April 12, at White Memorial Church here.

Men from twelve churches in the presbytery attended the rally. They heard Dr. Albert G. Edwards, pastor of the First Presbyterian Church here, speak on "World Wide Witness of the Church", at the afternoon session.

Dr. Patton spoke at the evening dinner program.

Dr. Patton, a native of Kentucky, held pastorates in Georgia and Virginia before he became secretary of stewardship for the Presbyterian Church, U. S., in 1943. He became executive secretary of the General Council when it was formed in 1949.

Presbyterian Churches at the spring rally included: White Memorial, First Presbyterian, Milner Memorial, West Raleigh, Western Boulevard, Buffalo, Ernest Hyatt, Hudson Memorial, Cary, Wendell, and Garner.

MISSISSIPPI

The Carolina Presbyterian Church was organized on November 20, 1841 at what was then known as the Old Campgrounds. The old church, which still stands, is an historic landmark in this area. It was first used in 1842 and stands today nearly as it did then bearing the marks of the hand-dressed lumber which the builders cut from the nearby forests. There have only been a few alterations in these 118 years.

Records show that Rev. Henry McDonald was the minister who came and organized the church in 1841. In the year 1849 the first mention of a pastor being called was Stated Supply, Rev. Joseph D.Porter. Many pastors since have faithfully served our church.

The Carolina Congregation, in February, 1957, voted to relocate across the road and build a new church. A Building and Finance Committee was elected at that time with the following members: W. P. Sikes, Chairman; W. C. Majure, Herman McDonald, Tom Majure, and Mrs. Robert Hammons. Later Algie Hardage and Mrs. Ike McMillan were added to this committee.

Progress began in the spring of 1958. At another Congregational Meeting it was voted to proceed with plans, and the committee began to solicit funds. The site was decided, timber was cleared, and the land was graded.

Ground-breaking ceremonies were held on Sunday afternoon, July 6, 1958, at a Home-Coming Service. The last worship service was held in the old church on February 8, 1959, and February 22, 1959, we dedicated the new Carolina Church to the glory of God.

The total cash cost for the church and furnishings is approximately $16,750. This does not include the donated labor and time of the members, friends and pastor. A conservative estimate of the value of the new church would be $35,000.

The present active membership of this church is 66, and we hope and pray that with the new facilities we will be able to do more for the glory of God.

Rev. Hubert C. Stewart has served as pastor since December of 1955. The officers now include elders: Luther Hays, Jim Johnson, W. C. Majure and W. P. Sikes, and Deacons: Mark Germany, Algie Hardage, Otis Herrington, Tom Majure and Otis McDonald.

Dr. John R. Miller, pastor of the First Presbyterian Church of Jackson, Mississippi, brought the dedication message. Also on the program were Rev. Dwyn Mounger, Executive Secretary of the

Church Extension Committee of the Central Mississippi Presbytery, Rev. Erskine Jackson, Chairman of the Church Extension Committee and pastor of the Presbyterian Church of Kesciusko, and Rev. Robert W. Stewart, father of the pastor, from Sparta, Illinois. Open House and reception followed the service.

SOUTH CAROLINA

Sumter —(PN)— Churches of Harmony Presbytery will seek to raise for Church Extension a sum of $6,000 during a special offering in May. The plans call for applying these funds to the Shawview Heights project around Shaw Air Force Base near Sumter.

It has been pointed out that a great need in the Synod of South Carolina is for a ministry to the transient community of approximately 10,000 who live around the Air Base.

The Presbytery will participate in carrying out plans to buy property and build a church in this area.

Last summer, the Rev. Perry H. Biddle, Jr., served the area from a trailer manse, and contacted 71 Presbyterian families, and 160 other families who expressed a considerable interest in having a Presbyterian Church established to serve them.

The Rev. Mr. Biddle is now in Edinburgh, Scotland, but the Rev. William H. Boyd, chairman of the Presbytery's Committee on Church extension, is working on the continuation of this project with the backing of interested ministers and laymen in Sumter.

TENNESSEE

Nashville —(PN)— Mr. and Mrs. Clarence E. Prince, Jr., of our Korea Mission announce the birth of a daughter, Lillian Corinne. She was born at the Presbyterian Medical Center in Chunju, Korea, on April 1.

Mr. Prince was born in Oklahoma City, Okla., but he considers Dallas, Tex., as his home town. He is a graduate of Southern Methodist University and studied for one year at Austin Presbyterian Theological Seminary.

Mrs. Prince is the former Moneta Speaker of Dallas, Tex. She is a graduate of the University of Texas. Both Mr. and Mrs. Prince are members of the Highland Park Presbyterian Church of Dallas.

The Princes went to the field in the fall of 1957 and have been serving in the educational work of the Korea Mission.

BAPTISM

By Rev. John Scott Johnson, Ph.D.

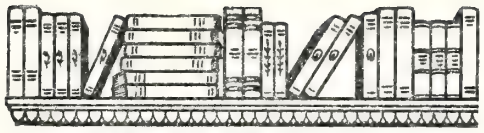
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BOOKS

SERMON SUBSTANCE. Ralph G. Turnbull. Baker. $3.50.

Dr. Turnbull is pastor of the First Presbyterian Church of Seattle, Washington and the author of a number of stimulating volumes. He is an authority in the field of homiletics. He believes that Sermon Substance has a place of stimulus and suggestion. His book sets down some valid and tried ways of interpretation and preaching. There are suggestions for each Sunday of the year. He offers the core to build up the whole. There are topical, textual, expository, doctrinal, pastoral and biographical ideas presented to help in sermon building. The 104 outlines will provide excellent material to stimulate the minister in both morning and evening preaching.

John R. Richardson

ACROSS THE NIGHT. J. E. Jacoby. Philosophical Library. $3.75.

Here is the tense history of Ronald Travers as incipient mystic together with supporting historical and critical chapters. The author calls this work "Adventures in the Supranormal". The material presented here is of a controversial nature and readers will find themselves in agreement with some areas and disagreement in others.

THE ANCIENT LIBRARY OF QUMRAN AND MODERN BIBLICAL STUDIES. Frank Moors Cross, Jr. Doubleday. $4.50.

The author has spent 10 years in the study of the Dead Sea Scrolls and the community that gave rise to them. He is an American archaeologist and Old Testament scholar. Mr. Cross' book deals with some 4/5 of the material included among the Dead Sea Scrolls. He includes a synthesis of the early history of the Scroll sect based on new data. This volume is both comprehensive and up-to-date in its survey of the subject. It is readable and should appeal to non-specialists as well as to scholars.

ILLUSTRATIONS FROM BIBLICAL ARCHAEOLOGY. D. J. Wiseman. Wm. B. Eardman's. $3.50.

Widespread attention is paid to the discoveries of archaeology. As in a progressive science, there is always a place for a new presentation of archaeological results for the general reader. Biblical archaeology has now become a specialist branch of archaeological and Biblical studies. The author selects from the material remains of ancient Palestine and its neighboring countries any evidence which may bear upon the Biblical narrative. More than 25,000 sites, only a few score of which have been excavated and almost a million written documents, many unpublished, are the primary sources from which the manners and customs, language and history, peoples and places of the ancient Near East are being revealed. On the basis of this evidence it is now possible to paint a picture of Old Testament times on a canvas which a hundred years ago was almost a blank.

This book seeks to present those items which directly relate to both Testaments together with a selection of those which generally illustrate some

aspects of the Biblical era. Emphasis has been placed on photographs of the objects, some published here for the first time, and these as well as illustrating the actual text may prove helpful to teachers.

This book is popular in its treatment and interesting in presentation. A carefully classified bibliography is provided which lists over 150 books and articles under chapter and subject headings.

THE SOUTHERN CHRISTMAS BOOK. Harnett T. Kane. David McKay Company, Inc. $4.95.

The Southern Christmas Book gives a complete and detailed picture of the Christmas and New Year season in the Southern states. It includes the favorite old traditions plus many little-known Southern Christmas customs brought to light from archives, diaries and letters Mr. Kane has had access to during his years of travel and residence in the South. The full story presented here ranges from earliest times to the present day and discusses people, customs, conviviality, carols and cooking.

Mr. Kane points out that there was Christmas in the Southern United States from the beginning days of the nation; America's first recorded Yuletide ceremony took place on Virginia soil. The area gave the embryo country its original Christmas observances and shaped them for the generations that followed. He observes that the Southern Christmas has become an observance different in a number of ways from that of any other region or other country the world over. In it have merged ceremonials from many lands with improvisations and new aspects added with the years. From the earliest days of the nation, Southerners regarded Christmas as both a Holy Day and a holiday—a period both of religious devotion and general relaxation.

Women will appreciate the recipes for Miss Dolly Veter's pralines and another for Louisiana sweet potato pie and a touching picture of Christmas in the mid-1800's as recorded in the diary of Mississippian Mahala Eggleston Roach.

Harnett Kane is an authority on the South. He writes entertainingly and graphically about this Christmas festival and the reading of this volume will be a delight to any who are interested in either Christmas or the South. Many a Southerner will smile as Harnett Kane brings back to memory experiences indelibly printed upon the childhood memories. Though written about Christmas, this volume should interest readers any season of the year.

John R. Richardson

WHAT IS CHRISTIAN BAPTISM? M. Eugene Osterhaven. Society for Reformed Publications. 50c.

There is a great deal of confusion today in some areas of the church concerning baptism and as a result some Christians are unsettled in their thinking. In order to clarify the Christian's thinking on this subject, Dr. Osterhaven presents a statement of the Biblical teaching as held by the Reformed Churches on the subject of baptism. He discusses antecedents of Christian baptism, the institution and meaning of Christian baptism, the mode of baptism, and the candidates for baptism.

This essay has been written primarily for laymen and elders. It is written from the presuppositions of Reformed theology at the center of which as in Holy Scripture is a covenant of grace uniting both Testaments and centering Jesus Christ the head of the church and only Saviour of God's people in all ages. The author understands historic Reformed theology and shows that the children of believers are included in the covenant and are expected to be one organism in both dispensations and recipients of the grace of Christ signified and sealed in this age by baptism. We are shown that when Christian parents present their children for baptism, they do it not out of custom or superstition but because they believe the blessed fact that they and their children are the Lord's. As a result of the baptism of covenant children, blessings come to the little one, the church is built up, and honor is brought to the Triune God.

John R. Richardson

THE VISIBLE WORDS OF GOD. Joseph C. McLelland. Eerdman's. $4.00.

"The Visible Words of God" is an exposition of the sacramental theology of Peter Vermiglio Martyri In the foreword Dr. Thomas F. Torrence remarks, "It is one of the tragedies of Reformation history that the theological works of Martin Butzer and Peter Vermiglio Martyr should have been so sadly neglected . . . Peter Martyr was undoubtedly one of the finest scholars and ablest theologians of his generation, and must be ranked close to Calvin himself with whom he stood in the highest estimation and with whom he was in the fullest agreement." Concerning this work Calvin himself once wrote, "The whole doctrine of the Eucharist was crowned by Peter Martyri who left nothing more to be done."

No book in English has appeared on Martyr and no bibliography of him has appeared in any language within the last hundred years. The biographical section on this work which is based on original materials traces Martyr's life in its stages in Italy, Strasbourg, Oxford, and Zurich.

Dr. McLelland has given us in this work an able and lucid exposition of Peter Martyr's teaching. It is a signal contribution to theological thought.

—John R. Richardson

ACTS THROUGH EPHESIANS — AN EXPANDED TRANSLATION. Kenneth S. Wuest. Eerdman's. $3.50.

This is a commentary translation, the purpose of which is to clarify the text of the Authorized Version where its condensed phraseology needs the explanation which an expanded translation is able to afford. It is to be used in connection with that version, never in its place.

There are a number of advantages of this expanded translation as an aid in the understanding of the Authorized Version. For instance, take the question Paul asked the disciples at Ephesus, "Have ye received the Holy Ghost since you believed?" Dr. Wuest points out that the English word "since" has both a temporal and a casual meaning. One could understand the question to mean, "Have you received the Holy Ghost since that time when ye believed?", the teaching being that the Holy Spirit is not given the believer in response to his initial act of faith in the Lord Jesus as Saviour but sometime after that act. Or the question could be, "Have ye received the Holy Ghost as a result of your initial act of faith?", the teaching then being that the Holy Spirit is given to the sinner as a result of believing. The difference between these two questions is different between heresy and true doctrine, the difference between confusion in the local assembly and that order and unity which

true doctrine provides. This is an illustration of the scientific accuracy with which this expanded translation has been produced.

MEDITATIONS FOR YOUTH. Walter L. Cook. Abingdon Press. $1.75.

Arranged in 5 groups, these meditations show teenagers how they can strengthen their spiritual living through obedience, trust, prayer, service and love. Each devotion begins with a Scripture text and ends with a prayer.

PRAYERS FOR EVERY NEED. William H. Kadel. John Knox Press. $1.50.

These prayers are taken from the "Dial-A-Prayer" service sponsored by Orlando's First Presbyterian Church. 150 of these prayers have been selected for this book. The prayers have been written to meet needs in home, office and school. Group leaders will find suggestive ideas and prayer thoughts to use in group worship.

THE GREAT LIGHT. Valdis Mezezers. Christopher Publishing House. $2.50.

This volume consists of 20 sermons preached in recent years from the author's own pulpit. The main theme of these sermons and meditations deal with the resurrected Easter Christ in the world and in His church and in the life of the individual Christian.

Valdis Mezezers is a Lutheran pastor born in Latvia. In exile in Germany he published two volumes of poetry. At present he is studying in in the fields of theology and philosophy. This is help and assistance to find the Lord, to love and follow Him.

A BRIEF HISTORY OF THE PRESBYTERIANS. L. A. Loetscher. Westminster Press. $1.00.

Material in this volume was prepared for young people in the church school curriculum. The former edition enjoyed a wide usefulness among communicants classes and adult groups. This new edition has added new material covering the eventful two decades since 1938. Brief questions for discussion groups or individual readers are provided near the end of the booklet and the bibliography has been revised to include titles on the history of American Presbyterianism that have appeared in recent years.

LEAST OF ALL SAINTS. Grace Irwin. Eerdman's. $3.50.

In Least of all Saints, Grace Irwin has brought into vital focus the kind of religious conflict that anyone concerned with both reason and faith cannot long avoid. Her main concern is with the human beings — Andrew Connington — and the human problem — belief and unbelief. To make these come powerfully alive for the readers she has chosen to embody her vision of the religious struggle not in the grossly sentimental characters and events that are found in so many religious novels but in characters and events made real by their expression of the heart realities of Christian faith and human sin, especially those deceptive sins of thought and word if not deed.

Set in the 1920's this novel may, on another level, be read as the story of the tensions between an arid and doctrinaire orthodoxy and a weak and false modernism and the effort on the part of the remnant to hear the word of God above the noise of strife. Miss Irwin's novel comes to delight us with its forceful prose and wit and to instruct us with this portrayal of spiritual dilemma.

CHRISTIANITY VERSUS THE CULTS. J. K. Van Baalen. Eerdman's. $2.00.

Dr. Van Baalen has painstakingly examined the tenets of the groups he writes about and compares them with the teachings of Scripture. More than that, he has sounded the alarm and urges all orthodox and fundamental Christianity to join forces against the pernicious teachings of these anti-Christian sects. The standard work on the sects and cults is his Chaos of the Cults now in its 19th printing and it has been used by thousands of teachers and students in leading Seminaries. Here the author has written a smaller book especially suited for the needs of the laymen under the title "Christianity Versus the Cults." The book contains all the essential material of the larger book in a condensed and concise form and will prove of tremendous help to the layman who has no time to study the larger book.

THE LIVING SCRIPTURES. Jack Hamm. Kregal Publications. $1.50.

Jack Hamm is gifted in artistic ability to take the Word of God and apply it to everyday living in picture form. Directors of Christian Education could use much of the material contained in this volume. It is suggestive to leaders of young people for pictorial work.

HELP YOUR BOY OR GIRL TO BE CHRISTIAN. Edmund W. Janss. W. A. Wilde Co., $2.50.

This book tackles hundreds of basic problems that your boy or girl would face any time. Out of the pastoral experience the author draws on a wealth of illustrations to give Christian answers to those questions that plague every parent. The vital center of the whole book is Christ. The author is sure that childhood difficulty must find ultimate solution in Him, whether it be mental, social or spiritual. For the parent this book will be illuminating and helpful.

THE FUNDAMENTALS FOR TODAY. Charles L. Feinberg. Kregal Publications. $4.50.

This is the second volume of the Fundamentals. The material in this book began to appear in 1909. Over 3 million copies were distributed. The 35 articles in this volume are from scholarly Christians who are competent in presenting the vital truths of Christianity. Almost every conceivable phase of legitimate Biblical and theological and missionary discussion is touched upon in this series. There is an immense wealth of Christian truth presented here in a convincing manner.

THE SHEPHERD PSALM OF PALESTINE. G. Frederick Owen. Eerdman's. $3.00

Apart from the Lord's Prayer no portion of the Holy Scriptures has been so universally treasured by the human heart as this shepherd's Psalm. As a simple pastoral poem it not only depicts Palestinian shepherd life in all its simplicity and natural beauty but it is also a poem of quiet trust which tells of a mystic Presence on life's trails and of a future blessed estate as enduring as eternity. Dr. Owen has taken this classic and

caused it to blossom forth in fresh beauty. After 30 centuries it has lost none of its force and charm or power to inspire. This book is fascinating reading and is marked by a beautiful devotional spirit.

THIS IS AMERICA'S HOUR. Louis H. Evans. Fleming H. Revell. $2.00.

The five chapters of this book were originally sermons delivered by Dr. Evans from the pulpit of the National Presbyterian Church in Washington, D. C. The influence and impact upon the Capital were so pronounced that they were ordered printed in the Congressional Record. In these messages the author analyzes the pressures and counter-pressures which play upon our culture. He recognizes the latent idolatries, the perils and pitfalls of our order. He emphasizes the fact that if America is to lead she must be a citadel of moral strength and a bastion of spiritual power.

These five messages are not as expository or Bible-centered as we would expect from Dr. Evans. They are, however, interesting and he deals realistically with our national problems.

—John R. Richardson

HOW TO LEAD SOMEONE TO CHRIST. William W. Orr. Scripture Press. 30c.

Dr. Orr shows that soul winning is more than the Christian's duty. It is a joy and delight. It is like watching God perform miracles. To him the matter of soul winning is a high privilege and should be coveted by every sincere Christian. He says, "Personal soul winning adds a sweetness to everything else in your Christian life. It's like the frosting on the cake. It imparts a satisfaction for which you have always longed . . . This is God's own elixir of life." In a practical way Dr. Orr shows how the Christian under the guidance of the Holy Spirit may step by step lead another one to Christ.

THE FURNACE OF AFFLICTION. William S. Deal. Zondervan. $1.00.

One of the great problems in life is the problem of suffering and sorrow. So many people need help and comfort. This little book has been written for those who are in the furnace of affliction. The author's treatment of the subject is sane and Scriptural. It brings out many fine truths that are needed today. It shows that comfort comes from the right conception of God's love and purpose for His children.

STEWARDSHIP IN THE NEW TESTAMENT CHURCH. Holmes Rolston. John Knox Press. $1.50.

Dr. Rolston's book centers in his study of the understanding of the stewardship of possessions which was characteristic of the life and thought of the church of the New Testament. The first 3 chapters give the background in the Old Testament, in the teachings of Jesus and in the practice of the Christian community of Jerusalem. The major portion of the book is based on the letters of St. Paul. Dr. Rolston believes that these letters offer to us valuable insights for our understanding of the concept of stewardship in the first Christian communities. From this study we learn that the stewardship as it was actually practiced in the church of the New Testament is of great value for the guidance of the church today.

The last chapter of this book is the weakest of the 11 chapters. Here the author misses a grand opportunity to say a good word for capitalism and point out the weaknesses of collectivism. He lets this opportunity pass by and tells us that the church must live in the more socialized form of society toward which modern society seems to be moving. We wish he had pointed out that these "more socialized forms of society" are leading nations to economic and political tyranny.

We commend the first 10 chapters that deal largely with Biblical material. Christians should give more serious thought to economics and this little volume should help in this direction.

John R. Richardson

A HANDBOOK FOR THE PREACHER AT WORK. Jeff D. Brown. Baker Book House. $1.75.

This book has been written to provide for the pastor a ready reference to many questions that arise in his work. It is a book that will give the layman an insight into the life of a pastor between Sunday sermons. The average layman only sees his pastor as he delivers the message of the hour, when he visits in the home during illness and at weddings and funerals. This book should make the layman appreciate his pastor once he understands his full responsibilities.

The pastor's wife is not overlooked. A chapter is devoted to the privileges, responsibilities and demands of this person who must rear her children in a glass house and meet all the expectations of the members and never complain.

MEN SPAKE FROM GOD. H. L. Ellison. Eerdman's. $3.00.

This book is not concerned chiefly with modern views about the prophets or their writings although these are considered and weighed in the light of the evidence as they arise. Rather, its purpose is to help the intelligent reader face with the difficulties of these profound and important books to grasp their meaning and to feel their force and to lead the mind and heart nearer to Him of whom all the Prophets spoke in sundry ways and divers maners when "men spake from God as they were moved by the Holy Ghost."

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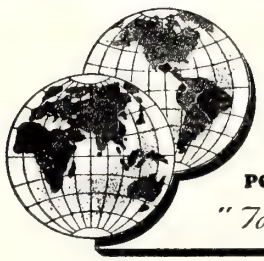
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PHILIP F. HOWERTON
Retiring Moderator

See pages 6-8 for Moderator's message.



DR. E. C. SCOTT
Retiring Stated Clerk

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EDITORIAL

Mutilation by Satan

"Then Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said to Nahash, Make a covenant with us, and we will serve thee. And Nahash the Ammonite answered them, on this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel."

I Samuel 11:1, 2.

We have before us John Trapp's Commentary on the Old and New Testament (5 Volumes), published in 1662. Commenting on the above passage this astute student of the Word says: "The Devil (as another Nahash, which signifieth 'serpent') would likewise put out the right eye of faith, and leave us only the left eye of reason: look to him narrowly. Those that would deprive the people of the Scriptures, and nuzzle them in ignorance, do the like."

What an apt picture! The Christian needs both eyes, the eye of faith and the eye of reason; faith to see the substance of things hoped for, the evidence of things not seen, and reason to take intelligent action on that which God has revealed.

That Satan will settle for a mutilation which leaves our reasoning powers but destroys faith in the process is worth pondering. Nowhere does the Bible tell us that we are saved by reason. God requires an act of faith — a surrender of all which lifts itself up in opposition to the person and work of Christ. Those things which seem unreasonable now will some day become wonderfully clear. Those elements of the Christian faith which seem so childish to some today will some day be revealed as both the wisdom and the power of God.

God forbid that we should permit Satan to mutilate our spiritual vision. —L. N. B.

The "Whole Man" Has a Heart

There is a good deal of talk today about the Gospel being for the "whole man". Of course it is, and until the Gospel has produced a Christian who finds in his heart a profound sense of responsibility to God and to his fellow man his conversion is rightly suspect.

But in the circles where much is said about the "whole gospel for the whole man for the whole world" there may be a strange silence about personal redemption through the atoning work of the Lord Jesus Christ. The approach is entirely different and only too often it is held that man has within himself the power to become a new creature in Christ without the new birth. Man is supposed to have his latent powers triggered by a realization of the love of God and His acceptance of sinners. From there on a man goes to spiritual maturity. But God accepts us through the work and merits of His Son — and in no other way.

In this concept of the gospel there is often established a formula from which one may deviate only at the risk of not being a "whole" Christian. These concepts actually look to the establishing of the kingdom of God in non-Christian circles; they would force on men Christian behavior without reference to the basic content of the Christian faith itself; there is a demanding for an unbelieving world and society those benefits which accrue solely through Christ's redemptive work at the personal level.

Here is a matter where the clearest thinking is needed. There is being demanded a form of Christianity which finds expression in good living, in a social consciousness, in world concern and reform but *without the heart of the Gospel* from which genuine Christianity alone emanates, — that Christ died for our sins according to the Scriptures. In this spurious religion there is demanded fruit without roots; Christian action without Christian convictions;

human endeavor without divine transformation; a Christianity which has no basis in the Christ of the Scriptures.

These are frank words but they are true. Speak of a conversion experience and it is laughed to scorn; of the cleansing blood of Calvary and it is vigorously rejected; of the new birth and it is explained away in psychological phrases; of clear biblical affirmations and they are "interpreted" away.

The "whole man" has a heart. It is desperately wicked and it can only be changed by a supernatural work of cleansing and regeneration. Make "Christians" who have not had this transforming work of the living Christ in their hearts and they are of all men most miserable. Bypass the narrow way of salvation and the best which can be hoped for is a temporary reformation.

On the other hand, when the whole Gospel is preached and believed hearts are changed and lives empowered to live for the glory and honor of Christ. That true Christians do not always conform to the social concepts demanded of them by others may at times reflect, not on Christians but on those whose vision is beclouded by a humanistic myopia.

Certainly part of the dilemma is caused by men whose concept of the Church is that of a conquering rather than a witnessing organism; who envision for the Church secular powers and activities totally incompatible with her spiritual mission.

It is obviously possible for some to be so concerned for sinners *in the mass* that they forget that it is the individual sinner for whom Christ died and it is the individual sinner who must be redeemed (yes, by the blood of Christ), before he can wield any influence for righteousness on the society of which he is a part.

The Gospel is for the "whole" man and for the whole world. Let us be sure that we do not substitute some other gospel for the Gospel of God's redeeming and transforming power in Jesus Christ.

The Gospel is for the whole man — and it *begins* by changing him from within. His desperately wicked heart must be created anew in the likeness of his Saviour.

Every Christian whose thinking is directed by the Holy Spirit must be concerned for this desperately needy world. Let us never forget that until the hearts of men are changed society itself cannot be changed.

—L. N. B.

Just the Simple Gospel

Highly effective is the work of our missionaries in Formosa. Driven to that island kingdom by the Communist expulsion from the mainland, undaunted they have "dug in" and are doing an evangelistic crusade that is reaping a harvest of souls. One particularly interesting feature is the winning of all classes, including what might be called the *intelligentsia* and high officials in the government and in the army. Not only the "common people" hear them gladly, but there are notable conversions of the "higher ups".

A letter just received from Rev. and Mrs. E. H. Hamilton, in Taipei, Taiwan, reports as follows: "This morning we had a wonderfully responsive audience at our English Worship Service at Friendship Corner. We had about one hundred of the finest Chinese in the world present, and fifteen or twenty Americans. Nearly every Sunday we have quite a few Generals, Colonels, Majors, College Professors, many Legislators (both women and men), and Government Officials, as well as University Students. Recently we baptized a Major General. a Captain, a Medical Officer, an Engineer, and two University Students.

"Included among the beloved friends to whom this letter goes are many fellow-ministers, my brothers through the years. May I address one paragraph just to you? You'd be surprised how these Generals, and College professors, and American-educated Chinese here at Friendship Corner respond to the simple story of the Love of God in Christ. If I should try to expound to them the nebulous theological hypotheses of Paul Tillich, or the existential speculations of Soren Kierkegaard, I wouldn't get to first base, even with these Ph.D's. But the stark fact of sin, and need of a Saviour, and the demonstrable fact of forgiveness, and cleansing, and peace and joy and power through the Living Indwelling Christ are things they can and do grasp. There are some who would look upon Tell Me the Old, Old Story of Jesus and His Love as outgrown sentimentalism; but it is still the Power of God unto Salvation. And more and more as a dying man to a dying man, I am

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driven back to Paul, and with him determine to know nothing except Jesus Christ and Him crucified (I Cor. 2:2) Christ Jesus whom God made our wisdom, our righteousness, and sanctification and redemption (I Cor. 1:30); Christ our Life (Col. 3:4); Christ in you, the Hope of Glory (Col. 1:27)." —W. C. S.

The Symphony of Life

The organ peals out the beautiful and inspiring strains of the Doxology, and if you are thinking instead of singing you wonder—those pipes, how can they do it? But the answer is in the harmony. The sound of any one pipe would be raucous — alone — but each is essential to the symphony. One makes a high note, another a low note, but together, responding to the touch of the organist, they make — the Doxology.

It is so with Christians. God is the organist and He is playing on the chords of our hearts and souls, producing the Symphony of Life. There are many notes, as many as there are Christians, but there is only one melody, which is a song of praise and thanksgiving to our heavenly Father for all His many blessings and beneficences to us.

Occasionally a Christian fails to yield to the touch of the Organist and a discord results. You see that happen in churches where individuals assert their own wills and schisms and disagreements arise among the members. And then there are dead notes which do not sound at all or perhaps are "flatted". They muffle the music and destroy the harmony.

We cannot all sound the same note. We have different gifts and talents. Paul tells us about that in First Corinthians, twelfth chapter, but we must be ready when the hand of God touches our "note".

Perhaps the call is for a teacher or a missionary, or perhaps you are talented merely as a testifier for Him, but mistake not, you are talented for something. Think now before it is too late. When God's melody peals out both now and hereafter, wouldn't it be tragic if your keynote was not a part of that Heavenly symphony?

—R. LeC.

WANTED — Dedicated teachers for Christian Day School operated by Presbyterian church. Openings for '59-'60 term in first, second-third, and sixth-seventh grades. Contact Miss Carolyn Williams, Principal, West End Christian School, 1600 Atlantic Street, Hopewell, Virginia.

The War Is Over

(I have been reading J. B. Phillip's Translation of the New Testament lately and have come on some striking translations to which I wish to call attention. This is one of them)

"Then he came and told both you who were far from God and us who were near that the war was over". (Ephesians 2:17)

I have lived through two World Wars and know from personal experience how glad we all were when we heard that the *war was over.* Many celebrated the event in the wrong way, but all were happy to know that peace had come.

The Good News has come to mankind who have sinned and rebelled and are at war with God that the war is over. God has made peace through the cross of Jesus Christ: "that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh".

He is our peace. He made this peace by the sacrifice of Himself, and now all of us, both Jews and Gentiles can have peace in believing on Him Who was made sin for us who knew no sin, that we might be made the righteousness of God in Him.

Yes, *the war is over!* Let us shout it from housetops. We can have the assurance that *Jesus saves* and fills our hearts with His blessed peace: My peace I give unto you.

Peace, perfect peace, in this dark world of sin;
The blood of Jesus whispers peace within.

Sweet peace, the gift of God's love and grace! Do you and I have it in our hearts? Do we have the joy of knowing that the *war is over?*

—J. K. P.

Billy Graham in New Zealand

EDITOR'S NOTE: We are indebted to Dr. Miller for sending us this unsolicited report on the work which God has done, and will continue to do, in New Zealand.

At his suggestion we have written one of the Sydney ministers asking him to report on the crusade now taking place in that city.

Dr. Miller is a clergyman of the Church of England (Anglican). H.B.D.

The long-expected, and much prayed for, visit of Dr. Billy Graham to New Zealand, concluded last evening. It was just a whirlwind tour of six days' duration, sandwiched in between his major Crusades in Melbourne and Sydney, Australia. But Dr. Graham found such a hearty response to his message on the part of the two and a half million people in New Zealand, that he had no hesitation

in announcing his intention to return in three or four years' time for an All-New Zealand Crusade.

In this country there are four 'main Cities', two in the North Island, and two in the South. Billy went to three of them: Auckland, Wellington and Christchurch; but not to the fourth, Dunedin—founded by Scots Prebyterian settlers, and the smallest of the four, with a population of 100,000 (Auckland, the largest, has a population of 400,-000). Very magnanimously, he publicly acknowledged his mistake in omitting Dunedin from this tour; and promised, or 'threatened' (as he whimsically added), a visit there next time too.

In the three centres visited, Association Evangelists prepared the way: Grady Wilson in Auckland, Leighton Ford in Wellington, and Joseps Blinco (an English Methodist) in Christchurch. The climax came in each of these places, with a two-day appearance by Dr. Graham himself. The meetings were held in the largest sports grounds available; and the attendances equalled and even surpassed those seen at the recent New Zealand-South Africa Rugby Test Matches. Needless to say, this fact alone captured the imagination of the country, and stimulated Press publicity.

From Auckland, attendances of 50,000 and 60,000 were reported. The Christchurch figures were upwards of 50,000 the first night, and more than 50,000 the second night(and the last of the tour). Though the season was late, and there was a chill in the night air, the weather was favorable for these gatherings, as it was for the Sunday afternoon meeting in Wellington's Athletic Park, when there were 35,000 present. The smallest meeting was the second one in Wellington, on the Monday evening, when it was very cold, and Dr. Graham announced that he was wearing,, in addition to his ordinary clothes, two sweaters, a heavy woolen overcoat, and his pajamas! And yet, although there were only fifteen to seventeen thousand people present, the address was, in this writer's judgment, the most powerful of the six, being based on the text, Gal. 6:14—"God forbid that I should glory, save in the cross of our Lord Jesus Christ."

The good and the great showed an interest in the meetings. In Auckland, Dr. Graham chatted with the Governor-General of New Zealand, Lord Cobham. In Wellington, including the Prime Minister, Rt. Hon. Walter Nash, who spoke most appropriately, and the Deputy-Leader of the Opposition, Hon. J. R. Marshall. The American Archbishop attended the Wellington meetings; and in each city the Mayor extended a welcome on behalf of the citizens. Another personality whose attendance at a meeting hit the headlines was Johnny Devlin, Rock and Roll champion, and idol of many teen-agers. He told Billy Graham that he was conscious of a great spiritual hunger on the part of youth today; and promised Dan Piatt that he would read a chapter of the Bible every day.

Had the Tour been confined to the three Cities, it would have been memorable enough. But through Post Office land-lines, Relay meetings were held in sixty other cities and towns, in most of which places all six addresses given by Dr. Graham were heard. The total figures are not yet available; but from the nineteen South Island centres, attendances totaling 82,592, and decisions totaling 2,130 have been reported. Altogether probably more than 20,000 people have made decisions in these six days. The biggest number one night in one place, was at Auckland: about 4,000.

All in all we thank God for the inspiration and challenge of these days, and take courage for the continuing task of Christian witness at the congregational level. My own congregation has been deeply influenced, as appears from the many decisions registered, some of them most interesting cases; and we look forward to the follow up.

(Rev.) R. Strang Miller

St. Ninian's Manse,
Blenheim, N. Z.
9th April, 1959



Sir:

The stand concerning the proposed revision to the **Westminster Confession of Faith** in your last two issues is little short of astounding. The doctrines propounded in them approach very nearly the complete antithesis of Reformed theology. You cannot hold that two people who are not "joined together by God" are in reality ever married IN THE SIGHT OF GOD no matter how much formality they may go through. To say otherwise would be to imply that the Church forces God, by its ceremonial utterances, to recognize a **marriage which is not a true** one. **This** is not Reformed theology.

We can think of no better way to state the Christian view of this matter than that chosen by the men who drew up this amendment: "The remarriage of divorced persons may be sanctioned by the Church in keeping with the redemptive Gospel of Christ, when sufficient penitence for sin and failure is evident, and a firm purpose of and endeavor after Christian marriage is manifested." Admittedly this will involve borderline decisions and spiritual insight on the part of the ministers working with couples, but only by stating the matter in such a way can the full truth of the Christian Gospel be preserved. We feel that your publication is doing a great disservice to our Church in printing these views from the sect within the Church which **is represented** by these articles in question.

King College
Bristol, Tenn.

W. L. Holshouser, Jr.
J. H. Christy

EDITOR'S NOTE: According to this concept the ability of a couple to make a go of their marriage determines whether it is valid before God. We believe the vows of matrimony are sacred and not subject to revision by man.

Moderator's Address

Delivered by PHILIP F. HOWERTON, Moderator
Opening of the 99th General Assembly
Druid Hills Presbyterian Church
Atlanta, Georgia
7:30 p.m., April 23, 1959

SCRIPTURE: ROMANS 13:1-10

It would be difficult for me to give a title to this address or even to say what sort of address it is going to be, but I can tell you what it is not going to be:

First, it is not going to be a sermon. Of the 518 Commissioners here tonight 259 are ministers and every one of them could preach a better sermon. I have asked a man to preach for you on Sunday morning, Dr. Stoffel, my own pastor, so I am sure you will hear then a fine sermon.

Second, it is not going to be a "report." I have written out a report on my year's activities and copies will be available to you, and if there be no objections that report will be printed in the Assembly's Minutes. I don't know how to make a "report" into an interesting speech.

Again, this talk is not going to be an expression of my opinions on various issues, nor is it to be a set of pronouncements. I have my own very definite feeling that in our Presbyterian form of government that I, as Moderator, should be mighty careful about making pronouncements.

So, my address tonight will be centered on two things: First, the influence that our Presbyterian and Reformed faith has had upon our philosophy of government, and secondly, upon the philosophy of each of us as individual Christians.

How better could we begin our thinking than by a discussion of the influence of John Calvin, the 450th anniversary of whose birth we celebrate this year.

To repeat, I would like to talk to you on the influence this great man has had upon us, first, as to our form of government and then upon us as individuals.

D'Aubigne, the great historian of the Reformation, tells us that John Calvin is indeed "The father of the Great American Republic." Although born and educated in France, at an early age Calvin went to Geneva, that city which had fought for and loved its independence. Calvin recodified the Genevan laws and constitution and was the leading spirit in its representative democratic government.

Calvin's dominant thought is the infinite and transcendent sovereignty of God, to know whom is man's supreme end. Out of this theology has grown the conviction that man is accountable to God, that all earthly and temporal authority is from God, and that all governments, civil and religious, are finally accountable to God.

* * * *

During the latter part of the sixteenth century Edwin Sandys, the son of an English clergyman, with several other young men, went to Geneva to study Calvin's system of theology. The influence of these young men was so far-reaching, that it became to be known as the Genevan Influence in the Anglican Church. Calvin's philosophy of government made a profound impression upon young Sandys. Sandys later stated, "If our God from heaven did constitute and direct a form of Government on earth is was that of Geneva." Later, this man, then Sir Edwin Sandys, became secretary of the London company for the Colony of Virginia and wrote the charter for that colony. It outlined the form of government providing for elected representatives to the legislative body of the colony. There are today in Virginia four "cities" which have been continuously electing representatives to Virginia's government since 1619. This form of government was so effective and so conducive to a spirit of independence that King James soon revoked most of its powers, but fortunately allowed the form to remain. So the form of government written by Edwin Sandys continues in Virginia, with modifications, to this day, and became one of the bases of our own national government.

In 1769 James Madison of Orange County, Virginia, entered the college of New Jersey, now Princeton, completed his undergraduate work and remained another year to study theology under the direction of its president, John Witherspoon. Witherspoon, the only clergyman to sign the Declaration of Independence, was a great Scottish theologian who was in turn, a product of the Calvinistic system which had been brought to Scotland by John Knox and nurtured in that Presbyterian nation. King James never found Scotland's spirit of independence quite palatable. He once said, "A Scottish presbytery as well agreeth with a monarchy, as God and the Devil." James Madison was profoundly influenced in his thinking by John Witherspoon. He became a powerful figure in Virginia politics. Much of the legislation enacted in that Commonwealth having to do with religious freedom was sponsored by James Madison. Madison wrote an outline of a new system of government, in essence the "Virginia Plan" presented in the Constitutional convention by Edmund Jennings

Randolph. It was the basis of the convention's deliberations which resulted in the Constitution favorably voted in September 1787. Madison took a leading part in the debates of the convention; many minute and wise provisions are due to Madison. In spite of opposition from George Mason and other powerful figures, Madison induced Virginia's delegation to stand by the constitution in the convention. He is generally recognized as the chief author of our federal Constitution.

It is unquestionably true that the theological training which Edwin Sandys and James Madison received had largely influenced the writing of the documents which have guaranteed our civil and religious freedom in America. For this heritage all of us of the Presbyterian and Reformed faith are deeply indebted. This heritage is a blessing which we should cherish and pass on to posterity.

* * *

But while it is both just and proper that our ancestors should have the honor of the first mention on an occasion like the present, we would be negligent of our duty if we did not face up to the responsibility that is ours today to continue the benefits of this system to this present and succeeding generations. That has been the chief emphasis of my work this year as Moderator of our General Assembly.

Probably the cardinal tenet of the Reformation is expressed in the phrase, "The Priesthood of Believers". The simple elements of this doctrine are: that none needs another to intervene between his soul and God; that none can thus intervene for another; that every soul may and must stand for itself in personal relationship with God. Calvin's system of theology, of which this priesthood of believers is one of the cardinal doctrines, has had a great value in the history of Christian thought. It has appealed to and evoked a high order of intelligence, and its insistence on personal, individual salvation has borne worthy fruit. So, also, its insistence on the chief end of man to know and to do the will of God has made for the building of solid character. Its effects are most clearly seen in Scotland, in puritan England and in the New England states, but its influence was and is felt among peoples that have had little desire or claim to be called Calvinists. Its chief effect, however, has been in the formation of the philosophy of men who have come under its influence during these 450 years.

This philosophy of life which has come down to us through our forefathers has resulted in the building of men of character who have had their leavening influence upon the affairs of this nation, and upon the course of the world's history. It is only through the actions of such men that the Church can effect secular reforms in the world, political, social or economic. The Church can reform law by reforming the lawyers and judges, she can reform politics by reforming the politicians, she can reform business by reforming the businessmen, she can reform society by reforming social leaders, and in no other way.

And how important this philosophy of life is! When Jesus ascended into heaven He left His religion in the hands of MEN. That is the distinctive mark of Christianity. Mohammed wrote his in a book, Confucius left his in his sayings, but Jesus left no written words except as they were engraved on the hearts of His redeemed followers, and He empowered them by the Holy Spirit to build His church on the earth. His church is today in the hands of men.

The philosophy of the men who compose this Assembly is the most important thing about the Assembly. Changing conditions alter opinions, but a sound Christian philosophy is almost always a sure guide. Human nature is the same today as it was 500 years ago and it will be the same 500 years hence. The very essence of our Presbyterian form of representative government, as of our national government, is that you are here, not as DELEGATES with instructions from a particular church or a particular presbytery, but as COMMISSIONERS to act in accordance with the dictates of your enlightened conscience. If we proceed on that basis, then we can have full confidence of the judgment of this Court, that we will know that the advice of Gamaliel to the Sanhedrin will also be valid here: "If this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

Briefly I would mention some characteristics which mark the actions of men who are a product of this philosophy of life:

First, I would put CONSCIENCE. What surer guide to action can be found than the dictates of an enlightened conscience! How is it to be enlightened? Certainly its enlightenment must begin with a proper relationship to God. If man realizes and believes in the infinite holiness of God and knows that he is accountable to Him, he will have a conscience that reminds him of his continuing responsibility, not only to God but to mankind! How that contributes to the dignity of man! This is not a philosophy of perfectionism, but rather one of a desire to do right. We must add Christian education—Calvin argued that there is no effective education apart from Christianity.

Another fruit of this philosophy is CONVICTION. If a man is satisfied in his heart and his conscience that he is right, then he is constantly strengthened by a firm conviction. Men respect conviction even though they may disagree. When conviction is defined as a strong persuasion or belief, then surely it must lead a man to put into effect the dictates of an enlightened conscience.

Woodrow Wilson, a great Presbyterian Elder and the son of a great Presbyterian minister, was a man of profound conviction: think what influence that has had upon the history of our generation.

The third element is COURAGE. What would the world do without personal moral courage! For simple courage modern psychology has no explanation, but were it not for courage the psychiatrists' offices would be overflowing. Courage marks the career of practically every man who has stood out in the history of this country. Who could deny the inspiration and the example of the great courage of that peerless Presbyterian Elder, John Foster Dulles.

But finally and added to all of these is another characteristic, so necessary in these days, COMMON SENSE. There is no conflict between Christianity and common sense, the two go hand in hand. Ordinarily we do not consider common sense as a word in relation to Jesus Christ, but how He possessed it in full measure! Have you ever considered how many of His miracles were accompanied by common sense results? For example, the production of the wine at the marriage in Cana, the feeding of the five thousand, the instruction to let the palsied man down through the roof. In his dealing with every problem concerning man Jesus never overlooked the physical problem. How can we in our judgments, whether moral or spiritual, fail to consider human needs? Surely a great deal of common sense is going to be needed in the next few days of this Assembly.

CONSCIENCE, CONVICTION, COURAGE, COMMON SENSE—all of these are characteristics that result from this philosophy of life of the Presbyterian and Reformed Faith.

But there is a fifth quality that should be added to all these, COMPASSION. Without this the others lack the Christian imperative, for this is the Christian imperative. Victor Hugo in his immortal *Les Miserables* expressed through the saintly bishop who led Jean Val Jean to Christ, the various names by which God is termed in the Bible: Almighty, Creator, Light, Lord, Providence, Holiness. Then he says, "But Solomon names Thee Mercy, and that is the fairest of all Thy names." King Solomon, in his prayer for guidance as he accepted his appointment as ruler of Israel, asked only that God would give him an understanding heart that he might properly judge his people. Surely compassion is necessary for an understanding heart.

The whole gospel is summarized in this:

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

Every motivation we know, whether reason, conscience or emotion reminds us of our own individual accountability to God. All through the Bible from Genesis to Revelation the theme of God's redemption and man's resultant responsibility runs like a golden thread.

Time and again we are reminded of our royal status as His chosen people and our responsibilities as His priesthood on earth. The apostle Peter summarizes it in his glorious statement, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."



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The Distinctive Teachings of Presbyterianism

By Rev. J. B. Green, D.D.
Professor-Emeritus Columbia Theological Seminary
Decatur, Ga.

Originally delivered to the Jubilee Assembly in Augusta, Ga.

The word Presbyterianism is used in this connection not in its primary sense of a system of polity, but in its secondary sense of a system of doctrine. Presbyterianism in this signification is practically synonymous with Calvinism defined as the doctrinal system confessed by the Reformed churches. So that for the purposes of this address Presbyterianism and Calvinism may be and will be used interchangeably.

Now if I understand my present task, it is to show what the distinctive teachings of Presbyterianism are, without raising the question as to their truth. My business is not to argue, but to affirm; not to defend, but to define; not to pronounce a panegeric, but to undertake an exposition. So the spirit and purpose of this address are not controversial but educational.

It is generally recognized and admitted, I think, that Calvinism is the most consistently and completely developed system of Christian thought that has ever been offered for the acceptance of mankind.

In popular opinion the distinguishing teachings of the Presbyterian church are embraced in the historic Five Points of Calvinism: Total depravity, Unconditional election, Limited Atonement, Irresistible grace, Perseverance of saints. A better analysis and summary of our system of doctrine are contained in the Nine Points of Dr. Charles Hodge, which he denominates Augustinianism:

1. The highest and ultimate end of all things is the glory of God.

2. For that end God purposed the creation of the universe, and the whole plan of providence and redemption.

3. He placed man in a state of probation, making Adam, the parent of all, the head and representative of the race.

4. The fall of Adam brought all his posterity into a state of sin and misery, out of which they are utterly unable to deliver themselves.

5. From the mass of fallen men God elected some, many, to eternal life, and left the rest to the just recompense of their sins.

6. The ground of this election was the good pleasure of God, and not the foresight of anything good in the one class to distinguish them favorably from the members of the other class.

7. For the salvation of those thus chosen to eternal life, God gave His Son to become man, obey, suffer, and die to make satisfaction for sin and bring in everlasting righteousness.

8. The Holy Spirit, in His common operation, is present with every man, so long as he lives, restraining evil and exciting good, but His certainly efficacious and saving power is exercised only in behalf of the elect.

9. All those whom God has thus chosen to life, and for whom Christ especially gave Himself in the covenant of redemption, shall certainly come to Him and be eternally saved.

The thoroughgoing Presbyterian accepts both these schemes, but the ultimate principle of Presbyterianism while implied in each is expressed in neither. In our present inquiry we are looking first for the controlling point of view, the organific idea in Presbyterianism. Among the teachings that distinguish us from others is there one that is the root of the rest, one from which the others may be derived?

Calvinistic interpreters of their own scheme are generally agreed that the fontal idea of Calvinism is the God-concept. Open the Bible, the Book of God, and behold, God is the frontispiece. "In the beginning God." Open our Standards, and, lo, God is on the doorsill. In the forefront of the Confession is a chapter on the word and will of God. Why? Because the Bible is the source book of Calvinism. Calvinism professes to begin where the Bible begins, to go where it leads, and to stop where it stops.

The master thought of Presbyterianism is not any particular truth about God, but God Himself, the grand Original and Originator; He is the primary and productive principle of Calvinistic Presbyterianism. But when a Presbyterian becomes analytical and begins to specify and arrange particular truths about God, which does he single out for emphasis and exaltation above the rest? The answer is nigh thee, even in thy mouth: not Divine predestination but Divine sovereignty, under which predestination is subsumed.

Sovereignty, as defined by Presbyterians, is not an attribute of God. It is a truth which roots in, rises out of, His attributes. God is a spirit, infinite, eternal, and unchangeable in His being and attributes — in His self-existence and self-sufficiency, and in His wisdom, power,

holiness, justice, goodness and truth. Being all that and more, sovereignty is His by eternal and inalienable right. God's sovereignty I define as His right and power to do as He pleases with His own. And all things are His own. "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein." He brought the universe into existence in all its elements, potencies and processes. He made it and continues to make it. His right of sovereignty rests on His ownership, and His ownership rests on His creatorship. God's sovereignty inheres in and is the consequence of His constitutive attributes and creative activities.

His sovereignty is marked by two grand characteristics. One is universality. It is all inclusive, nothing lies outside of it. Everything in His creation and providence is subject and subservient to, contingent upon and consistent with, His sovereign will. The second grand characteristic of divine sovereignty is morality. His sovereignty is the result of His attributes, and is exercised according to His attributes. His sovereignty is His right and power to do as He pleases with His own, and He always pleases to do right. There is nothing arbitrary or capricious about the formation and execution of His sovereign purpose. Every choice and every activity is infinitely rational and moral.

So the Calvinist will not allow anyone to get God's sovereignty in opposition to His justice, or His love, or His fatherhood. The Presbyterian doctrine of divine sovereignty is not in contrast to, but in accord with divine justice, love and fatherhood. To the Presbyterian, God is the sovereign Father or the fatherly Sovereign.

This sovereign God works by decree. "Decree" is almost as characteristic a term in the vocabulary of Presbyterians as sovereignty. The term is unfortunate though not inaccurate. If we should speak of God's purpose and plan rather than of His decree, our doctrine would be less contested and detested.

The God of Presbyterians has a purpose. The purpose He now has He has always had. It is as perfect as He, being the expression of His character. He could not change it for the better, He will not change it for the worse.

The goal toward which everything moves, upon which all things converge, is the glory of God. God's glory is His perfections. The manifestation of His glory consists in His showing and sharing His perfections.

The master thought of Presbyterianism, then is its thought of God. As a world and life view it is theocentric. It is theism and supernaturalism in their highest expression.

The second major distinctive teaching of Presbyterianism is its doctrine of man. The interest of Calvinism in man is only second to its interest in God. Calvin in beginning his Institutes of the Christian Religion says that wisdom consists principally of the knowledge of God and the knowledge of man, and that these kinds of knowledge are so intimately related that one can scarcely tell which precedes and produces the other. They may almost be said to condition each other.



Our doctrine of man depicts him in three estates, namely, the estate of innocence, the estate of sin, and the estate of grace and glory. The fundamental truth about man in his every estate is the truth of his dependence. The man Christ Jesus, man at his best, in the days of his flesh said, "I can of myself do nothing" (John 5:30). How absolute the dependence thus expressed! Human dependence answers to divine sovereignty. They are complementary truths, each is necessary to the other. Either both are true or neither is true. They stand or fall together.

Man in his primitive state bore the image of God. Calvinism has its peculiar account of that image. It is broader and more inclusive than any other. Other views of the divine similitude in man are partial; they err by defect. The excellence of the Calvinistic view is its fulness, completeness.

The image of God in man consists not in his rational nature alone, as the Pelagians aver; nor in his spiritual attributes alone, as the Lutherans affirm; nor alone in his dominion over the lower creation, as the Socinians teach: but in all three. As elements of the divine image in man we recognize the essential attributes of personality, intelligence, sensibility, and will; the accidental attributes of morality, knowledge, righteousness, holiness; and the consequential attribute of office and dignity, the right to rule. Man's image consisted (1) in his nature — personal, spiritual, (2) in his character — upright; (3) in his dignity — with dominion over the creatures.

A nobler, more scriptural view of man in his original state has never been conceived. He was neither too low to fall nor too high to rise, being perfect in endowment and adjustment, with possibilities of endless progress and development; yet liable to fall.

And fall he did. The fall was fatal. In Calvinistic terminology there are three words which describe man's condition in the state of sin. These words are much spoken against outside of Calvinistic circles, but let us speak them out here, not softly and shamefacedly, but firmly. These words are depravity, death, inability. The depravity is total, the death is actual — a fact not a figure — and the inability is entire in the sphere of the spiritual.

Fallen man cannot by any means revivify his soul, recover his lost position, or reestablish his broken connection. Down in the dust of spiritual death he cannot get up. Out in the dark and cold of alienation he cannot get back into the light and warmth of God's favor and fellowship. Yet though thus disabled he is responsible. He ought, must, but he cannot. Here the distinction of Calvinistic teaching comes sharply out. Presbyterianism is distinguished by its apparent contradictions: by its combination of seeming incompatibles, by its union of logical opposites and moral irreconcilibles. I refer first to the doctrines of absolute predestination and human freedom, and secondly, to the doctrines of human inability and human responsibility. Others say that the human mind cannot accept these opposites and hold them together, for they conflict, they fight. If the mind take one, it must reject the other. The Calvinistic mind accepts both, and does so not in contradiction of its fundamental principle of divine sovereignty, but under compulsion of it; not in despite of it, but because of it.

So the Calvinist grasps with one hand the truths of divine sovereignty and human freedom and with the other hand the truths of human dependence and responsibility, and holds them up with equal firmness as the two sides of the roof of a house, which meet, he must believe, at a ridgepole above the clouds. And, as one of the Alexanders has said, he who accepts only one side has only a half a roof over his head.

The Calvinistic account of man in sin is dark, very dark. Is there no light? The consequences of sin in Calvinistic theology seem intolerable even to thought. Is there no escape? Yes, thank God. Turn a page, and there is light and an open road. Over against the Calvinistic doctrine of man in sin I hasten to set the Calvinistic doctrine of man in grace. Here we enter the field of soteriology. The Presbyterian doctrine of salvation stands out in strong distinction to that of other schools of interpretation.

In the effectuating of salvation two wills are involved — the will of God and the will of man. The relation of these two wills to regeneration, which is the initiation of the process, is a matter of disagreement and debate between Calvinists and others. All others ascribe to the human will a part, some a large part, in determining the question whether a given soul is to be saved or not. All, except Pelagians, will readily admit that God's action is first, that His grace is precedaneous and necessary, but man by his assent or dissent, assistance or resistance, decides the issue.

Thus in other types of theology man is represented as assisting at his own birth, or as offering effective opposition thereto. So in the final analysis the success or failure, victory or defeat of the grace of God is referred to the will of man. Consequently regeneration, which is the origination of divine life and salvation in a lost soul, is a joint work, and the credit of it is divided between the two agents. God the Saviour shares the glory of salvation with man the saved.

In the Calvinistic doctrine of salvation the relation of the wills in regeneration is very differently conceived. The action of the human will is not concurrent with that of the divine but consequent, not simultaneous but subsequent; and is therefore not in any sense or measure the cause of regeneration but is itself caused by regeneration: is not at all decisive of the event but is itself determined by the event. God inaugurates salvation in the human soul without the aid of the human will. The human will becomes active after the deed, not before it. The credit and the praise for salvation Calvinism gives without division to God.

As has often been remarked, the adherents of all types of theology are Calvinists in their worship. In their devotions they heartily, gratefully, and unanimously acknowledge God as the author of their salvation. Presbyterians are Calvinists in their preaching as well as in their praying, on their feet before men as well as on their knees before God. The theology of their prayers and hymns and the theology of their sermons and dissertations are not two theologies but one theology. Before their salvation their cry is, Woe is me, I am undone; God be merciful to me the sinner. After their salvation they make mention of God's righteousness and Christ's merit, of these only.

The difference between Presbyterians and others in soteriology is not confined to the first stage of salvation but extends to all the stages of the final issue. All who hold that man's entrance into the state of grace depends in the last analysis on man's will must hold and do hold that man's continuance in that state depends on his will. If a man enters that state by his own choice, by his own choice he may leave it. Having begun, he may not finish, having risen out of the sickness of sin, he may suffer a relapse and perish in sin. From the day of his new birth, to the day of his natural death his salvation is in jeopardy every hour.

But the Presbyterian who is a true Calvinist holds that once in grace always in grace. Since

by the election of God man enters the state of salvation, by the election of God he will remain in that state. The Calvinist believes in the perseverance of saints because he believes in the perseverance of God. He challenges all enemies of the saved soul whether actual or possible, real or imaginary, present or future, to separate it from the love of God which is in Christ Jesus our Lord. There is a triumphant note of certainty in the music of Calvinism which belongs not to the song of any other confession.

Another distinctive emphasis of Calvinism is its insistence on the conformity of character and conduct to creed and Christian profession — its demand that the believer bring forth fruits worthy of faith and repentance. It is commonly objected to the Presbyterian doctrines of divine decrees, of divine predestination and human perseverance that they logically lead to anti-nomianism, to carlessness in living, to indifference to moral claims and requirements. So far is this from being true that one of the distinguishing features of Presbyterianism is its superior moral imperatives and achievements.

For confirmation I appeal to history. What has been the effect of Calvinistic teaching and influence on the morals of men? Philip Schaff the church historian, none too partial to Calvinism, testifies that the strictest Calvinists have been the severest moralists. Where in history can be found a sterner disciplinarian than John Calvin? He was as much horrified at unsoundness in life as in belief. He insisted that those who assumed the name of Christ should live according to Christ, by choice, if they would; by compulsion, if necessary. The Puritans of Old England and of New England, for what did they stand with uncompromising firmness? For two things, the imperialism of the divine will, and the imperialism of their own conscience. The will of God above, the moral conscience within — the lordship of these they acknowledged, and none other. The sovereignty of morality in their conduct answered to the sovereignty of God in their creed.

So that if Calvinism's picture of man in sin is painted in darkest colors, its portraiture of man in grace is drawn in colors correspondingly bright and glorious. In Calvinism height answers to deep. Over the deep of man's sin, inability, and lostness shines the solid summit of salvation, confidence and peace. *De profundis, gloria in excelsis.* And from the height above into depth below drops the plummet of the cross.

This leads me to speak in the third and last place of our distinctive teachings about Christ.

Our differences from others in Christology relate mainly to the mission of Jesus Christ: first, to its nature; then to its design and effect. Among evangelicals there is general agreement touching the constitution of Christ's person, and touching the relation of His person so constituted to the work He came to do. The nature of His mission determined the constitution of the person of the Redeemer.

And what was the nature of His mission? All, evangelicals and others — all are agreed that Jesus Christ came into the world on a mission of mercy and peace. Calvinists differ from others in their insistence that His mission was a mission of justice not less than of love. He came to reconcile God and man on the basis of truth and justice *done*. Write it with capitals.

Calvinists say that God may be generous, but that He must be just; that He may not be generous until He has been just. Mercy is optional, justice is necessary. Righteousness and justice are the foundation of His throne. Holiness is His name, His nature. The adoring speech of the seraphim surrounding His throne is not loving, loving, loving is Jehovah of hosts, but holy, holy, holy. And holiness is not self-imparting love, but self-affirming righteousness.

Everywhere else than in Calvinism the primary emphasis is on the love-side of the cross. In Calvinism the emphasis on the law-side precedes the emphasis on the love-side. Holiness limits and conditions love. "Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and (thereby) reconcile us to God . . ." It is at Calvary that men learn that God is Love. Yes, thrice yes; and Calvinism is never weary in lifting up its voice to declare that it is at Calvary that men should learn also that God is Righteousness. In the mission and ministry of His Son God has made it forever clear not only how far He will go to manifest His love, but how far He will go to produce and maintain holiness in the earth. God set forth His Son to show the righteousness of His forbearance and forgiveness. Justification is an act of justice as well as of grace. And the emphasis of Calvinism is on the ethical side of that great transaction.

God sent His only begotten Son into the world not only to offer mercy to a race of rebels, but to execute justice, not upon them, but for them. Jesus Christ died for God and man: for God first, for man second. For God, that His compassions might be righteously released; for man, that his sins might be righteously remitted. "In him mercy and truth are met together; righteousness and peace have kissed each other." At Calvary was done a deed of justice as well as of love, and God was the doer. God is a God of conscience. He must be just while justifying the unjust. His justice is the very stability of the moral order, the very security of heaven itself.

A second emphasis of Calvinism in Christology is on the design and effect of the mission

of Christ. What did God intend in the incarnation and sacrifice of His Son? In the thought of Calvinists the effect of the work of Christ is in kind and amount according to the design of it. God is accomplishing through Christ all He intended. In the purpose and providence of God intention determines execution, and execution fulfills and reveals intention.

The effect of Christ's mediatorial ministry is in some respects universal. All men benefit by it. All men are subjects of common grace. Since the extent of Christ's mediation is universal, we must hold that the intent of it was universal. So Calvinists are in a sense universalists in their interpretation of Christ's mission. But these general blessings do not amount to salvation. Calvinists believe in common grace, but not in common sufficient grace. We agree with Pascal who said, "Common sufficient grace, which suffices not."

In the matter of actual salvation Calvinistic Presbyterians are particularists, limitationists, while all others are universalists. But universalists are of two classes. There are those who hold and teach universalism of fact. That is, that God intended by His Son to purchase salvation for all men alike, and by His Spirit to apply salvation to all men alike. So that in the end all men without exception will be saved. Then there are those who believe and teach universalism of purpose and possibility. They hold that Christ came to live and die for all men equally, and that the design and effect of Christ's vicarious service were to make the salvation of all men possible.

Now Presbyterians do not deny that the atonement of Christ is suitable and sufficient for all, but since it does not prove efficient for all, they cannot believe that it was meant to be efficient for all. They measure the intention by the execution.

Presbyterians do not object that others open wide to men the door to the divine favor. Their objection is that they offer men nothing certain after they have entered; nay, offer no assurance that any will ever enter. For according to them not only is all grace amissible; that is, capable of being lost after regeneration and conversion: but all grace is resistible, and therefore may fail in every case to produce regeneration and conversion. So that while the invitation is to all alike, all alike may decline the invitation. In that case, the life and death of Christ would fail of fruitage, and the whole vast scheme of God in the incarnation and sacrifice of His Son would come to naught. For the mere possibility of the salvation of all, means the possibility of the salvation of none.

This logical implicate of other systems of doctrine surely reveals their error and weakness. Calvinists cannot believe that Christ Jesus assumed human flesh to live and suffer and die


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for an uncertainty. He came for a definite purpose, and that purpose will be accomplished *in toto*. Dabney speaks for all Calvinists when he says that God intends all He effectuates, and effectuates all He intends. Christ came into the world to save a people, given Him of God, an election of grace, and that people shall certainly come to Him and be saved. What He came to do is as certain of accomplishment as if already done, for it was settled in the councils of eternity. For He Himself said, "This is the will of him that sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day." John 6:39.

It thus appears that a grand distinctive mark of Presbyterianism is its note of certainty, while a distinguishing feature of other systems of doctrine is contingency, uncertainty. In other schools of thought and schemes of salvation the final result is conditioned by the will of man — the fallible will of fallen man. In Presbyterianism everything is referred to the will of God, the wise, righteous, sovereign will of the Eternal. Presbyterianism thus provides a solid basis for faith and hope. It places beneath creation and redemption, providence and history, the solidity of the divine decree. It thus offers to men a refuge from fatalistic despair in a world of disorder and confusion, and yet affords no excuse for fatalistic security.

For while the God of Presbyterianism is working all things according to the counsel of His own will, He works not by magic but mostly by means and motives. And what He works in He requires that men shall work out, conforming their will and character to His. The God of Presbyterianism is working according to a predetermined plan toward a predestined end — a moral end, namely, a restored world wherein dwelleth righteousness; *and* He worketh all things *together with* them that love Him, the called according to His purpose.

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LESSON FOR MAY 17

By THE REV. J. KENTON PARKER

Solomon's Reign

Background Scripture: I Kings 5; 7:51-8:66; 9:1-11:8

Devotional Reading: I Kings 8:54-61

"Solomon in all his glory" became a sort of proverb in Israel, for his reign was a glorious one. But peace and prosperity, times of material splendor, are times of danger. Our Intermediate-Senior Topic, Temptations of Prosperity, expresses this thought. While Solomon's reign was a glorious one it was in his reign that the seeds were sown which resulted in the disruption of the kingdom and its final overthrow. God promised to bless Solomon and make his kingdom an enduring one, but only on the condition that He, the True and Living God, be worshiped and obeyed.

By way of introduction let me review with you some of the events which took place between the crowning of Solomon as king and the fifth chapter when our lesson begins. Before his death David urged his son to keep the charge of the Lord and walk in His ways. Solomon took some drastic steps to firmly establish himself as king. Adonijah was still living, his life having been spared, but upon his making a request of Bathsheba, Solomon's mother, that he be given Abishag as a wife, Solomon quickly saw that he still wanted to seize the kingdom and had him put to death. Joab had gone after Adonijah and he was ordered slain and Shimei also. These stern steps seemed necessary.

Chapter 3 begins with Solomon's first misstep in making affinity with Pharaoh king of Egypt and marrying his daughter, a heathen woman. As yet, however, he still loved the Lord walking in the statutes of David his father. He went to Gibeon to sacrifice and there God appeared to him and said, Ask what I shall give thee. Solomon asked for an understanding heart to judge the people. This answer pleased the Lord and He promised him wisdom and also riches and honor. We are given a sample of that wisdom in his judging between two women and their babies.

Chapter 4 tells us of Solomon's princes, his officers, the peace and largeness of his kingdom. His daily provisions, his horses and chariots, and his wisdom. And God gave Solomon wisdom and understanding exceeding much, and largeness of heart even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men . . . and his fame was in all nations round about. And they came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom. It does look as though such a wise man was bound to succeed as a king. In asking for wisdom, he had asked for a good thing, and God was pleased with the nature of his request. Had he asked for the best thing? Suppose he had asked God to keep him from idolatry and make him a man who was always obedient to the will of God? His wisdom did not prevent his wandering from God and becoming ensnared by the "outlandish" women whom he brought into his court. It does seem strange that as wise a man would be foolish enough to worship heathen gods. His wisdom did not keep him from becoming an apostate at least for a time. If it were not for God's promise to David that He would not forsake Solomon as He forsook Saul, we would be in doubt as to his salvation.

I. *Solomon's League with Hiram, King of Tyre*: I Kings 5

Hiram, King of Tyre, had greatly enlarged his own city. He was ever a lover and admirer of David, and when Solomon came to the throne, he seemed to have transferred his love and admiration to David's son. He and Solomon made a league. He was to furnish the king of Israel with timber of cedar and fir and also with skilled workmen, "for thou knowest that there is not among us any that can skill to hew timber like the Sidonians". "So Hiram gave Solomon cedar trees and fir trees according to all his desire. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: these gave Solomon to Hiram year by year".

Solomon raised a levy of thirty thousand men out of all Israel and sent them to Lebanon ten

thousand a month by courses, a month they stayed in Lebanon, and two months at home. He also had 70,000 men that bare burdens and 80,000 hewers in the mountains. And they brought great stones, costly stones, and hewed stones to lay the foundation of the house of the Lord.

Chapter six tells of the building of the temple. It was overlaid, the house within, with pure gold. In the fourth year was the foundation of the house laid . . . and in the eleventh year . . . was the house finished. So he was seven years in building it, a most costly and beautiful temple. Solomon was a great builder. Besides the Temple, he built his own house, taking thirteen years, and the house of the forest of Lebanon. He brought another Hiram out of Tyre, a skilled worker in brass to make the brazen pillars and molten sea and ten bases, and the lavers and shovels and basons. He made all the vessels that pertained to the house of the Lord of pure gold, with the altar of gold, and the table and the candlesticks and other vessels.

II. *The Dedication of the Temple*: 7:51-8:66

First, there was the feast of dedication when all the men of Israel assembled themselves and the elders and the priests took up the ark and brought it and all the vessels of the tabernacle. They sacrificed sheep and oxen that could not be told for multitude. The climax is described in these words: And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord. When we dedicate our churches let us remember that it is "the glory of the Lord", filling the house of the Lord, that makes it a sacred place for worship and heaven comes down our souls to greet and glory crowns the mercy seat.

Then followed Solomon's blessing which he pronounces upon the congregation of Israel as they stood reverently.

Solomon's prayer at the dedication is a long, beautiful and very comprehensive one. He prays "that thine eyes may be open toward this house night and day even toward the place of which thou hast said, My name shall be there . . . and hearken thou to the supplications of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive. In times of trespassing, in times when they are smitten before the enemy because of their sin, when heaven is shut up and there is no rain because of sin. If there be in the land famine, if there be pestilence, blasting, mildew, locust or caterpillar; if thy people pray towards this house, then forgive and give the needed help." He does not forget the stranger who may pray towards the Temple. When they go to battle then hear them and maintain their cause. If they sin and are carried captive and turn and say, We have sinned; then hear and forgive. In all it is a wonderfully comprehensive prayer very much what we would expect from a man like Solomon on an occasion like this. He seems to look into the future and to cover all the needs of his people. It seems very strange that a man who as king could kneel before the altar of the Lord and lead his people to the very throne of grace, could ever depart from the true God.

He rose from his knees and blessed the whole congregation. Let me quote the concluding words of his blessing: The Lord our God be with us, as He was with our fathers: let Him not leave us, nor forsake us: that he may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes . . . and let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that He maintain the cause of His people Israel at all times as every day shall require: that all the people of the earth may know that the Lord is God, and that there is none else. Let your heart be therefore perfect with the Lord our God, to walk in His statutes, and to keep His commandments, as at this day.

What could be a finer ending! Here we see Solomon at his best: on his knees and then to exhort his people to follow and obey the only living and true God. This dedication day was a glorious one.

III. *Solomon's Glory*: Chapters 9 and 10

In these chapters we have more told us of his greatness. The Lord appears to him the second time and speaks a word of promise and warning to him. If he will obey God and follow Him, then God will establish the throne of thy kingdom upon Israel forever, *but* if ye shall turn from following me . . . then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people. How could Solomon fail to heed such as a solemn warning? Solomon built a great many cities and had a navy on the shore of the Red Sea in the land of Edom.

Chapter 10 relates the visit of the Queen of Sheba. When she saw all the glory of Solomon "there was no more spirit in her". And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom

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. . . behold the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. They exchanged presents and the Queen went back to her country overwhelmed by the glory of Solomon. So King Solomon exceeded all the kings of the earth for riches and for wisdom.

IV. *Solomon's Shame*: Chapter 11:1-8

But King Solomon loved many strange women. These women led him into idolatry. And King Solomon did evil in the sight of the Lord. Think of Solomon sinking so low as to build high places for heathen gods! the abomination of all the heathen nations. How could Solomon sink so low? Read and ponder this chapter. Prosperous times are dangerous times!

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Rev. John Cavitt Blackburn

The Rev. John Cavitt Blackburn, Southern Presbyterian minister died, after an extended illness, at his home in Cayce, South Carolina. March 28th, 1959. He was born on August 13, 1889 in Columbia, S. C. and was the son of Dr. George A. Blackburn, pastor for many years at the Second (now Arsenal Hill) Presbyterian Church of Columbia, S. C. and he was the grandson of Dr. John L. Girardeau, Columbia Seminary professor and leader at the close of the Nineteenth Century, in the Southern Presbyterian Church. Many ministers were his Huguenot and Scottish-Irish forbears.

He attended the Presbyterian High School in Columbia which his father founded, and the University of South Carolina. He was a graduate of the American College of Physical Education in Chicago, Ill. Afterwards becoming the Director of Physical Education at the University of S. C. until 1917. Then upon being called to the ministry he attended Columbia Theological Seminary.

His first pastorate was at Fairfax and Hampton, South Carolina. This was followed by several pastorates in Georgia, at Darien and St. Mary's, Douglas and Clarksville. He also supplied many pulpits in Georgia. For the past twenty-five years he served as pastor of the West Columbia, South Carolina Presbyterian Church.

His publication ministry included the editing of two periodicals: **Old Paths** and **The Blue Banner.** Both of these championed the cause of conservative Presbyterianism in issues of doctrine, worship, church order and Christian living. A booklet, **Marah,** devotional in character was well-received.

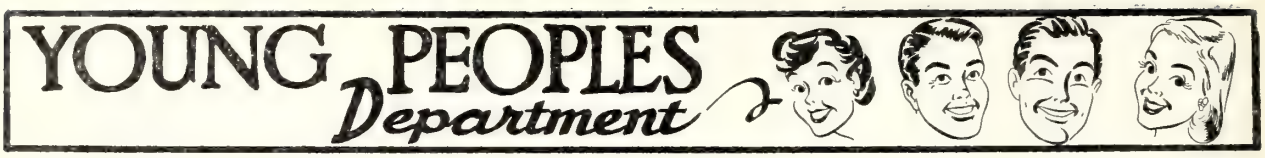
Having inherited many old and valuable books from his father and grandfather he spent his lifetime adding to that collection with a view to making it one of the most complete private Southern Presbyterian libraries in existence. The library includes valuable manuscripts from the pens of Dr. John L. Girardeau and Dr. R. A. Webb, who was his uncle. His bibliography of Southern Presbyterian literature is a monument to his interest and efforts in the field of making Southern Presbyterian writers known.

He loved the South and sought to preserve its traditions in culture and order. He loved the Southern Presbyterian Church and devoted his strength to seeking to remind it of its glorious past witness, through men such as Palmer, Thornwell, Adger, Girardeau, Webb and others of the Columbia Seminary group. He raised his voice and used his pen to oppose modern evolutionism, in doctrine and the infiltration of worldliness into the churches.

He was a father in Zion to many younger ministers who found his counsels certain and scriptural, his library a source of inspiration and knowledge and his home, with his gracious wife serving as hostess, a place of Christian fellowship and hospitality. Alongside of the granite character which marked him as a man of strong convictions was the love and kindness which was expressed in constant and unpublicized sacrificial gifts for widows and orphans in need.

He is survived by his wife, Mrs. Edith Willingham Blackburn, two daughters, Mrs. Hunter Norwood and Mrs. Michael Fryga, and nine grandchildren.

With the Apostle Paul he could well have said: "I have not shunned to declare unto you all the counsel of God." (Acts 20:27)



YOUTH PROGRAM FOR MAY 17

By THE REV. B. HOYT EVANS

The Lord's Parables

Scripture: Matthew 13:10-16

Suggested Hymns:

"Tell Me the Story of Jesus"

"Break Thou the Bread of Life"

"Wonderful Words of Life"

Program Leader's Introduction:

The greatest teacher who ever lived and taught on earth is the Lord Jesus Christ, and some of His most effective teaching was done by means of parables. What is a parable? It is defined as "a method of speech in which moral or religious truth is illustrated from the analogy of common experience". In simpler words, a parable may be defined as "an earthly story with a heavenly meaning". Parables are found throughout the Bible, but the best known were spoken by Jesus.

There is really no clear difference between the metaphor, the simile, and the parable. The parable is usually longer than the other two. "Ye are the salt of the earth." (Matthew 5:13) is a metaphor. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." (Psalm 103:13) is a simile. This is a parable: "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Matthew 13:14.

Jesus used parables for two main reasons. (1) A parable illustrates and drives home truth in a way that a plain statement cannot do. Jesus taught that we have a neighborly responsibility for all people, but how much clearer and more forceful this truth is made by the parable of the Good Samaritan. (2) Jesus also used parables to veil truth from those who would not receive a plain statement or who were not ready to receive it. He used this same parable of the Good Samaritan to lead a Jewish lawyer to pronounce judgment on himself. The prophet Nathan in the Old Testament used the parable of the ewe lamb in the same way. (Read II Samuel 12:1-7a.)

For the remainder of our program we shall break up into smaller groups and study the parables of the Lord.

(We are listing the passages in which the parables are found. Divide the young people into groups, and assign a list of parables to each one. Be sure they have Bibles. Ask them to suggest a name for each parable and to indicate in a sentence or two the central teaching of each. When all the groups have finished their work, reassemble and let each group report its results to the whole body. If you have enough blackboard space, it will be best to write references, titles, and teachings for all to see.)

The following parables are found in only one place: Matthew 13:24-30; 13:44; 13:45-46; 13:47-50; 18:23-35; 20:1-16; 21:28-32; 22:2-14; 25:1-13; 25:14-30; 25:31-46; Mark 4:26-29; 13:33-37; Luke 7:14-43; 10:30-37; 11:5-13; 12:16-21; 12:35-40; 12:42-48; 13:6-9; 14:16-24; 14:25-35; 15:8-10; 15:11-32; 16:1-13; 16:19-31; 17:7-10; 18:1-8; 18:9-14; 19:11-27.

The following parables are recorded in two Gospels: Matthew 7:24-27 also in Luke 6:47-49; Matthew 13:13 also in Luke 13:20-21; and Matthew 18:12-14 also in Luke 15:3-7.

These parables are recorded in three places: Matthew 5:14-16 also in Mark 4:21-22 and Luke 8:16 and 11:33-36; Matthew 9;16 also in Mark 2:21 and Luke 5:36; Matthew 9:17 also in Mark 2:22 and Luke 5:37-39; Matthew 13;3-23 also in Mark 4:2-20 and Luke 8:4-15; Matthew 13:31-32 also in Mark 4:30-32 and Luke 13:18-19; Matthew 21:33-45 also in Mark 12:1-12 and Luke 20:9-19; and Matthew 24:32-44 also in Mark 13:28-32 and Luke 21:29-33.

WHAT PRESBYTERIANS BELIEVE
An Exposition of the Westminster Confession
By Gordon H. Clark
Single Copies $2.00
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Sent Free for One New Subscription to The Southern Presbyterian Journal

Comparative Summary of the Presbyterian Church in the United States for the Last Five Years

Statistics

	1954	1955	1956	1957	1958
Synods	16	16	16	16	16
Presbyteries	84	85	85	84	83
Ministers	3,197	3,292	3,353	3,448	3,570
Churches	3,805	3,852	3,875	3,928	3,948
Licentiates	13	12	9	6	10
Candidates	1,083	1,137	1,162	1,092	1,090
Licensures	48	92	91	95	95
Ordinations	168	128	146	157	166
Pastoral Installations	489	437	461	506	520
Pastoral Dissolutions	330	338	457	404	406
Churches Organized	48	70	50	68	50
Churches Dissolved	15	20	27	13	28
Churches Received from other Denominations	.....	2	1	.....	1
Churches Dismissed to other Denominations	1	2	1	2	.....
Ministers Received from other Denominations	50	34	23	33	31
Ministers Dismissed to other Denominations	16	24	34	28	24
Ministers Deposed, Dropped or Divested of office	5	6	13	6	9
Ministers Deceased	64	44	56	68	43
Ruling Elders	27,459	28,404	29,274	30,215	30,911
Deacons	32,794	33,837	34,915	35,914	36,635
Added on Profession of Faith	27,205	28,310	28,278	27,907	29,438
Added on Certificate and Reaffirmation	51,772	57,192	.....	.....	.....
Other Gains	.....	.....	59,523	60,170	60,359
Losses	.....	.....	63,918	68,954	68,263
Total Communicants	780,853	807,624	829,675	848,735	869,501
Total Membership (Ministers and Communicants)	784,050	810,916	833,028	852,183	873,071
Adults Baptized	14,775	15,131	14,146	13,561	13,801
Infants Baptized	18,940	19,580	19,654	19,020	18,418
Sunday School Enrollment	647,379	677,875	701,854	717,585	729,911
Outposts or Chapels	387	351	346	317	304

Contributions

	1954	1955	1956	1957	1958
World Missions	$ 2,631,937	$a2,688,476	$e3,179,829	$h3,260,626	$k3,585,590
Specials	18,489	b221,763	37,240	i211,133	5,875
Church Extension	913,224	1,073,498	1,131,164	1,202,119	1,269,321
Specials	*298,412	c190,389	f234,808	34,092	m207,063
Annuities and Relief	519,915	d513,555	g550,561	j526,114	n568,571
Minister's Annuity Fund	105	50	.....	.....	.....
Christian Education	396,683	390,961	446,022	442,071	471,763
General Fund Agencies:					
General Council	70,969	87,696	112,532	141,587	147,114
Board of Women's Work	74,292	97,629	102,542	102,831	117,792
Montreat and College	100,981	142,178	150,353	94,519	97,670
Assembly's Training School	123,471	147,896	151,323	151,038	147,815
American Bible Society	32,487	33,261	39,729	34,576	35,969
Stillman College	80,717	92,978	116,477	150,537	151,750
Negro Work Campaign	261,837	264,300	63,750	3,000	.....
Historical Foundation	20,617	22,457	21,396	26,248	34,235
Presbyterian Foundation	.....	.....	.....	17,046	20,503
Other Assembly Benevolences	35,815	37,218	.....	.....	.....
Christian Education, Synod and Presbytery	462,739	556,074	.....	.....	.....
Educational Institutions	1,823,394	2,116,075	.....	.....	.....
Homes	††1,193,449	1,277,717	.....	.....	.....
Local Home Missions	&3,050,165	3,334,174	.....	.....	.....

Other Synod and Presbytery Benevolences	610,529	701,588	.....	.....	.....
Synod's Causes, Budgeted	.....	.....	3,139,693	3,368,974	3,507,521
Synods' Causes, Non-Budgeted	.....	.....	2,188,175	2,284,361	2,311,681
Presbyteries' Causes Budgeted	.....	.....	2,886,663	3,313,381	3,546,706
Presbyteries' Causes Non-Budgetd	.....	.....	451,287	701,157	663,169
Interdenominational	.....	.....	30,193	32,563	34,735
Congregational Missions	.....	.....	1,156,876	1,059,622	980,042
Miscellaneous Benevolences	966,185	1,088,849	1,146,675	1,253,541	1,339,799
Current Expenses	29,377,162	32,583,692	36,683,830	39,783,668	43,034,140
Building Receipts	16,159,409	18,364,876	19,325,429	19,961,178	20,324,967
Total Benevolence Contributions	$13,686,412	$15,084,692	$17,337,288	$18,411,136	$19,244,684
Total Current Expenses	45,536,571	50,948,568	56,009,259	59,744,846	63,359,107
Grand Total	$59,222,983	66,033,260	73,346,547	78,155,982	82,603,791
Per Capita: Benevolence	$ 17.53	$ 18.68	$ 20.90	$ 21.70	$ 22.13
Current Expenses	58.32	63.08	67.51	70,39	72.87
Totals	75.85	81.76	88.41	92.09	95.00

These figures are not in every case the same as appear in the preceding tables but are partly derived from the reports of the Boards and other Agencies. The figures represent gifts from living donors only.

*Contributions of $241,599, Negro Work Campaign, and $56,754 Birthday Gift from Women of Church, included.

&††Contribution of $56,765, Birthday Gift from Women of the Church, included.

a Does not include $116,375, paid into Equalization Fund of General Assembly.

b Contribution of $200,000, Birthday Gift from Women of the Church, included.

c Contribution of $177,012, Negro Work Campaign, included.

d Does not include $25,996, paid into Equalization Fund of General Assembly.

e Does not include $152,381, paid into Equalization Fund of General Assembly.

f Contributions of $106,458, Birthday Gift from Women, and $128,350, Negro Work Campaign, included.

g Does not include $28,977, paid into Equalization Fund of General Assembly.

h Does not include $155,179 paid into Equalization Fund of General Assembly.

i Contributions of $200,000, Birthday Gift from Women of Church, included.

j Does not include $28,017, paid into Equalization Fund of General Assembly.

k Does not include $169,147, paid into Equalization Fund of General Assembly.

m Contribution of $186,000, Birthday Gift from Women of the Church, included.

n Does not include $29,925, paid into Equalization Fund of General Assembly.

Personal Mention

Rev. George B. Heath, Assistant Pastor in the Knox Presbyterian Church of Norfolk, Virginia, has accepted the call of the Cann Memorial Church in Elizabeth City, N. C.

Rev. B. B. Shankel has moved from Kingsport, Tenn. Rt. 1 to 2322 Anderson St., Bristol, Tenn.

The Capitol Heights Presbyterian Church of Montgomery Alabama, announces the change of name to Covenant Presbyterian Church. This action was taken by a vote of the congregation on Sunday, March 22, 1959.

ALABAMA

Birmingham—(PN)—The Rev. B. Blake Breitenhirt, Jr., has resigned as assistant minister of the South Highland Presbyterian Church here, to accept a call to the pastorate of the Dahlonega, Ga., Presbyterian Church.

He will be doing work among the Presbyterian students in the North Georgia College in Dahlonega. This student work and the pastorate are under joint sponsorship of Athens Presbytery and the Synod of Georgia.

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Columbia Theological Seminary Friendship Circle

The Third Annual Pilgrimage of the Columbia Friendship Circle was held on the campus of Columbia Seminary on Thursday, April 16, with more than 800 women in attendance from Georgia, South Carolina, Alabama, Florida and Mississippi.

Columbia Friendship Circle is an organization of women and men who make an annual pilgrimage to the seminary and offer financial and prayerful support to the life of the institution. During the last three years the Circle has contributed in membership gifts just under $55,000.00. At the meeting on Thursday this group authorized immediate construction of a married students apartment building to house at least nine married families.

Membership in the Circle during 1958 was 5831 with total gifts amounting to $20,404.70.

Rev. William James Caldwell, D.D.

The Rev. Wm. James Caldwell, D.D., living in retirement at Leland, Miss., went to his eternal home on Sunday, March 8, 1959, a few months following his ninetieth birthday.

Funeral services were conducted on Tuesday following, at the First Presbyterian Church, Yazoo City, Miss., which he served for thirty-four years beginning in 1911, and interment was in Glenwood Cemetery, Yazoo City. Services were conducted by the Rev. Leland C. Jorgensen, present, Minister, Rev. E. C. Brasington, of Leland, and Dr. Webb

Brame, a long-time friend who served the First Baptist Church of Yazoo City while Dr. Caldwell was serving the Presbyterian Church.

Dr. Caldwell was born at New Prospect, Miss., December 21, 1868. Following attendance at Southwestern Presbyterian University, Clarksville, Tenn., 1889-92, he received the B.A. and M.A. degrees, and in 1894 he received the B.D. degree from its Divinity School. Alabama Synod College conferred the D.D. degree in 1910.

He was ordained by the Presbytery of Central Mississippi in 1894, to serve its Greenwood church. Later he served the Tyler and Honey Grove fields in Texas, and the Woodlawn church in Birmingham, Ala., going to Yazoo City from Birmingham. After his retirement in 1948, he served as Stated Supply at Forest, Miss., for five years.

Dr. Caldwell served as Moderator of the Presbytery of Central Mississippi, as Moderator of Mississippi Synod in 1925, and several times on the Standing Committee of the Assembly when the Assembly was providing for retirement at age seventy. When other members of the committee learned that Dr. Caldwell was already seventy-three, they recommended the provision for re-election one year at a time for three years past the age of seventy (now five years).

Perhaps Dr. Caldwell's outstanding work outside of his pastorate was that as a member of the Mississippi Synod's committee on schools and colleges, where he always carried a large part of the load.

On June 23, 1904, Dr. Caldwell was married to Miss Mabel Price, of Honey Grove, Texas. Mrs. Caldwell and their six children survive him, along with fourteen grandchildren. The children are: Miss Elizabeth, teaching at Peace College, Raleigh, N. C.; Wm. J., Jr., Louisville, Ky.; Mrs. C. C. Shafe (Sarah), now living at Metter, Ga., after serving with her husband as a missionary to Africa; Tom Price, attorney at Hattiesburg, Miss.; Mrs. Stanley Dean (Margaret), Leland; Mrs. Ben Ward (Mabel), McComb, Miss.

Rev. W. A. Hall, Jackson, a contemporary of Dr. Caldwell, has been appointed by the Moderator of Presbytery, Dr. O. M. Anderson, to present a memorial paper to Dr. Caldwell at the April 16 Stated Meeting of the Presbytery of Central Mississippi.

W. A. Gamble, Stated Clerk

NORTH CAROLINA

Davidson—(PN)—A leading spokesman for the liberal arts college delivered the principal address at the inauguration of D. Grier Martin as the thirteenth president of Davidson College, April 22.

He is Dr. Howard F. Lowry, noted scholar, and president of the College of Wooster, Wooster, Ohio, since 1944.

The Inauguration was a historic occasion, the first to be held on the campus in almost 18 years. About 700 special guests attended, along with representatives from about 250 of the nation's leading colleges and universities. Preliminaries to the inauguration included tours of the campus and a special luncheon for delegates and guests.

At 1:45 p.m., the gowned college and university presidents and faculty members formed at the church for the academic procession. At the Chambers building, Dr. Lowry spoke, and Dr. J. McDowell Richards, president of the Board of Trustees, conducted the ceremony.

D. Grier Martin, acting president of the college for almost a year, spoke at the close of the ceremonies.

Synod of North Carolina

The 146th Annual Meeting of the Synod of North Carolina will be held in Charlotte, June 16-17, 1959. Representatives will be entertained at Queens College. All sessions of the Synod will be held in the Myers Park Presbyterian Church except that scheduled for Tuesday evening in the Covenant Presbyterian Church, when the retiring Moderator, Dr. Kelsey Regen, Pastor of the First Presbyterian Church, Durham, will preach the sermon prior to the Memorial and Communion Service.

The Synod of North Carolina embraces 637 churches and has 140,562 members and 574 ministers.

Laurinburg—(PN)—Work on the first segment of the campus of Consolidated Presbyterian College began here in early April.

The first contract for work was negotiated as the college executive committee came to an agreement with a Lumberton contractor for construction of a large dam and lake to serve as a focal point of the new campus. The dam and 70 acre lake is expected to cost about $50,000, and should be completed in June.

Groundbreaking ceremonies were held at the lake site on April 15. Trustees, and other leaders in the college program participated in the ceremonies, which marked the first step in the building of the multi-million dollar college and cleared the way for the erection of buildings to begin later this year.

Present plans call for the lake to serve the central part of the campus. Classroom and academic buildings will be located on its south side, and dormitories and recreational facilities will be grouped to the north of the lake. A causeway will be constructed to connect the two groups of buildings. First contracts for the buildings are scheduled to be let this summer. Opening of the college is set for the fall of 1960.

The campus will be located about two miles south of the Laurinburg business district on a 900-acre tract of land. Hector MacLean, of Lumberton, is chairman of the executive board.

The new college will consolidate Flora Macdonald, Peace College, and Presbyterian Junior College, and will be a four-year, liberal arts, co-educational institution.

Sunnyside Presbyterian Home, Massanetta Springs Harrisonburg, Virginia

Since Sunnyside Presbyterian Home lacks one of being filled to capacity, the Board of Trustees has accepted the offer of the Nielsen Construction Company of Harrisonburg to construct additional stories on the north and south wings, providing for twenty-four additional guest rooms. Work is expected to begin within the next few weeks.

The original plan for the home contemplated two stories on the north and west sides and three on the south but these plans were changed because

necessary funds were coming in so slowly. This addition will therefore complete the construction as originally planned.

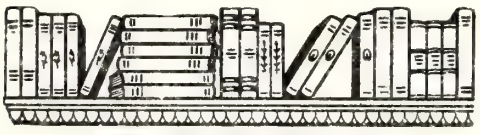
The twenty-four additional rooms will all be single rooms with private lavatories and toilet facilities. It will be necessary to erect two additional staircases or fire escapes. The entire cost of construction will be $98,708.00. In adition, another heating unit will be installed, in the place already provided, at an approximate cost of $10,000. This will be most useful in the event of serious breakdown of the present single heating unit and will provide for the Nursing Home addition when that is built.

When the new rooms are completed, the home will have a capacity of eighty-five guests.

Synod of Texas

Dear Mr. Dendy:
This is to advise that the One Hundred Fourth Session of the Synod of Texas, Presbyterian Church, U. S. will convene at the Presbyterian Mo-Ranch Assembly, Hunt, Texas, May 19-21, 1959.

We will appreciate having this notice appear in the Southern Presbyterian Journal.



BOOKS

JOHN CALVIN'S TRACTS AND TREATISES ON THE REFORMATION OF THE CHURCH — Volumes I, II, and III. Historical Notes and Introduction by T. F. Torrence. Eerdman's. $6.00 per volume.

The republication of Calvin's Tracts and Treatises makes available again a large and significant body of Christian literature which has greatly influenced the churches that arose out of the Protestant Reformation. In introducing this 3 volume work, Dr. Thomas F. Torrence declares, "It is now apparent as we look over the last 400 years that to John Calvin must be ascribed the honor of being the father of modern theology. It was he who showed the way back to a positive theology grounded upon the Word of God . . . positive theology today once more returns to Calvin for guidance and inspiration in thinking out and expressing the authentic message of revelation."

The first volume begins with the life of John Calvin carefully written by Theodore Beza, minister of the church of Geneva. This succinct life of Calvin by one who was a spectator of his life for 16 years was first published in August, 1564 within a few weeks after Calvin's death. This biographical sketch is followed by Calvin's Letter to Cardinal Sadolet. Articles Agreed Upon by the Faculty of Sacred Theology of Paris, the Necessity of Reforming the Church, Letter of Pope Paul, III to the Emperor Charles V, and Calvin's remarks on the letter of Pope Paul, III, closing with an Admonition Concerning Relics.

Volume II presents the Catechism of the Church of Geneva, Several Godly Prayers, Forms of Administering the Sacraments, Forms and Manner of Celebrating Marriage, Visitation of the Sick, Brief Form of a Confession of Faith, Confession and Name of the Redeemed Churches of France, Short Treatise on the Supper of our Lord, Mutual Consent in regard to the Sacraments, Second Defense of the Faith Concerning the Sacraments, Last Admonition to Joachim Westbahl, the True Partaking of the Flesh and Blood of Christ, and Best Method of Obtaining Concord. The chapter on "Visitation of the Sick" is especially interesting since we see another side of Calvin's great character. Recognizing the real need a person has in the time of affliction and the opportunity of the Christian minister to serve at this time, Calvin remarks, "And therefore the duty of a minister is to visit the sick and to console them by the Word of the Lord, showing them that all which they suffer and endure comes from the hand of God and from His good providence who sends nothing to believers except for their good and salvation. You will quote passages of Scripture suitable to this view."

Volume II presents the Acts of the Council of Trent with the Antidote, the True Method of Giving Peace to Christendom, and of Reforming the Church, Appendix to the True Method of Reforming the Church, on Shunning the Unlawful Rites of the Ungodly and Preserving the Purity of the Christian Religion, and a Final chapter on the Re-

BOOKLET ON

The National Council of Churches

56 Pages 4"x 9"

The Board of Directors of the **Southern Presbyterian Journal** has just published a booklet consisting of articles, editorials and other material published in recent months having to do with the present leadership and activities of the National Council of Churches:

"THE NATIONAL COUNCIL OF CHURCHES"
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A MENACE TO CHURCH AND STATE

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EDUCATIONAL EXCELLENCE FOR OUR MOST VALUABLE ASSET—OUR YOUTH.
Summer School
Preparatory June 8, 1959
Collegiate June 15, 1959
LOUIS C LAMOTTE, PRESIDENT
Maxton North Carolina

futation of the Terror that the Soul sleeps in the interval between death and the judgment.

The closing chapter called "Psychopannychia" that deals with what is usually called " Soul Sleeping" is discussed with great simplicity and splendid clearness. Calvin describes his own method in dealing with this subject as follows. "The best method of pressing an enemy and hold- him fast so that he cannot escape is to exhibit the controversial point and explain it so distinctly and clearly that you can bring him at once as it were to close quarters." Buttressed by both Scripture and logic Calvin shows that the view that the soul sleeps in a state of insensibility from death to the judgment day is untenable. He reminds his readers that the Catabaptists are the authors of this error and then he comments, "Well may we suspect anything that proceeds from such a forge — a forge which has already fabricated and is daily fabricating so many monsters."

We are grateful to both Dr. Torrence and Eerdman's Publishing Co. for giving us these three attractive volumes. Students of the Reformation will find these volumes priceless. Ministers and church officers should study this set carefully. The issues raised are not dead. The faith of the Reformed Church rests upon a firm theological foundation and this fact is observed in these three volumes. The reader will be brought to realize with Calvin that "a solid knowledge of our salvation is never possessed by us without carrying along with it almost the whole sum of Christian doctrine."

—John R. Richardson

FACES ABOUT THE CHRIST. Holmes Rolston. John Knox Press. $3.50.

The 42 characters delineated in this volume all had some relationship to Christ. They are important to us, says Dr. Rolston, because we see the face of Christ as we study the faces of those who gather about Him. A study of these characters gives us our Lord's contemporaries' reaction to Him so we may find help in understanding people's responses to Him today. The author notes, "We are interested in the men and women of the New Testament because through a study of what Jesus said to them, we may prepare the way for His confrontation of men and women today."

The best chapter in the volume is the last one that bears the caption, "The Face of Christ". The author seeks to show us the face of Christ in the reactions of His friends and His enemies and then draw some conclusions which have grown out of the witness to Him in the New Testament as a whole. This witness shows the humanity of Christ, says Dr. Rolston, but the witness is clear in its insistence that he exercised among us powers that were more than human. The conclusion he reaches is that the early Christians were sure that God was in Christ reconciling the world unto Himself. Says Dr. Rolston, "They were confident that when they had seen the face of Christ they had seen also the face of the Father who had sent Him."

—John R. Richardson

GOLD FROM GOLGOTHA. Russell Bradley Jones. Baker Book House. $1.75.

This book contains sermons on the 7 words from the Cross. They reflect a deep desire to discover what the words from the Cross really meant as they were uttered by our Lord. This material is sane and while it is explanatory it is at the same time practically applied. This is a valuable book for ministers as background reading in the preparation of sermons.

AND TO THE ESKIMOS. Gleeson H. Ledyard. Good News Publishers. 50c.

This is a condensed book giving the authentic record of two young people who are willing to forsake all to tell the love of God through Christ to an almost isolated people. Shouting through the pages is the story of the progress of God's work and His watchful care over His beloved ones.

COMMON SENSE IN MARRIAGE. Herbert A. Streeter. Warner Press. $2.50.

The outline is written by a minister who counsels constantly with married people. The material in this volume is handled in both the professional and human fashion. The presentation of difficult material is worked out in a very understandable way without undue verbal complexities. The author omits pseudoscientific jargon in favor of "Common Sense in Marriage."

CHRIST AND MODERN WOMAN. Argye Briggs. Eerdman's. $2.50.

"Christ and Modern Woman" contains 21 stimulating chapters presenting the major conflicts of the modern Christian woman. The author takes 21 instances of Christ's encounter with women and clarifies for her readers the problems of life which especially in our day escape correct evaluation or even exact definition by the modern woman. Mrs. Briggs presents these problems in her first 7 chapters, analyzes them in the middle chapters and offers solution and challenge in the conclusion. Throughout, this book seeks to raise the spiritual horizon of Christian woman and equip her for meeting the new challenge which the author has brought forcefully into view.

PREACHING TO MEET MEN'S NEEDS. Charles M. Pickell. Exposition Press, Inc., $3.00.

Using the book of the Acts as a source of his material, the author interprets the Bible facts in the light of the most approved scholarship today. He has done a real service in showing that the apostles provide us with the best examples of Christian preaching. Here is a book of real merit that should be of help to all ministers of the Gospel.

ARCHAEOLOGY IN THE PRE-CHRISTIAN CENTURIES. J. A. Thompson. Eerdman's. $1.50.

This book takes up the account of archaeological discoveries bearing on the Old Testament at the point where it was laid down in the author's previous volume, "Archaeology in the Old Testament". He carries on the story for the post-exilic period up to the days of Herod the Great, but makes no attempt to deal with the valuable New Testament material that is now available.

Archaeological evidence is assembled and set in a background of history which, though not given in detail, is sufficient to provide the reader with some bearings. The author believes that there is such a complete break in the history of the people of Palestine at the time of the Exile that it seems fitting to treat the post-exilic period as a section on its own.

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